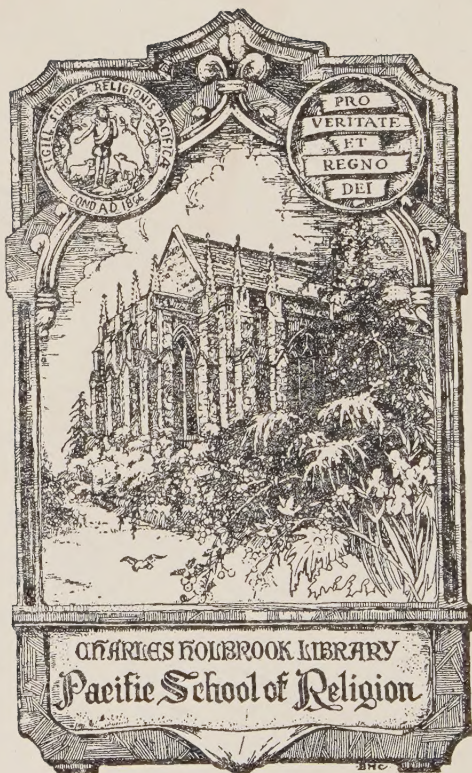
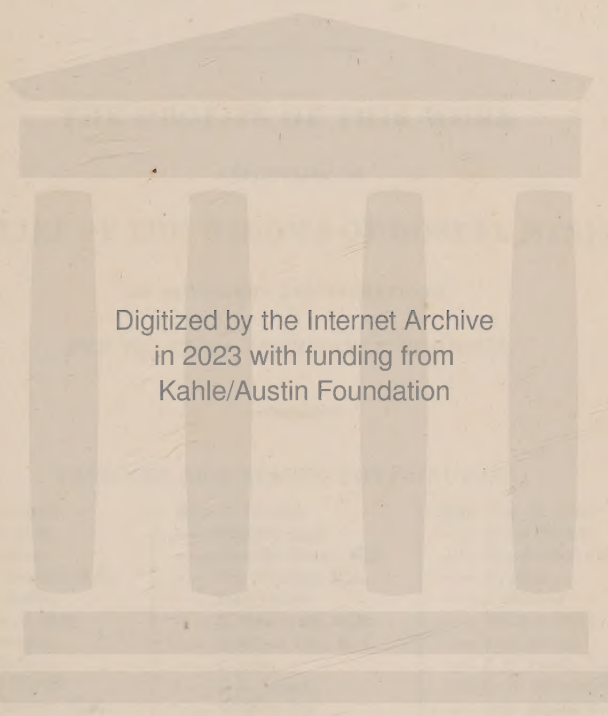




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EVANGELICAL MAGAZINE
MISSIONARY CHRONICLE
1820



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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

1829.

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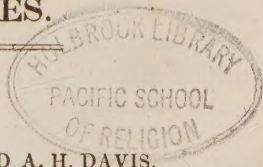
VOL. VII.—NEW SERIES.

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1829

PREFACE.

IN reviewing the events of another year the Editors of the Evangelical Magazine cannot forget that Death has again invaded their little circle, and removed to a better world one of the earliest and most influential promoters of this Work and of the London Missionary Society.* As their venerable colleague was gathered to his fathers in a good old age, they dare not lament the Providence which has introduced him to his blessed reward; but when they call to remembrance how many of their beloved fathers and brethren have lately been called away from them,† and how few remain of those who saw the rising prosperity of this honoured and useful Publication, they cannot forbear the indulgence of sorrowful reflections—nor can they help exclaiming with the prophet of old, “Where is the Lord God of Elijah?” May a double portion of that Spirit, who made them what they were in honour and usefulness, rest upon their successors; and may the venerable few who can yet look back to the scenes and circumstances which gave birth to this cheap and effective vehicle of Religious Intelligence, experience a sweet calm in the evening of their days, and be cheered in their departing moments by the reflection, that the labours which engaged their thoughts, their prayers, and their holy activities, are devolved upon men who love the interests of Zion, and shrink, with instinctive dread, from touching the ark of God with unhallowed hands!

The Editors of the Evangelical Magazine desire to be fully alive to the fact, that the times in which they live are eventful. They rejoice, in common with all enlightened minds, in the rapid progress of civil and religious liberty; and hail recent political changes as so many facilities for the unfettered spread of divine truth throughout the British dominions, especially amongst the benighted members of the Roman Catholic Church—a Church destined to realise a complete and final overthrow.

Nor are the Editors of this Work indifferent to the inquiry now excited in the Church of England on the long-neglected subject of *Ecclesiastical Reform*. While they regard it as very extraordinary that certain zealous individuals should have had their eyes all of a sudden opened to perceive the degeneracy of the National Church, by reason of the passing, in last session of Parliament, of the Catholic Relief Bill,

* The Rev. Matthew Wilks.

† The Rev. Messrs. Townsend, Davies, Brooksbank, and Cocking; and the Rev. Drs. Waugh, Love, and Bogue.

they cannot but rejoice to know that public attention is called to such an important question, by any means, however unaccountable. They trust that good men who address themselves, in or out of Parliament, to the business of Church Reform, will act, not upon a principle of mere expediency, as the result of being goaded on by the resistless force of public opinion, but that they will seek reformation in those matters in which the practices and formularies of the Church of England may have been offensive in the sight of God. Let them strike a death-blow at the *vain repetitions* of the Church Liturgy—at her *paraphrastic* version of the Psalms, never taken from the ancient Hebrew—at her Apocryphal Lessons—at her Baptismal Regeneration—at her Popish Absolution—and at her favourable verdict pronounced upon all who die and are buried in her communion. Other things also deserve their notice. Let livings be equalised—let Church property be more equitably distributed—let starving curates cease from the land in a Church so richly endowed—let non-residency and pluralities be laid aside as injurious to the country—and let the mode of levying tithes be rendered less hostile to the reputation and spiritual success of the clergy:—then may a greater blessing be expected to attend the ministry of the Established Church. Among the works which have been published on this subject, we beg particularly to refer to a very able one from the pen of the Rev. Robert Cox, A.M., perpetual curate of Stonehouse, North Devon; as also to some convincing and enlightened Strictures which have appeared in the Record newspaper—a paper which deserves and obtains a large measure of public support.

Among the recent occurrences of the British metropolis, the Editors cannot but rejoice to mark the progress and happy effects of the Christian Instruction Society. The labours of this Society to suppress Sabbath profanation are most praiseworthy; and the address which its Committee has lately circulated on that head will, we trust, awaken very general attention to an evil so fearfully prevalent. What aid we may be able to give, in this work of faith and labour of love, shall be cheerfully contributed.

In the spread of divine truth throughout the earth, the Conductors of this Work continue to take the liveliest interest. They sincerely wish divine success to the combined efforts of Missionary Institutions; and they call upon the numerous friends of Missions, and other benevolent Societies, not to become weary in well doing, for in due time they shall reap if they faint not.



REV. JOSEPH FLETCHER, A.M.
STURGEON.

Engraved by J. THOMSON, from an original Painting by WILDMAN

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1829.

Memoir

OF

THE LATE REV. JOHN TOWNSEND,

Founder of the Asylum for the Deaf and Dumb, and of the Congregational School.

It would be difficult to select a name more dear to the cause of religion and humanity, than that of John Townsend. While he lived, he drew towards him that love and esteem which nothing but eminent character can inspire; and, now that he is no more, we regard his memory with the veneration due to "a man who was faithful, and who feared God above many." The blank which his death has caused in the British Metropolis can be felt to the full extent by those only, who moved in the same sphere of usefulness with himself, and who witnessed from day to day, and from week to week, his "work of faith and labour of love." It would ill become the Conductors of the Evangelical Magazine to overlook the interesting career of a Minister, who ranked with its first founders, who was one of its most frequent contributors, and who continued steadfast to its interests to the close of a long and happy life.

John Townsend was born March 24th, 1757, in the parish of White-

chapel, and was there baptized by the curate of the parish. His family were by no means wealthy or noble; but their reputation was fair in the world; and of his mother he left on record the following pleasing testimony:—

"I owe much, not only for her regard to my personal safety, but also for her instruction and admonition. Well do I remember standing at her knees to repeat Dr. Watts's hymns, and kneeling to say my prayers, which was often very irksome to me, and which I therefore tried to evade by the most frivolous excuses. As a proof of her regard to my religious interests, I recollect that on one occasion, when I had committed a great fault, and told a falsehood to conceal it, (having the strongest possible conviction of my guilt) she kept me fasting in my chamber till I confessed my sin."

Of Mr. T.'s father, the same honourable testimony may be borne; for, when promised by a rich aunt, that she would make him her sole heir, if he would give up attending the ministry of the Rev. G. Whitfield, from which he had reaped the greatest benefit, he decided in opposition to all his worldly interests, and threw

himself upon the providence of his Father in heaven. In reference to this event Mr. T. says,

"It is a greater mercy to be the child of providence than the child of fortune. How many have I seen left by their parents in affluence, but it made to itself wings and flew away! I am, perhaps, placed in easier circumstances than some of those who inherited the property referred to. It is an honour to descend from those who suffer for righteousness' sake."

After having acquired the mere elements of an English education, first with "a good old lady, for whom he always entertained a strong recollection of esteem," and afterwards at two distinct boys' schools, he was introduced by a wealthy uncle into Christ's Hospital, in which truly valuable school he remained for five years. During his residence in that establishment, many circumstances transpired of an interesting kind: the following, from his own narrative, will not be deemed uninteresting. Speaking of the great uprightness and fidelity of the then Masters and Governors, he observes,

"I had a proof of this in my own experience. Playing in the cloisters one day, I *profaned the name of God*, and having been overheard by a Governor, he reproved me for the sin. I felt conviction and shame, but hoped nothing further would be said about it. The next day was a half-holiday, but before leave of departure was granted, the Steward advertised the offenders, with this proviso, that if their names were not handed up, the half-holiday would be interdicted. My conscience instantly said, 'It is I.' One of the Masters interceded, finding me penitent, on my behalf. I expressed my contrition, and pledged future amendment."

About this period, one of the boys belonging to Mr. T.'s ward, in the act of climbing, fell from a considerable height, and soon after died of the injury he sustained. His death, and the solemnities of his funeral procession, with all the boys in the Hospital following in its train, left a powerful effect on the mind of young Townsend.

"I felt," says he, "some alarm for myself; the sins of my youth lay with weight

upon my conscience; I was perplexed about the way of remission and pardon; but I solved it in this way to myself,—that those who had not sinned so much as others were forgiven, and the more wicked punished."

The prayers and instructions of his pious mother were brought to his recollection by a remarkable providence. The Rev. Mr. Pentycross, afterwards for many years the laborious and useful Rector of Wallingford, was then a scholar in the same ward with Mr. T. During the first part of his residence at Christ's Hospital, Mr. P. showed a great predilection for theatrical amusements; and used to call up the boys in the summer mornings, to listen to recitations of plays then acting on the London theatre. In a short time, however, young P. became an entirely changed character, and began to speak to his youthful companions on subjects of the highest moment, taught them their catechisms, and instructed them, to the best of his ability, from the word of God. In these youthful diets of instruction, Mr. T. was led to reflect very seriously upon his early advantages, and had all his early convictions of sin revived and strengthened.

After leaving school he was apprenticed to his father. For some time the heart of his parent was grieved by the discovery of a considerable share of youthful waywardness. Though he attended the appointed means of grace, most faithfully administered, and though he had many convictions of sin; yet the heart was not thoroughly smitten before God with a sense of its corruption and depravity, until listening to a discourse in Tottenham-court Chapel, by the Rev. Dr. Peckwell, from Psalm ciii. 13. Alluding to this event, in preaching his Missionary Sermon, in 1816, in the same place of worship, Mr. T. observes,

"It was in *this* house of God that the Gospel came home to my rebellious heart with strong power. I have in my immediate

view the spot where I sat, when, with a mind deeply impressed, and eyes streaming with tears, I implored the mercy of Heaven. Nor can I say, whether I wept most tears of sorrow, because I found myself a lost sinner; or tears of joy, because I perceived the fullness and the freeness of that salvation, which I have long been, and am still, privileged to preach to others."

From this time forward, Mr. T. might be regarded as eminently devoted to God. His principles and character were of an unequivocal description. He was not almost, but altogether, a Christian. Regarding church fellowship as a duty and a privilege, he offered himself as a member at the Tabernacle, and was accepted. He attended the meetings for social prayer, and formed many associations with young men in the congregation, which tended greatly to advance both his knowledge and his piety. About this time he became intimate with Mr. Beck, whom he used to accompany to the villages around London, where that gentleman was accustomed to preach with acceptance and usefulness. On one occasion Mr. B. was unwell, and requested Mr. T. to occupy his place in the afternoon. With great reluctance, and many fears, he consented; but without the slightest desire to push himself forward into any questionable notoriety, or to intrude into the functions of an office, upon which he was accustomed to look with profound veneration. Such, however, was the acceptance with which, in a state of extreme excitement, he announced the great truths of salvation, that a lady, and gentleman from Kingston, somewhat eminent in the Christian life, invited him to preach for a Sabbath in the Independent Meeting in that town. At first he refused; but the invitation having been repeated, and his friend Mr. Beck thinking it proper that he should accede to it, he deemed it his duty to reverse his original purpose. At the close of the service he was invited to supply a second Sabbath, which he

accordingly did, receiving the warmest acknowledgments of all parties concerned. After this, arrangements were made for regular itinerant labours in different parts of the country, near the metropolis, by which Mr. T.'s diligence in study, and ability in communicating knowledge, were greatly increased.

Twelve months having revolved, he found himself, by the appointment of others, once more with his old friends at Kingston. There he was received with so much approbation and affection, that he felt peculiarly attached to the people; and speedily received an invitation to become their stated minister, upon a salary of sixty pounds. He felt that it was the will of Providence to accept their call, and after much prayerful deliberation, and conference with those to whom he was accustomed to look for advice, he entered upon the public functions of a Christian pastor, and devoted himself to the study of theology with an earnestness scarcely ever surpassed—spending fourteen, and even sixteen hours a day, in close reading and thought.

On the 1st of June, 1781, Mr. T. was ordained pastor of the Congregational Church at Kingston. In the same month he was united in marriage to Miss Cordelia Cahusac, a lady of eminent piety, agreeable manners, and distinguished prudence. Kingston was a barren and unpromising soil. The rich and affluent were careless; the poor were degraded and immoral. Those who attended the Dissenting Meeting were at this time actually persecuted; and the public worship was often disturbed. Here, too, the antinomian heresy spread and prevailed, under the auspices of the far-famed William Huntington; and "produced that at which it ever aims,—the removal of a minister who preached the necessity of faith, and yet exhibits the moral law as the rule of life. Mr. T., though much beloved by the respectable part of

his congregation, thought it his duty to resign his charge." His resignation led to an almost immediate settlement at Bermondsey, where he laboured, with singular success, to the hour of his death.

On Midsummer day, 1784, he commenced his stated labours. He felt what an arduous task he had undertaken. The congregation was of a very mixed character, consisting of almost every variety of religious professors. His first effort was to remodel the church, so as to shut out Arians, and other persons, who might either be unsound in the faith, or immoral in their conduct. His public settlement took place on October 28, 1784. But a short time, however, elapsed, until this infant church was torn asunder by the pernicious influence of Mr. Huntington and his friends. With a firmness, worthy of imitation, Mr. T. addressed himself to the melioration of an evil so great. He ascertained the number of communicants infected with the moral poison, and instantly, with the sanction of the church, proceeded to their exclusion—to the number of fourteen; and ever after this prompt act of discipline, he and his church enjoyed undisturbed tranquillity.

From the period of his settlement at Bermondsey, Mr. T. devoted himself intensely to the work of the Lord, both in his own congregation, and wherever divine Providence opened a door of exertion and usefulness; cultivating, at the same time, a most brotherly intercourse with evangelical ministers of every denomination, throughout the metropolis. In 1787, he received an invitation to become evening preacher at Orange-street Chapel, formerly the scene of Top-lady's ministry. To this invitation he was the more disposed to listen, from the circumstance that his first discourse there had been blessed to the salvation of an individual, who afterwards, during a long life, gave proof that she had not received the

Gospel of the grace of God in vain. And it may be confidently affirmed, that "many are the jewels which will adorn his crown of rejoicing in the day of account, from his introduction to this scene of ministerial labour."

Soon after this, events conspired to elevate the name of John Townsend to a level with the first philanthropists that have flourished in our own or any other country. The case of deaf and dumb children became an object of peculiar interest to his mind. Nothing had been done effectually to alleviate their mournful condition. Many distressing instances had come within his own immediate observation. In consulting with a lady, who had the misfortune to have a deaf and dumb child, he formed the determination to attempt the erection of an asylum for the benefit of children similarly affected, that they might receive the full amount of mental culture of which they were capable.

On Sabbath, June 17, 1822, he opened a subscription for the purpose of carrying his object into effect. He obtained, including his own contribution, *four guineas*. But he was not, however, disheartened. He was satisfied the object was unexceptionable, and he addressed himself with vigour to its accomplishment; and with the aid of Henry Thornton, Esq. and the Rev. Henry Cox Mason, matters advanced so prosperously, that on the 14th of November, in the same year, the first election took place, and four children were admitted into the temporary asylum in the Grange-road. God smiled upon the undertaking: contributions poured into the treasury; patronage of the highest description, up to Royalty itself, was obtained; the institution became the idol of the public; the building now occupied was determined upon, and speedily erected; and the indefatigable subject of this Memoir did not collect less than 6,000*l.* of the money expended upon this highly meritorious charity.

His was the happiness, too, to form one of an honourable band of faithful men, who, in 1793, met for the purpose of establishing a periodical publication upon great and catholic principles, which should unite the hearts and secure the co-operation of all good men, for the extension of the Redeemer's kingdom. That periodical was the *Evangelical Magazine*, which has since been the instrument of contributing nearly 20,000*l.* to the comfort of the widows of faithful ministers, and other charitable purposes.

In 1794, as the result of Melville Horne's admirable letters on the subject of Missions, Mr. T. was invited by Mr. (afterwards Dr.) Bogue, to meet a few brethren to consult measures for the formation of a Missionary Society. The gentlemen who assembled on this most memorable occasion, were the Rev. Dr. Bogue, the Rev. Matthew Wilks, the Rev. John Eyre, the Rev. J. Stevens, the Rev. J. Love, the Rev. J. Reynolds, the Rev. J. Brooksbank, and the subject of this Memoir. The catholic principle of the Society was agreed upon; meetings for prayer were convened in all parts both of town and country; the South Sea Mission was undertaken, the ship *Duff* was sent out; and an era was thus commenced, which can never be forgotten while the world stands.

We cannot follow Mr. T. through the whole of his benevolent career. Suffice it to observe, that he was present, or aided at the formation of the Tract Society, the British and Foreign Bible Society, the Hibernian Society, the London Female Penitentiary, the Irish Evangelical, the Society for the Conversion of the Jews, the *Congregational School*, (raised entirely by his influence) the Fund for the Relief of Aged Ministers; besides many other institutions of a similar character. His labours were incessant and unremitting; insomuch so that his constitution was ultimately impaired by them, and his health

materially disturbed. Of him truly it might be said, he was "instant in season, out of season;" always aiming to promote the glory of God, and the good of souls.

Nor was his end unsuitable to his career. Humility, patience, and resignation marked his conduct to the last, amidst scenes often of excruciating pain. To a minister who endeavoured to cheer him, with the prospect of futurity, and who reminded him that he would meet many in heaven to whom he had been useful, he simply replied, "I hope so." The same friend observed to him that a crown awaited him, when he instantly exclaimed, "It is well for me that it is a blood-bought crown, or I could never expect to wear it." To a young friend, about to enter the Christian ministry, he said,

"The promises of God are my support; they are *yea and amen in Christ Jesus*. I have no ecstatic joy, but I have a sure hope and peace in God."

On being reminded of his usefulness to the souls of men, he remarked:—

"Yes, I am thankful that I have been made an instrument of good. This is a proof that it is not the most eloquent address, nor the greatest talents; *not by might, nor by power, but by my Spirit, saith the Lord*. Remember, from the lips of a dying man, you are charged to preach the Gospel of our Lord Jesus Christ."

On hearing one of his family asking him how he did, resting his arm upon his Bible, he replied,

"Here I am safe. I know it is a finished righteousness. The promises in this book are my sheet anchor."

Speaking, on one occasion, of the kindness he had met with from friends, particularly from ministers, a beloved individual present said, "It would have been singular, had this not been the case, when you have been uniformly amiable." He shook his head, and said, "My dear, do not praise me; only pray for me."

His sufferings were great, and,

under the pressure of acute pain, he was heard once to say,

“Human nature cannot bear this long. What must have been the sufferings of the martyrs at the stake? What must have been the Saviour’s agony, when, in the prospect of death, he cried out—‘Father, if it be possible, let this cup pass from me; nevertheless, not my will, but Thine, be done! What are my sufferings, compared to the Saviour’s in the garden, when he sweat, as it were, great drops of blood? Father of mercies, hear my poor prayer; if not to relieve, yet to help me to bear and suffer.

‘A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!’

It is the hand of the Lord: I desire to bow with submission. This suffering is all necessary to loosen my strong attachment to my beloved family.

‘Why should I shrink at thy command,
Whose love forbids my fears?
Or tremble at the gracious hand,
That wipes away my tears?
No; let me freely yield
What most I prize, to Thee,
Who never hast a good withheld,
Or wilt withhold, from me.’”

On Tuesday evening, February 7, 1826, he fell asleep in Jesus. A little prior to the moment of his departure, a beloved daughter said to him,

“Your mind seems perfectly composed.”
“Yes,” said he, “the Lord is good—a stronghold in the day of trouble; and he knoweth them that trust in him.”

“The sands were now running low—the tide of life ebbed rapidly. The dearest object of a hallowed affection entered the room: his lips uttered an expression of deep tenderness; he gently laid his head on her shoulder, and the unfettered spirit took its upward flight to that world with which he had long held communion. So favoured was he, that the cold waters of death had been seen only in perspective. None of the usual precursors had agitated the dying saint. So calmly did he die, there was no sting. One moment expressing the tenderest earthly love; the next, ushered into the presence of the Best Beloved. The angel of death had a

a short triumph;—the wing was felt—the arrow was pointless.”

Mr. T.’s funeral was large and respectable, and was attended by many of those men who take an active part in the concerns of the religious world. It was a funeral procession of real mourners. Dr. Waugh, who has since joined his departed brother in the skies, and who had the greatest admiration of his character, delivered an eloquent and affecting address at the grave.

The leading features of Mr. Townsend’s character were strongly marked. He was a man of *exalted piety*, and walked very closely with God. This was distinctly seen in his intercourse, both in public and private. The *simplicity* and *transparency* of his mind were quite apostolic. He was an Israelite indeed, in whom there was no guile. Who ever detected John Townsend in any thing bordering upon disingenuousness or double dealing? He was eminently candid in stating his opinions; and at the same time liberal, in the utmost degree, to those who differed from him. When the characters of individuals were concerned, he was sensitive beyond expression, invariably aiming to blend justice and mercy in his decisions. He was a systematic opposer of scandal, loathing it to his very heart, and often rebuking the propagators of it most unceremoniously. His delight was in promoting peace and goodwill among brethren. Though a Dissenter from principle, he loved all good men, and tried in every way to encourage their visible and real union. His diligence was unparalleled. He could pass from object to object, without any apparent distraction. He lived and laboured for God, and he was honoured to be extensively and permanently useful. In his whole character there was a beautiful mixture of humility, which shed a lustre on all his actions, and proved that they were not done to be seen of men.

For a full account of the life, labours, and writings, of this truly eminent minister of Jesus Christ, we beg to refer our readers to a very interesting Memoir of him, published in the beginning of last year, under the immediate eye of his family. Of him we may say, as of Barnabas, that he "was a good man, and full of faith, and of the Holy Ghost."

ON THE NECESSITY OF
A REVIVAL OF RELIGION
IN THE HEARTS OF MINISTERS,
AS THE FIRST STEP TOWARDS A REVIVAL IN
CHURCHES.

Addressed to Ministers.

(To the Editor.)

MY DEAR BROTHER;

I HAVE had my attention much drawn of late, by the remarks of my brethren, to the subject of a revival of religion in our churches in this country; and although I do not think we have any ground to expect the blessing, quite to the same extent in which it is enjoyed on the other side of the Atlantic, yet I entirely agree with those who have already written on this topic, that there is no reason why we might not have, and why we *ought* not to have, more of it than we at present possess. I say, *ought* not to have; for it is a radical error to suppose, that a revival in religion is merely a privilege. It is obviously the duty of sinners to believe the Gospel, and of believers to have more faith and holiness than they already possess. A revival, therefore—which means an increase in the number and piety of the righteous—is our duty; and it is our sin if we have it not. True it is, that the work can be produced only by the influence of the Holy Spirit; but this is no excuse for the unbelief of some, and the dullness of others. God has promised his spirit to them that ask it; and if we have it not, it is because we either do not ask it, or ask amiss.

I quite agree with most that has been said, on the steps to be taken to obtain the necessary effusion of the Holy Ghost; but there is one thing which

has not obtained that prominence in order of means which I think should be given to it,—I mean, THE REVIVAL OF RELIGION IN THE HEARTS OF MINISTERS. Permit me, then, my dear brethren, to address these few remarks to your candid and most serious attention. I am not going to accuse you as a witness, nor to condemn you as a judge; but to expostulate with you,—and that in the tenderest affection,—as a brother. In thus attempting to remove the mote from your eye, I do not forget that there is one in my own, which I shall be truly thankful to the humblest of your number to extract. Receive, then, in love, what is offered in meekness.

If there be a revival in religion in this country, where must it be expected to begin? Who may be supposed to be first partakers of it? The ministers of religion themselves. As the sunbeams strike first upon the mountains, and as the clouds pour forth their treasures first upon the hills, which often form a kind of natural reservoir for the valleys; so may it be looked for, that the spiritual rain will descend first into the pulpit, before it reaches the pew. The influence of ministers upon their flocks is very great, both for good or evil. "Like priest, like people," is a proverb, which, as in the case of most other proverbs, is founded upon truth. We are in the midst of our people, like central fires, producing a glowing atmosphere around us, or like icebergs, which chill everything in their vicinity. If we are eminently spiritual and devotional, the influence of this will be felt by our people, both from our public exercises and our private intercourse. Our prayers and sermons in the house of God, and our conversation in the parlour, will all tend to keep up the power of godliness in the hearts of our flocks. But if we are secular, lukewarm, and trifling, the same spirit may be looked for in them. Should a revival take place among them, and not extend to us, we shall not only stop its progress, but shall undo what has been done; but if our piety be increased, the influence of it will, in all probability, be spread through the church.

A question, however, will here very naturally present itself;—Does *our* religion need to be revived? I am decidedly of opinion that it does. What-

ever may be the cause of it, I am myself fully and painfully convinced, that the great bulk of the present race of ministers are by no means distinguished for the more spiritual and elevated exercises of religion. I think we fall very short in what may be called devotional habits—in spirituality of mind, in communion with God, in self-converse and examination. It is true, we are active in what concerns the diffusion of religion, and much time and labour is spent in public matters,—a circumstance which, probably, in the estimation of some, will furnish at once, a cause and an excuse for a deficiency in other matters; but as to our stature in respect to personal religion, strictly and properly so called, we are pigmies compared with the men of other times, or with some men of our own times. Let us only read the Memoirs of Philip and Matthew Henry, of Halyburton, of Doddridge, of Pearce, of Brainerd, of Henry Martyn, of Fletcher; and compare ourselves with them, to see how dwarfish is our piety. But, with great deference, I would suggest a few particulars of inquiry.

1. What is the state of closet devotion amongst us? Do we spend much time in reading the Scriptures, not as critics, but as Christians, anxiously desirous of drinking into the very spirit of the word of God? Do we spend hours, or even an hour, every day, in that breaking, panting, wrestling after God, which characterised, if we may judge from their diaries, the ministers of a bygone age? Have we *our* seasons of extraordinary devotion; our days of *fasting*, humiliation, and prayer, as they had? Or do we not content ourselves too much with a bustling out of door religion,—the religion of committee rooms, and of public meetings, and of fraternal associations? Perhaps we satisfy ourselves, and quiet our consciences, with the excuse, that there is so much *now* to draw a man away from his closet, that it is neither expected nor required of him, that he should be so much in it, as were the men of a more quiet age. This, however, can be no *valid* excuse, unless we are prepared to say, that already does the sun often rise, and the evening star go down, upon our devotions. Indeed, my dear brethren, the fire of devotion does not burn with that intensity upon the

altar of our hearts, which is necessary to form a central flame, from which a whole church should be ever receiving a renewed warmth and glow of holy feeling. We abridge our devotions, to enlarge our opportunities for more public services. We diminish that one exercise, which, of all those that employ our time, calls for increase. Let us only look around, and see how many engagements we can better spare than a moment of our prayers. We had better give up our periodical literature, the daily journal, yea, almost anything, than take a portion from those seasons which are devoted to draw down from heaven, by fervent supplication, the supplies we need both for ourselves and our churches.

2. In our families, are we, up to the full extent of the terms, the men of God, the ministers of Christ, the prophets of the Lord, whose business it is always, and everywhere, to teach both by our words and actions? We *should* be *domestic* ministers, teachers, and expounders of the word of God; the pastors of the church in our own houses, looking well after the souls of wives, children, and servants; breathing the spirit of devotion through our habitations; and not the mere ex-officio chaplains of the family,—maintaining the forms of domestic devotion, but without their power. A minister's house should be the element of piety, the vestibule of heaven.

3. How do we act and appear in the houses of our friends? Are we the mere clerical guest at the well spread table, the cheerful companion, the enlivener of the circle, the source of hilarity, the retailer of anecdotes and news? or do we preach from house to house, not ceasing to diffuse the savour of the knowledge of Christ in every place? Often and often has my own conscience smote me, on returning from a *Christian* party, to recollect how little I have done to edify and instruct my friends, by giving a profitable turn to the conversation, by expounding the Scriptures, or by engaging the circle in acts of earnest prayer. In this department of our work, I am confident, we are lamentably deficient. We are too much mere men of the parlour; and patronize, by our example, the waste of time, in that mere idle, empty, unprofitable gossip, which is the current intercourse of most parties,

We seem to act as if our work were to be done exclusively in the pulpit. If religion be revived in the church, it must be revived in the house; and if it spread with greater vigour round the greater circle of the vestry, it must be nourished with greater care in the smaller circle in the drawing-room; and, if this be done at all, it must be done, so far as instrumentality is concerned, by us.

And then, in addition to the anxiety which we feel to introduce the subject of personal godliness to those circles, which are gathered by the invitations and courtesies of friendly intercourse, we should also appoint special meetings of select classes of our members, to examine into the state of their souls, and to promote their spiritual welfare by every means which a holy ingenuity can devise.

4. Are we spiritual and devotional in our public services? Are our sermons the fruits of our experience, as well as of our studies? We should lay before our flocks that which we ourselves have tasted and handled of the word of God, and never preach to others that which we have not first preached to ourselves. Perhaps the sermons of the present day exhibit, in different men, the opposite extremes of carelessness and elaboration. Discourses full of thought, yet at the same time characterised by fervour, simplicity, and spirituality, which, though the effect of deep study, are no less the product of intense piety, are too rare: if we take pains, it is too often merely to shine. Our motives are often corrupt: we preach ourselves, or preach Christ from selfish considerations; and this is too obvious to be concealed from many of our more spiritual and penetrating hearers. We look for tokens of approbation, expressions of admiration, and are, perhaps, seen to be disappointed and sad, if we do not receive them; and seem to feel as if we had preached in vain, if we do not hear the language of applause. I do not say that this is the case with all, or with any of us always; but it is too much the case with many of us, and must exceedingly grieve the Spirit of God. Religion must be in a very low state in our souls, where there is much of this self-seeking.

And, probably, we are deficient in the devotional parts of our public ser-

vices. Our prayers are not characterised by that solemnity, spirituality, and earnestness, which are essential to the cultivation of devotional feelings in the people. A minister's prayers do more, perhaps, to keep up the spirituality of his people, than his sermons; that is, when they are of an intense and elevated character. I have known ministers so endowed with the gift and the grace of prayer, that their public supplications and intercessions seemed, as with a sweet and holy violence, to bear their congregations away with them to the throne of God. But this is not often the case. Dull formality, wearisome sameness, careless indifference, too often, and too generally, characterise our public devotions. We act as if the prayer were nothing, and the sermon everything; and come down too nearly to the level of the slovenly, irreverend, and inefficient manner in which the Liturgy of the Church of England is read by a large proportion of her clergy. I ask no other proof that *we*, as ministers, need a revival of our own personal religion, than the character of our public prayers.

5. Perhaps this is evident, also, from our intercourse with each other at the times of our public services, or in our more retired and select social circles. Is there not far too much of light and frivolous conversation, of trifling jests, of ludicrous anecdote, of noisy hilarity? I am not an enemy to cheerfulness, nor an advocate for gloom and grimace. I am myself too prone to mirth. But, then, we bear a high and sacred character; our vocation is religion, our great business is salvation, our labour for immortality; we are, if the term may be applied to the ordinary ministers of the Gospel, the ambassadors of Christ, and we should be consistent, and maintain that dignity and seriousness which become our office. Happily for the reputation of the Dissenting ministry, our intercourse is ever distinguished by the strictest regard to sobriety, and temperance, and purity of speech. Negative propriety of the highest order is ever observed by us. Our deficiency lies in what I have so frequently spoken of, under the name of *spirituality*. There is not enough of mutual edification, of mutual excitement to deeds of piety and zeal, of earnest prayer, of conversation upon

the difficulties and encouragements of our office. We entertain each other as men and brethren; but do we improve each other as Christians and as ministers? How often do we leave each other's society, after having spent hours together, without being conscious of having given or received a single hint that was calculated to produce one devout feeling!

Now, my dear brethren, are these things so, or are they even *partially* so? Do let us examine ourselves. The writer includes himself in all that he has written; and he can truly say, that he is far more conscious of his own defects, than he is of those of his brethren; and is sorrowfully convinced that no one more needs to be called upon to seek a revival of religion than himself. I want to see in us all, a return of the pious spirit of the Puritans and the Nonconformists; but, alas! such is human nature, there is no obtaining their elevated devotion, perhaps, but by being plunged into their sufferings. But how far behind it was the piety of Doddridge, and Fletcher, and Brainerd, and Pearce, and Martyn? And yet they lived not in the days of persecution. Let us peruse again and again their Memoirs, till we have caught their spirit: Let us not only read their works, and follow them through their public careers of labour and success; but let us steal into their closets, and behold their wrestlings with God, their self-communings, their intercourse with heaven, their tears of contrition, their acts of humiliation, their seasons of fasting and prayer. O, to be like them! for, I am afraid that many of us are *not* like them. Our piety is feeble and uninfluential; it has little of the profound humiliation, little of the height of exalted devotion, little of the strength of self-denial. Let us, then, seek to have it invigorated and improved. We have called, or may yet call, the attention of our flocks to the subject of a revival; we have preached, or may preach, on the necessity of more religion among us; we hold prayer meetings, and spend days of humiliation; we call to united supplication for the out-pouring of the spirit;—all this is well: but we must go farther; for if this be all we do, the stir which has been awakened will soon cease, and all things will relapse into their former state. *We must begin with our own*

souls; we must seek, first, the revival of our own religion; we must exhibit to our people the example of a state of piety renewed and invigorated. Of a revival of religion in our churches, it may be said, "This kind goeth not forth, but by fasting and prayer on *our* part." The impulse must be given by us, and not by our words only, but by our example.

Is it, then, desirable that the piety of the present age should be improved? Can you doubt it? I know very well that there is much of *profession* in this day; I believe that a *certain kind* of religion is upon the increase; and I am aware that the public spirit of the present day is a proof that there must be much true piety in existence, and in operation. But is the prevailing religion of a strong, and healthful, and vigorous kind? Is it characterised by depth and fervour; by humility and love; by the mortification of our corrupt affections; by devotional habits; by self-improvement? No. It is the hasty growth of seed upon stony ground. It is of infinite consequence, that while religion is really spreading, it should be of a good kind, strong, and vigorous, and fruitful. We are sending our piety abroad, and we should be careful to send that which is of the best kind, in the hearts of our Missionaries, who of course will be, in general, of the average standard of that which exists amongst us. All our operations at home, as well as all our exertions for diffusing religion abroad, are also influenced by the *kind* of religion which prevails; our village preachers, our tract distributors, our Sunday-school teachers, our masters and mistresses of boarding schools, our parents, our heads of commercial and manufacturing establishments, all would feel and show the influence of a revived state of religion; for they cannot be expected to be active, while their own souls are lukewarm; or if they do anything in the way of circulating religion, they will circulate only a poor, feeble, and heartless kind of piety.

Suffer me, then, my dear brethren, to exhort you, as you feel the importance of having the spiritual state of your churches, and the cause of Evangelical piety generally, revived, that you would inquire whether this glorious and much to be desired work must not begin with us, who are ministers of the word;

and, if so, whether we should not immediately and most earnestly apply ourselves to the business?

On us it depends, under God, whether the present happy stir and inquiry shall go on to a decided increase of true religion, or whether it shall die away and expire after a little transient excitement. We are come to a crisis in the religious history of our churches, and it is for us to say how it shall determine. Our responsibility, always tremendous, is now most awful. Everything is calculated to alarm us, if we do not awake from our sleep, and throw off our sloth. Let us begin afresh to live *for* God, and to commune *with* him. A fire is kindled, and let us each bring a coal from the altar on which it burns to our own hearts, and carry back fresh fuel to the central flame. O, what preachers shall we be, if we preach from the full, rich experience of a renewed and revived piety. An earnestness and freshness will be imparted to our public services; and this, by the grace of the Holy Spirit, will clothe them with new power, and invest them with new attraction. Peculiar seasons for prayer have been so often recommended, that I may venture, without a censurable egotism; to say, that a portion of every Saturday morning has long been appropriated by me to implore the influence of the Spirit upon the ministers of all denominations.

If, dear brethren, I have said anything to offend, forgive me; for it is far from my intention to injure the feelings of those whom I so much love, as I do my fellow-labourers in the vineyard of Christ.

Commending you to God, and to the mind and spirit of his grace,

I remain,

Your affectionate Brother,

J. A. J.

Birmingham.

PARENTAL PRIVILEGE.

From an American Publication.

THE following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful

mother, he has himself been the instrument of *turning many to righteousness*. He has for many years occupied a highly important station in the Church of God, and been one of her most active, laborious, and successful ministers. His name is not to be disclosed in connexion with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and of witnessing the tears of a grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand writing of one who has gone to her rest in the heavens. Pious parents will esteem it a privilege often to advert to the precious sentiments here expressed by this godly mother.

Aug. 10, 1828.

To ———,

The child of my prayers, tears, and vows, this paper is dedicated, when I am no more.

MY DEAR SON;

I am, this day, fifty years old, and this week, I have reason to think, you have been separated to the work of the *Gospel Ministry*; consecrated an *Ambassador* to the *King of Glory* to guilty man! I would bless God that I have lived to see this event. Far greater is my joy, than to have seen you crowned an earthly monarch.

And now, my son, as I am, not only by bodily infirmities, but by age, called to look into the grave, I desire to set my house in order, that I may be ready to depart at the sovereign call of Heaven. For the honour of a faithful, prayer-hearing God, and for your encouragement in prayer, I now record some things respecting *you*.

You have often heard of my extreme sickness at your birth. Perhaps, by that, my mind was better prepared to receive you as the peculiar gift of God. I think I have more evidence of acting faith, in devoting *you* to God in baptism, than in devoting any other one of my children. Your own memory will be the best witness for me, as to the pains I took, in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you, in this respect, than for my other children. But

when, in your early years, you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my *tears*, but the anguish of *my heart* you was a stranger to. And when, in the face of all instructions, entreaties, warnings, reproofs, and corrections, you still persisted in that course, what could be my resort but the throne of grace?

You well remember the day of fasting and prayer, set apart by your father and myself, on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to the grave, to what I then suffered. But my Heavenly Father was pleased to show me, before the day was over, that my help and hope were *only in him*; and to *him* did my heart turn, as to its *only* refuge; inasmuch that, when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardour of my soul before God, on your account. At first, I seemed to be content to plead for *restraining grace* for you. But I did not long rest there. The promises of a Covenant-God, respecting the righteous and their seed, were very sweet to my soul. I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had *confidence* to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings; not even your father. The work was between God and my own soul; and I *firmly believed* that he would, in his own time, answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions on my mind, I was taken sick. I was, at first, taken violently, and thought that, perhaps, God was about to remove me. *You* was then the nearest to my heart of any object in the world. My work, as to you, was not done. To whom should I commit it, if I were removed? I determined to wait for more decided appearances in my disorder; and, if I found myself going, to commit this

work to your father, enjoining it on him, as my dying request, *never to cease* wrestling with God for you, till you should be gathered into his fold. But God, in mercy to you and my other children, I hope, restored me; and with renewed vigour I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new and fresh engagedness in my work. Sometimes, at least, the midnight hour has witnessed my prayers and tears for you. You will not now wonder that I was anxious to know your particular state of mind, while you was absent from me, at college. Sometimes, indeed, I was ready to limit the Almighty, and say, *O! let the salvation of God come, this night, to my child!* But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time, he has, I trust, brought you forth to the light, and you behold his righteousness; yes, the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, my son, and give *glory to God*, who has wrought such wonders for you. Look upward, and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may *your* children be left on earth, a seed to serve the God of their fathers, that, through us, his praise may be handed down to latest generations!

Your affectionate Mother,

REMARKS.

The writer of the preceding letter was the mother of eleven children, five only of whom survived her. Eight of the whole number, there is reason to hope, have been already brought to the knowledge of Christ and his salvation, and two are now ministers of the Gospel.

What a privilege to have such a mother!—Mothers, go and do likewise.

How prevalent is prayer! and how faithful is the prayer-hearing God!

How persevering is the spirit of real supplication! It *waits* on the Lord, and pleads,—and yields,—and submits,—and wrestles,—until it prevails.

How far from *dictating* to God is the humble, submissive *prayer of faith*!

HINTS, TO PROMOTE USEFUL CONVERSATION.

It has often been lamented by serious Christians, when they have retired from a company of their pious friends, that so little of the conversation which passed among them was at all profitable. Now, if any remedy could be suggested against this evil, I think it would be gladly received by truly religious persons; and having met with the following Hints in the Rev. Samuel Clark's Introduction to his "Collection of Promises of Scripture," I shall transcribe it, and not without some hope that it may be useful to your readers.

The pious writer says, "The occasion of my first entering upon it (that is, upon his 'Collection of the Promises'), was to assist some young persons, who, very commendably, and to their great advantage, are employed in improving themselves, and one another, in the knowledge of the Scriptures; one of their exercises being to treasure up in their memories, and question one another upon, the promises, under their several heads."

In a note, he adds as follows:—"When a company meet together, either occasionally in their visits, or at stated times, for the purpose, they try one another's knowledge, of the most useful parts of Scripture, by asking questions, each in their turn. For instance, they sometimes are upon the *Promises*: one demands a promise; as, *of the pardon of sin*; another, *to the charitable*. Sometimes they go upon the *duties of Scripture*—as, a text recommending *prayer*; another, *on sanctifying the Sabbath*. Sometimes they confine themselves to the Proverbs of Solomon, and so require of one another a proverb—as, *upon good discourse*, or *against backbiting*, &c. At other times, they try one another upon the *comparisons of Scripture*; for instance, *What is the sun compared to?* They

answer, in the words of Psalm lxxxiv. 11, *God is a sun*, &c. These, and such like exercises, engage them in the diligent and attentive study of the Scriptures; put them upon reflecting on its sense and use; oblige them to treasure up in their memory the most excellent passages of it; and furnish them with profitable and delightful matter of conversation." A. B. C.

P. S. May I suggest a question or two for the month of January?

What are the lessons suggested to us by the commencement of a new year?

As January is a month of liberality, who are the most proper objects of Christian charity? and, what are the best means of doing them good?

What texts of Scripture may afford answers to these questions?

ON CAPITAL PUNISHMENT FOR FORGERY.

THE frequent executions of persons convicted of forgery, affords a proof of the inefficacy of that dreadful punishment to deter others from the commission of the same crime. It seems, therefore, desirable to try some other method; and, it is highly probable, that solitary confinement, or banishment for life, would prove more efficacious.

Humanity shudders at the dreadful scenes so often exhibited; and the general cry of the public is—"Our laws are too sanguinary!" Why, then, are they not softened? Is there not reason to hope, that if petitions to the Houses of Parliament were very generally presented, an alteration would be effected? And though it may not be advisable that such petitions should *originate* among religious people; yet, I think, they may exert themselves to procure the commencement of such applications, by others who have more influence, and unite zealously in promoting them when commenced. If this last hint should induce pious and humane Christians to lay the matter to heart, and pray for direction and success, and to employ their best efforts for the benevolent object, I trust it might be effected, and the nation delivered from what I fear is a national sin.

HUMANITAS.

POETRY.

ON THE NEW YEAR, 1829.

PAST EVENTS.

"I will remember the works of the Lord: surely I will remember the wonders of old."—*Psalms lxxvii. 11.*

I.

THE vanish'd year, by memory review'd,
 Yields ample stores for history's records vast;
 Where humble grief, or holy gratitude,
 May wisdom learn from good or evil past.
 The time misspent, the talents held in vain,
 The friends departed to return no more,
 The wither'd joys that must not spring again,
 May cause our grief, but cannot time restore.

II.

Almighty goodness and eternal love,
 With time's unceasing course keep equal pace;
 His glory shines on seraphs bright above,
 And earth displays the riches of his grace;
 Nor flits a sportive insect thro' the air,
 Nor sinks a tyrant mould'ring into dust,
 Nor rise the wretched from the gulph despair,
 But gratitude adores the Wise and Just.

III.

A sister queen appeared with splendid train,
 Beheld her native home, a transient guest;
 But death hath snatch'd her from her lov'd domain,
 And plac'd her weary limbs on earth to rest.
 Nor pomp could charm, nor pleasure sooth disease,
 Nor marshall'd guards repel th' insidious foe;
 Nor learned doctor give the sufferer ease,
 Nor wealth, nor worth, suspend the mortal blow.

IV.

It was a year of death,—huge Gebels block,
 Whence many a hostile force have crippled fled;
 Now pestilence, unseen, invades the rock,
 And fills a fearless garrison with dead.
 The soldier, rescued from th' embattled plain,
 The seaman, scarce escap'd from mountain waves,
 The merchant, brooding o'er his prosperous gain,
 All sink promiscuous in their sudden graves.

V.

Yet glory crown'd the year, for with it came
 The justice long to honest hearts denied;
 The rights of conscience—Briton's sacred claim,
 And civil rights, from oaths and tests untied.
 Wise was the senate, chasing England's shame,
 And liberal the prelates—freedom's friends;
 And Russell—Holland—each illustrious name,
 Shall be renown'd, till time's memorial ends.

VI.

Yet 'twas a year of blood—the honour'd ground,
 Where Grecian heroes tyranny expell'd;
 Where peaceful arts, and Christian faith were found,
 Is now by war and vice in bondage held.
 The plundering Cossac, the oppressive Turk,
 By turns devour them like the locust hordes;
 Frustrate, O arm of Love! the savage work,
 And turn to reaping hooks their slaughtering swords.

FUTURE PROMISES.

"My counsel shall stand, and I will do all my pleasure."—*Isaiah* xlv. 10.

I.

ENVELOP'D in impervious shades
Futurity to man remains ;
But the All-seeing Eye pervades
All time and space, and all sustains.
Man cannot of to-morrow boast,
Nor should on flattering joys presume,
Nor sink with fears envision'd host,
Of woes that may not be his doom.

II.

Whate'er the sacred word reveals,
Our faith may grasp with certain hand ;
"The Lamb of God shall loose the seals,
And his unerring counsel stand,"
Thro' ev'ry age, since time began,
Mysterious goodness we explore ;
"His gracious pleasure has been done,"
And shall, till time shall be no more.

III.

Isa. ix. 6.—"A child shall be born, and a Son shall be given,
The government vast on his shoulders shall rest ;"
He died for the dying—He lives for the living—
And in Him all people on earth shall be blest.

IV.

Dan. xii. 4.—"And many shall run on the merciful mission,
And darkness shall flee, and pure knowledge increase ;"
And still they are tracing the haunts of perdition,
Proclaiming glad tidings of pardon and peace.

V.

Mat. xxviii. 19, 20. "Go forth," said the Saviour, "teach every nation,
And, lo ! I am with you wherever you go ;"
His Cross is their glory, his work their vocation,
And converts renew'd their new Eden below.

VI.

John xiv. 16, 17.—"My Spirit I send you, the Comforter holy,
To cheer you in sorrow, and cleanse you from sin ;"
He teaches, convinces, and sanctifies wholly,
And places sure hope and sweet comfort within.

VII.

Mat. xvi. 18.—"My church I will build on the rock of salvation ;
Nor mortals, nor devils, shall o'er it prevail ;"
Nor cunning, nor force, shall subvert its foundation,—
For truth is eternal and never can fail.

VIII.

Rev. xi. 15.—"The world is the Lord's—over thrones and dominions,
For ever and ever Messiah shall reign ;"
And churches, contending for modes and opinions,
Shall all lose their tests at His coming again.

IX.

Heb. xiii. 6.—"I never on earth will forsake you—no never.
How precious the promise !—thy flock how secure !"
John xiv. 3.—"Where I am in heaven, ye shall be for ever ;"
How glorious the hope !—the salvation how sure !

REVIEW OF RELIGIOUS PUBLICATIONS.

A HEBREW LEXICON TO THE BOOKS OF THE OLD TESTAMENT: *including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c.* By D. WILHELM GSENIUS, Doctor Professor of Theology at the University of Halle; translated from the German, by CHRISTOPHER LEO, formerly Teacher of Hebrew and German in the University of Cambridge; and late Professor of German at the Royal Military College, Sandhurst; Author of "Remarks on the Traditions of the Rabbins," of an "Explanation of Fourteen Verses selected from Scripture," and of an "Emendation of the Bible;" and one of the Editors of the Berlin and Königsberg Journal, "Der Sammler." **הספד**. 2 vols. quarto. 3l.

Treuttel and Würtz, Treuttel, Jun., and Richter,
30, Soho-square.

THE revival of Hebrew literature in Germany, in America, and in this country, is, indeed, a happy omen of the age in which we live; and a great encouragement, as well as aid, to the rising ministry. Of all the lights that have arisen in this department, in modern times, we cannot hesitate in ascribing to Dr. Gesenius the very first rank. Possessing a mind eminently endowed by nature for the successful prosecution of philological studies, he has distinguished himself by a degree of zeal and application sufficient to surmount the most formidable difficulties. While he has aimed at the advancement of no new or startling theories, he has, nevertheless, evinced great originality of mind, and a scholarship alike independent and commanding. To the Hebrew language, in all its departments, he has devoted immense study. Feeling dissatisfied with all former lexicographers, and firmly believing that something more worthy of the vernacular of the ancient Hebrews might be produced, he set himself, in good earnest, to the task; determined to think for himself, and only to follow preceding authorities in so far as they shed real light upon the structure and peculiarities of the Hebrew tongue. The principles by which he guided his course were few, but of the highest importance.

In the first place, his uniform aim was to ascertain the peculiar phraseology of the Hebrew, as founded on its own distinct dialect, and to place it, in a proper point of view, with relation to the phraseology of the cognate Semitic dialects. In adhering to this plan, Dr. Gesenius has avoided the extreme of the Dutch school, and has endeavoured simply to determine the relation which the peculiar phraseology of the cog-

nate dialect bears to the Hebrew. He maintains, and proves, that the Hebrew language has its own independent and permanent phraseology. He is a great enemy to the common sin of lexicographers—viz. that of forcing the phraseology of one dialect into another. On this part of his Lexicon, inconceivable pains have been taken in the collation of illustrative texts and phrases.

In the second place, Dr. G. has departed from the arrangement of former Hebrew Lexicons, and, for the first time in the history of Hebrew literature, has adopted an entirely *alphabetic*, instead of an *etymological* order. He most justly perceived, that students in other languages enjoyed this advantage; and he saw no reason why the inexperienced should labour under difficulties, in the study of the Hebrew tongue, which are cleared away in the prosecution of other ancient languages. He contends against the strictly etymological character of the Hebrew language, and proves that, beside the monosyllabic conjunctions, and particles, and pronouns, there are an immense number of substantives, which are as really primitives as any of the verbs. In other instances, he considers the etymology as debatable ground. One lexicographer has placed a word here, and another there; so that even the scholar himself is perplexed. It is often necessary, in ascertaining the sense of a word, to review and compare all the remaining derivatives from the same root: the advantages of both are united, in Dr. G.'s plan, as nearly as possible; who not only gives, for every derivative, a reference to the root, whether still in use or obsolete; but also points out, under the roots, at the end of each article, those derivatives, which otherwise would not follow immediately, so that they can be instantly referred to.

In the third place, Dr. G. has taken great care to furnish progressively the significations of each word in the most natural order, illustrating them by suitable examples in each conjugation of the verb separately. The various connexions and constructions in which a verb occurs, have been particularly marked by him, especially as combined with persons or things by the influence of the particles. Examples of almost every use and modification of the verb are supplied.

Many other distinguishing peculiarities might be referred to; but our limits will not permit. From the time we saw Gibbs's Lexicon, extracted from the writings of Gesenius, we were fully convinced of the value of that great man's labours. In a few instances, both in his Lexicon and other writings, traces are to be found of a defective

and even erroneous, theological creed; but his integrity as a lexicographer is, upon the whole, exemplary; and it is only to be regretted that a mind so powerful and brilliant as his should be in darkness, as to the actual contents of a book, towards the elucidation of which he has furnished such important aids. As a specimen of Dr. G.'s plan, we shall furnish our readers with a very brief illustration, the very first that presents itself to our attention at the moment.

ברך fut. **יברך** occurs in six conjugations; in *Kal*,

1. *To bend the knee*—2 Chron. vi. 13: **יִכְרָד עַל בְּרָכָיו** *he kneeled down on his knees*. Psalm xc. 6. (In Syriac and Arabic *idem*, probably *denom.* from **ברך**).

2. *To bless*, as *Piel*. In *Kal* it occurs in that signification only, in *inf. absol.* Josh. xxiv. 10. **בְּרוּךְ** and *part. pass.* **בְּרוּךְ** Gen. ix. 26. Hence **יְהוָה בְּרוּךְ** Gen. xxiv. 31, xxvi. 29, and **בְּרוּךְ לֵיהוָה** Judg. xvii. 2. *blessed by, of Jehovah*.

Nip. **נִבְרַךְ** *pass.* of *Piel*, *to be blessed, to become happy*. Gen. xii. 3, xviii. 18, xxviii. 14.

Piel **בִּרַךְ**.

1. *To bless; to pronounce, give, a blessing*. (Whether this signification be connected with the former, is doubtful. According to some it signifies *prop.* to cause to kneel down, because the person blessed kneels. According to others, to kneel, of one's self, *prop.* in salutation, adoration. Most probably they are quite independent) *e. g.* of the benediction of dying parents, Gen. xxvii. 4, 7, 10, 19, &c. Ch. xlviii. 9; of the priest to the people, Levit. ix. 22, 23; of a prophet, Numb. xxiv. 1, Deut. xxxiii. 1; of God, Gen. i. 22, 28, xxviii. 9, 1. In the latter case it also signifies *to make happy* (on account of the efficacy of the benediction), Gen. xii. 3, xxiv. 1, 35. With double accus., *to bless one with a thing*. Gen. xii. 7, xv. 14.

2. *To salute*, which is connected with blessing, 2-Kings iv. 29: *If those meet any man, לא תִּבְרְכּוּ וְכִי יִבְרַכְךָ אִישׁ salute him not; and if any man salute thee, &c.* Of one that arrives in a foreign country, Gen. xlvii. 1, 5, 7: **יַעֲקֹב יִצְחָק אֶת־בְּרָעָה** and Jacob saluted Pharaoh, 2 Sam. vi. 20; of one that is departing, Gen. xlvii. 10.

3. In relation to God, *to praise, to thank him*, especially in the Psalms, xvi. 7, xxvi. 12, xxxiv. 2, lxiii. 5, lxvi. 8; Deut. viii. 10; also **בְּרוּךְ יְהוָה בְּשֵׁם יְהוָה** *to bless in the name of Jehovah*, as Deut. x. 8: **וּלְבָרְכָהּ**

בְּשֵׁמוֹ xxi. 5; 1 Chron. xxiii. 13. To call upon God, said of the priests, a phrase used in the later writings, formed after, **יְהוָה** **מִבְּרָךְ אֱנוֹן** Isa. lxvi. 3: **קָרָא בְּשֵׁם** *he that worships idols*.

4. With No. 2, where it is used for taking leave, is, perhaps, connected the signification, *to dismiss, to renounce, to disown*. Hence **בְּרוּךְ אֱלֹהִים** *to forsake God*, Job i. 5, ii. 10. Then with the accessory idea, *to slander, defame*, 1 Kings xxi. 10: **בְּרַכְתָּ אֱלֹהִים וְנִמְלָךְ** *thou slanderest God and the King*, Psal. x. 3. But the last signification, perhaps, is more original, and the word is properly a *vox media*, of benediction and malediction, as *sacer; sacre*. Comp. the word **נִכְרַךְ**.

Py. **בְּרוּךְ** *pass.* from *Piel*, *to be blessed*, Psal. xxxvii. 22, cxlii. 2.

Hiph. *Causat.* of *Kal*, *to make to bend the knee*, (of camels, for, to let them rest.) Gen. xxiv. 11: **וַיִּכְרָד** and make his camels to kneel down, comp. **אִכְרָד**.

Hithp. **הִתְבְּרַךְ** as *Niph.* Gen. xxii. 18, xxvi. 4; Psal. lxxii. 17. reflect. *to bless one's self*, Deut. xxix. 18.

In this minute and careful manner does Dr. G. deal with every word in the Hebrew and Chaldee, bringing down his illustrations to the level of the meanest capacity, and aiming uniformly at the greatest possible simplification of the language. We beg also to state, that the typographical execution of this edition is, in all respects, worthy of the Cambridge press. Never has it fallen to our lot to see a Hebrew work more elegantly printed. There is a distinctness, too, in the arrangement of the page, which suits the character of a Lexicon. We have no hesitation in affirming, that Mr. Leo, in effecting a translation of this incomparable work, has conferred a distinguished blessing on mankind, and more especially on those who aim at a critical study of the Hebrew Scriptures. As far as we are able to judge, he seems to have executed his task with exemplary skill and accuracy. Considering the style of elegance in which the work is printed, it is cheap at three pounds. We trust that theological students in our Dissenting Colleges will be furnished with the assistance which this Lexicon will afford them in mastering the Hebrew tongue. Their respective Committees ought to see to this matter; it is one of great consequence.

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14. *Co-operation with Christian Missionaries recommended*: a Sermon preached at the Annual Meeting of the London Missionary Society, at Tottenham Court, May, 1828. By the Rev. WILLIAM CLAYTON.

WORKS PREPARING FOR PUBLICATION.

1. By Subscription, in 2 vols. 8vo. 14s. *A History of the Church, from the Creation of the World to the Commencement of the Nineteenth Century of the Christian Æra; in the Form of Question and Answer.* Compiled and Abridged from various Authors. By the late Alexander Smith Paterson, of Aberdeen.

2. *Natural History of Enthusiasm*, being the First of a Series of Secular Essays on Religious Subjects. Contents:—Enthusiasm, Secular and Religious—Enthusiasm in Devotion—Enthusiastic Perversion of the Doctrine of Divine Influence—Enthusiasm the Source of Heresy—The Enthusiasm of Prophetic Interpretation—Enthusiastic Abuses of the Doctrine of a Particular Providence—The Enthusiasm of Christian Philanthropy—Sketch of the Progress of Enthusiasm.

3. *The Christian Minister's Pocket Companion*; containing Selections of the most striking Passages relative to the Ministerial Office, Character, &c. from the Works of eminent Authors, Ancient and Modern. 1 vol. 18mo. By W. Shuttleworth. This Work is recommended by Drs. Boothroyd, Raffles, &c.

4. In one handsome Vol. 12mo. *Scripture Balances*; being a Selection of the Promises and Threatenings of the Holy Scriptures, systematically arranged. By the Rev. J. Young, Author of "Scripture Lyre," &c.

5. Accompanied by a Hieroglyphic, with Scriptural Explanations, the Abomination of Desolation; or, a Voice to Jews, Philo-Judeans, and the People of God in Babylon. By T. Parkin.

6. Andrew Ure, M.D. F.R.S. has in the Press, a large Octavo Volume, entitled "A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are Reconciled at once to Modern Science and Sacred History." The Author has undertaken to solve, on the known laws of Physics and Chemistry, without invoking Comets or any Astronomical Fictions to his aid, the various Enigmas relative to the Temperature of the Antediluvian Globe, and to the Gradation of the Organic Remains of its successive Strata, which Cuvier, Humboldt, and other philosophers, have regarded as beyond the scope of Science to explain. Many new and very striking Accordances are brought out between the Results of Physical Research and ancient Record; confirming to demonstration the Divine Inspiration of Moses. —This work will be illustrated by Copper-plate Engravings of Shells, characteristic of the Strata and Superposition of the Bone-Caverns, and of Casts of

Fossil Plants; besides about Fifty Wood Engravings, representing the most curious Animal Inhabitants of the primeval World, described by Cuvier and other Fossil Zoologists. The volume will appear about the end of January.

7. Counsels and Cautions for Youth. By Rev. J. Thornton, 1 vol. 18mo.

8. Letters on Missions. By W. Swan, Missionary at Selingsk; with an Introductory Essay, by W.

Orme, Secretary to the London Missionary Society. 1 vol. 12mo.

9. The Modern Martyr, by the Author of "The Evangelical Rambler," 2 vols. 12mo. is now nearly ready for publication.

10. Sherman's Guide to Acquaintance with God. Third Edition, considerably improved.

11. A Volume of Sermons. By the Rev. W. F. Vances, Assistant Minister of St. John's Chapel, Bedford-row.

RELIGIOUS INTELLIGENCE.

LONDON.

STEPS TAKEN BY THE CONGREGATIONAL BOARD, IN ORDER TO PROMOTE A REVIVAL OF RELIGION.

We are happy to find that several meetings have been held by this respectable body, with a view to promote revival among themselves, and, if possible, to communicate the spirit of revival to their respective churches and congregations. The first large meeting was held at the Poultry chapel, on the 26th of November, the Rev. H. F. Burder in the Chair. The Rev. John Clayton, Jun., opened the conference in solemn and impressive prayer. After the singing of suitable hymns, Dr. Winter offered up a second prayer for the outpouring of the Divine Spirit; when the brethren assembled were addressed, in a familiar, edifying, and awakening manner, by Messrs. J. Campbell, J. Clayton, Jun., C. Morris, W. Ellis, T. Williams, and Dr. Philips. Dr. Philips's address excited particular attention, and warmed every heart. At this truly interesting meeting, forty-nine ministers, attended, and a spirit of love and holy excitement seemed to prevail.

This Meeting was adjourned to the 3d of December, when *fifty-one* brethren were present. Mr. Washbourne and Mr. Knight, of Collyer's Rents, prayed; and short addresses were delivered by Messrs. G. Clayton, J. Knight, Morison, Yockney, Hyatt, Stratten, Fletcher, Blackburn, H. F. Burder, and Orme. The speakers generally gave utterance to their feelings in a manner which indicated how deeply they longed for revival. Some of them recorded instances of revival in their congregations, and spoke of that revival as the result of a deeper feeling of piety and holy zeal in their own minds. All were interested by the details which Mr. H. F. Burder furnished of his Bible classes, and Saturday evening prayer meetings preparatory to the communion of the Lord's Supper.

Resolutions for an address to the churches, and for holding a meeting for prayer and re-

ligious conference, periodically, were proposed by Mr. Fletcher, to be recommended to the Board for adoption at its next meeting for business.

This edifying conference, after Mr. Wood had concluded in prayer, adjourned to December the 17th, on which day another truly solemn meeting was held, the result of which, it is hoped, will be felt by many Christian friends, who were not privileged to be there. May the holy work proceed with still growing success, and copious showers of divine influence be poured out from above!

THE ASSOCIATE FUND.

A Society for the Relief of Poor Dissenting Ministers.

In a recent Number of this Magazine, the claims of the Associate Fund were recommended to the notice and sympathy of the Christian public; and it is with feelings of unfeigned gratitude to *Him* who has the hearts of all at his disposal, that the Committee would acknowledge the receipt of various contributions in consequence of that appeal, including the sum of 20*l.* from "C. M.," 5*l.* from "A Friend," and "A Widow's Mite," to the same amount. While these providential supplies have assisted in relieving the pressing exigencies of many deserving ministers, they have still left a wide scope for the exercise of Christian philanthropy, and more especially at the present season, when the advanced price of provisions greatly increases the difficulty of providing for a numerous and dependent offspring. Such difficulties have been painfully referred to in recent applications for relief, and this presents the Committee with an additional and powerful motive to continued exertions.

Early in the ensuing year a public Meeting of the Friends of this Society will be convened, and a report of its proceedings submitted to their inspection; and in the mean time donations and subscriptions will be most thankfully received as usual, by the

Treasurer, Joseph Proctor, Esq., 18, Cheap-side; by the Secretaries, the Rev. Thomas Lewis, Compton-terrace, Islington, and the Rev. John Yockney, Highbury-terrace, Islington; and by the members of the Committee.

COLLECTION FOR THE SPANISH REFUGEES
BY THE REV. E. IRVING.

WE understand that the Rev. E. Irving collected 190*l.*, on the 7th of last month, for the Spanish refugees; and also made a donation of 50*l.* for their benefit, from the profits of his translation of "Ben Ezra, on the Coming of the Messiah," from the Spanish.

SERMON TO THE YOUNG.

ON Lord's-day evening, January 4th, the Rev. Dr. Winter purposes, according to long-established usage, to preach to the young, at New Court, Carey-street, Lincoln's-inn-fields.

ON THE ABOLITION OF HUMAN SACRIFICES
IN INDIA.

Address of the Society for the Abolition of Human Sacrifices in India.

THE existence of human sacrifices in the nineteenth century in the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present "a tale whose lightest word might harrow up the soul."

These sacrifices are perpetrated by the *Suttee* (the burning or burying alive of Hindoo widows) *infanticide*, *cruelties to the sick on the banks of the river Ganges*, and *pilgrimages to various holy places*. By the practice of the *Suttee*, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Jugernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them), many of whom never survive the miseries of pilgrimage. How are "their sorrows multiplied that hasten after another god."

The extent of these evils is very appalling.

The number of *Suttees* in the Bengal Presidency, from 1815 to 1824, was as follows:—

1815	.....	378	1820	.....	598
1816	.....	442	1821	.....	655
1817	.....	707	1822	.....	583
1818	.....	839	1823	.....	575
1819	.....	650	1824	.....	572

Total, in ten years, 5,997 burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total, 6,632.—(See *Suttees Cry to Britain*, second edition, p. 13.)

Two Hon. East India Proprietors, urging the abolition of this murderous custom, declare—"Probably no day passes on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces."—(Parliamentary Papers on Hindoo Immolations, vol. v. p. 32.)

No correct idea can be formed of the number of murders occasioned by *Suttees*, infanticide, cruelties to the sick, &c. The late Rev. W. Ward, in his valuable work, "*View of the History, Literature, and Mythology of the Hindoos*," conjectures "the number of victims annually sacrificed on the altars of the Indian gods" as follows:—

Widows burnt alive in all Hindostan..	5000
Pilgrims perishing on the roads, and at holy places	4000
Persons drowning themselves in the Ganges, or buried or burnt alive ..	500
Children immolated, including those of the Rajpoots	500
Sick persons, whose death is hastened on the banks of the Ganges	500

10,500

(Vol. ii. p. 323.)

By official documents laid before Parliament from 1821 to 1828, it appears that the average number of *Suttees* is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations. When Row Lacka, grandfather of the present Chief of Cutch died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country, states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third, the number of *Suttees* in this estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—O Britain, spread thy shield over those who "are drawn unto death, and ready to be slain." Say "Whoso sheddeth man's blood, by man shall his blood be shed."

That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in

the six volumes of Parliamentary Papers on Hindoo Immolations.—An intelligent magistrate in Calcutta observes, respecting the Suttee :—"They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. *They conceive our power and our will to be commensurate.*"—(Parl. Papers as above, vol. ii. p. 67.)

Infanticide at Saugur was prohibited by the Marquis Wellesley, in 1802; the Brahmun has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the Govt. &c.; and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots!

The importance of the expression of public opinion to accomplish the abolition of Sutees, (and consequently of other sanguinary practices in Hindostan,) is thus stated by a respectable East India Proprietor, in a letter to the Secretary, dated Oct. 11, 1828 :—"With regard to the Suttee question, I believe that I expressed to you, some time back, *my despair of any material alteration in that horrid practice for many years to come*, unless the religious part of the public shall come forward in a manner so decided as to induce attention from his Majesty's Government and from the House of Commons. They seem ignorant, notwithstanding the papers printed by Parliament, and other publications, that *the average of these murders has been for many years from forty to fifty per month!* I fear that little more can be done in the General Court." Another proprietor, in a more recent letter, expresses the same sentiments.

The necessity, propriety, and importance of societies to promote the abolition of human sacrifices in India, appear evident. "Human sacrifices were first forbidden at Rome by a decree of the Senate, B. C. 95 years; but some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul, and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A. D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterwards revived. And will it be endured that our own heathen conquerors have done more for us than we are willing to do for our Indian subjects? Shall the mere natural principle, '*Homo sum, humani nihil a me alienum puto*,' have exercised an influence on pagan Rome, and shall Christian Britain refuse to acknowledge the force of the same argument?" (Poynder's Speech on Human Sacrifices in India,

p. 220.) Let all who feel "the tender visitings of nature,"—all who would deliver their country from "blood guiltiness,"—all who look for the time when "they shall not hurt nor destroy in all his holy mountain," promote the establishment of kindred institutions in every part of the United Kingdom, and by a constant and simultaneous expression of the public voice to the Senate of the nation, "relieve the oppressed, judge the fatherless, plead for the widow."

Regulations of the Society.

I. Its designation shall be "The Society for promoting the Abolition of Human Sacrifices in India."

II. Its *object* is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, infanticide, river murders, pilgrimages, &c.;—to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

III. The *means* by which this important object may be promoted are—procuring information upon the above subjects,—circulating it among persons of influence in this country and in India,—and originating petitions to Parliament from every part of Great Britain and Ireland.

IV. Every person subscribing not less than 6s. a year, shall be considered a member of the Society.

V. Every member shall, on application, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation.

VI. The publications adopted by the Society at its formation are—"Sutees' Cry to Britain,"—Pilgrim Tax in India,—Ghaut Murders, or an Appeal to British Humanity and Justice relative to the Exposure of the Sick on the Banks of the Ganges; to which is added, Humane Hints for the melioration of Society in British India,"—and "Claims of British India, or an Appeal to the Society of Friends for their co-operation in promoting Christianity in India." A pamphlet on the present state of Infanticide, (in preparation from recent Parliamentary Papers, &c.) is intended to be published. The Society would be happy to promote the circulation of what has been published on the Suttee by Dr. Johns, J. Poynder, and R. Jackson, Esqrs. and the Rev. T. Grimshawe.

VII. The Society, anticipating the establishment of similar institutions in various parts of the country, proposes to supply them with its publications at prime cost, or societies may reprint them.

VIII. The business of the Society shall be managed by a committee, of which the Treasurer and Secretary are members *ex officio*.

IX. From January to June inclusive, the

Committee shall meet monthly, on the first Monday of the month, at eleven o'clock in the morning; and the remainder of the year every two months, on the same day of the month, and that the Secretary be empowered to call a special meeting when necessary.

X. An Annual Report shall be presented at the close of the year, stating the proceedings of this and similar institutions, and the progress made towards the attainment of the object of their establishment.

Adopted at the first General Meeting of the Committee, and signed on behalf of the Society.

DR. SOUTHAM, *Chairman.*
J. PEGGS, *Secretary.*

Coventry, Dec. 1, 1828.

PROVINCIAL.

NEW CONGREGATIONAL CHURCH, AT TURVEY, BEDFORDSHIRE.

DEAR SIR;

The following statement is so peculiarly interesting, and will, I am sure, afford so much pleasure to your numerous readers, that I lose no time in laying it before you.

On the 28th of November last, a Christian church, of the Congregational order, was formed at Turvey, in Bedfordshire, consisting of forty members, all of whom were formerly communicants in the parish church of that village, under the pastoral care of the late beloved and lamented Legh Richmond; upon which occasion, the Rev. T. P. Bull, of Newport Pagnell, delivered an excellent and appropriate discourse from 2 Cor. viii. 5; after which, the Rev. John Morris, of Olney, administered the ordinance of the Lord's Supper to the infant church. These solemnities were witnessed by a numerous and deeply affected auditory.

The death of the inestimable clergyman to whom I have referred, having, unhappily, deprived his flock of the evangelical privileges they had enjoyed, a large majority of them have, for some months past, assembled for public worship in a commodious barn, where the bread of life has been broken to them by neighbouring ministers, and the students at Newport Pagnell.

After serious deliberation and earnest prayer, the people have resolved to erect a chapel, on the Independent principle, and the work is now in progress. Towards the expense of this undertaking, they have contributed to the utmost of their ability, and are about to appeal to the religious public to enable them to complete it.

I cannot omit to mention, that in all these interesting transactions, the Rev. John Morris has stood forward as the counsellor, the friend, and the protector of the infant

church at Turvey. He kindly afforded the Christian friends, in that village, all the assistance and encouragement, which, in their peculiar circumstances, they so much needed; and was the first minister who preached in the barn, which was opened for divine service in February last.

Yours,

Wahworth, Dec. 10, 1828. J. M.

ORDINATIONS.

At Colchester, on Tuesday, November 18th, the Rev. Henry March, late Chaplain to the Dissenters' grammar-school, Mill-hill, was publicly recognized as the Pastor of the Congregational Church, formerly under the care of the J. Savill. The service was introduced by the Rev. R. Robinson, of Witham, who read appropriate portions of Scripture, and offered an introductory prayer. The Rev. W. Ward, of Stowmarket, then delivered a discourse, stating the grounds of dissent from the established church, in which he brought his theological and historical reading and research to bear very powerfully on the question. It was a clear and masterly defence, and happily free from all sectarian bitterness. The usual questions to the minister were then put by the Rev. N. Kemp, of Tarling, who, in early life, had been thirteen years assistant preacher to the congregation. In replying to the questions, Mr. March gave a statement of the reasons which had induced him to accept the vacant charge, and of the principles which he intended to advocate and exemplify, in a very clear and decisive manner. Mr. Kemp then offered the benedictory prayer. A sermon was next addressed, by the Rev. T. Craig, of Bocking, to the minister and the people, on their reciprocal duties, from 2 Cor. ii. 10—"Our sufficiency is of God." The sermon was eminently distinguished by fidelity, plainness, and pathos, and produced a most impressive effect on the audience. The solemn services of the occasion were concluded by prayer, by the Rev. J. Robinson, of Manningtree. In the evening, a serious and useful sermon was preached by the Rev. Mr. Notcutt, of Ipswich.

On Wednesday, November 5th, the Rev. F. W. Meadows was ordained to the pastoral office at Chisswell, in the Island of Portland. The Rev. W. Bean, of Weymouth, introduced the service by reading the Scripture and prayer; the Rev. M. Caston, of Sherborne, described the nature of a Gospel Church, and proposed the usual questions; the Rev. J. Anderson, of Dorchester, offered the ordination prayer; the Rev. T. Durant, of Poole, delivered an impressive charge from 2 Corinthians ii. 16—"Who is sufficient for these things?" and

the Rev. J. Hoby, of Weymouth (Baptist), closed with prayer. In the evening, the Rev. T. Crump, of Weymouth, preached to the people, from Hebrews xiii. 17; and the devotional parts of the service were conducted by Messrs. Caston, Curtis, and Bean. The services were interesting, solemn, and impressive; much of the presence of the Lord was enjoyed, and an impression made that will not be easily erased.

This is supposed to be the first ordination service that ever took place on this interesting and romantic island. The cause itself is new, having been commenced in October, 1827, when a small chapel was erected. Mr. Meadows, however, had not laboured here long, before it was found necessary to enlarge the place of worship; and, in September last, this place was re-opened: on which occasion, sermons were preached by the Rev. J. Anderson, of Dorchester; the Rev. T. Crump, and the Rev. J. Hoby, of Weymouth. Much good has been done. A Christian church, on congregational principles, has now been formed; and it is hoped, that he who has said, "Surely the isles shall wait for me," will continue to bless his word, that the present pleasing prospects may be abundantly realized.

BUILDING CASES.

At a meeting, held in the vestry of the Dissenting chapel, Oxford, Nov. 27th, 1828, after public notice from the pulpit on the preceding Lord's-day, Mr. Collingwood in the Chair, it was unanimously resolved,—

1. That we esteem it our duty, according to our ability, to promote the cause of the Redeemer, by affording occasional pecuniary assistance to those congregations among

Protestant Dissenters, who may, themselves, be unable to defray the whole expenses of building, enlarging, or repairing their meeting houses.

2. That, convinced of the many evils attending the present mode of soliciting contributions for this object, it is our determination not to give any further assistance to cases of this description, excepting to such as are sent us by letter, recommended by at least four neighbouring ministers, in order to be laid before a committee for their examination.

3. That it is desirable to raise a fund by individual subscriptions and an annual collection, to be appropriated in aid of proper cases, in such proportions as, in the judgment of the Committee, their several circumstances demand; and that the number of cases to be admitted, shall not, for the present, exceed six in the year.

4. That the Committee shall consist of all annual subscribers of one guinea and upwards; and that they shall meet quarterly.

5. That Mr. ——— be requested to accept the office of Treasurer; Mr. ——— that of Secretary; and Messrs. ——— and ——— that of Collectors.

6. That the subscriptions be collected quarterly, in advance; to commence on the 1st day of January, 1829.

7. That public notice of this measure be given in the Evangelical, Baptist, and Congregational Magazines; and in the New Baptist Miscellany.

WESTERN ACADEMY.

We are informed, that measures are in progress for removing this institution from Axminster to Exeter.

OBITUARY.

MRS. TOOMER.

On Wednesday, November 12th, 1828, departed this life, Mrs. Toomer, wife of the Rev. S. E. Toomer, of Preston-court, near Wingham, Kent, and daughter of the late Rev. R. Sloper, for so many years the highly-respected and beloved Pastor of the Congregational Church at Devizes.

The spiritual advantages with which Mrs. Toomer was so eminently favoured under the paternal roof, were rendered effectual to her conversion by that Spirit, without whose gracious influences they would have failed to produce any saving effect; and she was led, very early in life, to choose the Redeemer for her portion; and having given herself first to the Lord, to give herself afterwards to his people according to his will.

In 1811, she was united in marriage to Mr. T., a union which was, in no common

degree, a source of happiness; but she has been snatched away from him, and from her much-loved family, in the very spring-time of life, leaving mourning survivors to exclaim—"Verily, thou art a God that hidest thyself; O God, of Israel the Saviour."

If anything can afford her friends strong consolation, under a bereavement so affecting, it must be the consideration of her happy death; and so joyful, nay more—so triumphant—was the frame of mind in which Mrs. T. met the last enemy, that it has been thought it would be unjust to those who, like her, have been all their life-time subject to bondage through fear of death, to withhold from them some of those many delightful expressions which fell from her dying lips, and which were uttered either in the hearing of the writer, or have been furnished him by the family, at whose request he has

sketched, with mournful pleasure, this brief outline of her history; not, assuredly, with any view whatever of exalting the individual—who was always the first to acknowledge, “by the grace of God, I am what I am;” and who is now, indeed, far beyond the reach of praise or censure,—but to glorify the grace of God in her.

It will appear, from the foregoing, that the dear deceased was enabled, through rich grace, to devote her best days to the Saviour; and it will now appear, that he fulfilled, in her experience, his generous promise—“When thou passest,” &c.

The following are some of her dying sayings, as taken down by her dear partner.

November 10th. — This morning I was called to her chamber, and on inquiring the state of her mind, she said, “I have not a doubt or a fear. I do love my dear Saviour. Unto him that loved me,” &c. To those around her, she said, “Talk about Jesus. Do not cease. I am comfortable. He is a God that answers prayer. I have often sought him, and he will hear me.” It was observed, “God has been remarkably with you, and you have been conversing with him for the last four or five hours.” She replied, with great emotion, “O don’t praise me.” She requested the whole of the hymn, beginning “Not all the blood of beasts,” to be read; and being a good singer in health, attempted to sing, but was too weak; and then said, “Soon shall I sing more sweet, more loud.” She then exclaimed, “He is coming!” and soon after, with great earnestness, “Sister spirit, come away!” I went to her bed-side, kissed her, and taking her by the hand, said, “Farewell, my dear; I hope I shall meet you in glory.” “O yes, that you will, no doubt.” I wept; she said, “Don’t weep for me; I am near my home. When shall I wake and find me there? The top-stone shall be raised with shoutings, of Grace, grace unto it: this shall echo through the very plains. Is this dying? It can’t be death! He overcomes me with his love. It is worth living for, to die in the Lord. I often think of dear Mrs. Morris, who, when near her end, repeated that hymn—

‘Rock of ages cleft for me,’ &c.

I long to be at the portals of the skies, because my best friend is there. O that I may meet you all there, and welcome you to the skies! Sing, sing!” she exclaimed; “I have often wished to be sung into heaven!”

To her elder brother she said, “Do not pray for my life; I have no wish to live. I have all my life long been in fear of death, and now it is taken away. I often think of my dear departed sister, who had similar feelings; but for whom God so eminently appeared.”

She referred to the anecdote of Whitfield, charging an old disciple, who was about to

take his flight to glory, to remember him to Dr. Watts; and seemed to derive great consolation from the idea of saints knowing each other in heaven.

On its being remarked, “Socinianism would afford you no comfort now; you must have ‘a whole Christ, or no Christ at all!’” she replied, with peculiar emphasis, “Yes, yes, yes!” and then added,

“But since my Saviour stands between,
In garments dy’d in blood;
’Tis he, instead of me, is seen,
When I approach to God.

What wond’rous love! what mysteries!

In this appointment shine;
My breaches of the law are his,
And his obedience mine.”

With the most perfect composure, she referred to the circumstance of her having presented her eldest son with a watch, as her dying legacy; and then commending him and her other dear children to God, in importunate prayer, *for the last time*. This was the closing interview with her relatives, who are thus deprived of one of their dearest connexions, transplanted from an earthly to a heavenly soil.

Among the many hymns she quoted, the following were noted:—“Death may dissolve my body now,” &c.; “Dearest of all the names above,” &c.; “Jesus, the vision of thy face,” &c.; “I cannot bear thine absence, Lord,” &c.; “Guide me, O thou great Jehovah,” &c.; and all the hymns from 67th, 1st book, in Dr. Watts, to 78th. The last hymn in which she joined on earth, thus closes:—

“Lord, when I leave this mortal ground,
And thou shalt bid me rise and come;
Send a beloved angel down,
Safe to conduct my spirit home.”

On the 19th of November, her mortal remains were conveyed to their long home, followed by her mourning relatives, and by the little weeping, endeared flock over whom the Holy Ghost has made her bereaved husband overseer, and deposited in the chapel where he labours. The funeral solemnities were conducted by the Rev. Messrs. Buck and Gurtien, of Canterbury; and on the following Sabbath, the providence was improved in a deeply interesting discourse, delivered by the Rev. Mr. Gurtien.

Thus early, has been lost to the Christian church below, this lovely and most unassuming character; but she will not have died in vain, if those, who, like her, are in the meridian of life shall hear the voice which cries from her early tomb, “Prepare to meet thy God;” and if some drooping spirits, from her dying experience, shall be comforted in the assurance, that our compassionate High Priest will not forsake them in the last, the trying hour, when heart and flesh must faint and fail.

N. E. S.

MISSIONARY CHRONICLE

FOR JANUARY, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

DEATH OF THE REV. DANIEL TYERMAN,

One of the Society's Deputation to the South Seas, &c. &c.

It is with deep concern, the Directors communicate to the Members of the Society the painful intelligence of the Death of the Rev. DANIEL TYERMAN, which took place at Madagascar, on the 30th of July, 1828, in the fifty-fourth year of his age. The subjoined letters communicating this distressing information, were received just before the Meeting of the Directors, on Monday, the 15th of December, 1828. On the letters being read, it was suggested that the Directors assembled should instantly humble themselves under the hand of God, and acknowledge, in the solemn act of prayer, the mournful visitation.

The following Resolution was afterwards adopted by the Board:—

“The Directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of his prerogative in determining all the circumstances of the life and death of his servants, and of his kind preservation of the deceased till so near the close of his important mission, now record on their Minutes the deep sense which they entertain of the valuable services rendered by the late Rev. DANIEL TYERMAN, in connexion with his highly-esteemed colleague GEORGE BENNET, Esq. (whose arrival in this country may be shortly expected), to the London Missionary Society, and to the cause of Christ in general, during the period of more than seven years; during which they visited the Missionary Stations of the Society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and also Madagascar, where the remains of our departed friend now repose till the resurrection of the just.

“From affection to the objects of this Society, Mr. Tyerman voluntarily relinquished the engagements of the ministry at home, the endearments of a beloved family, and the enjoyments of his native land; regardless of personal labour; or of danger—whether that arose from climate, from barbarous society, or from long and fatiguing journies,—intently desirous of promoting the usefulness and comfort of the Missionaries and the prosperity of the Society,—he prosecuted his arduous undertaking, to the end of his career, with unabated energy and zeal. By the Missionaries abroad, and the Directors at home, his memory will continue to be loved, revered, and honoured. The Directors are persuaded, that in these views and feelings all the members of the Society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss.”

Extract of a private Letter from the Rev. J. J. Freeman, dated Tananarivo, August 8, 1828; addressed to the Rev. J. Arundel.

MY DEAR SIR;

Ere this arrives, you will, no doubt, have heard of the deeply afflictive circumstances through which we have just passed. We have, indeed, received a melancholy lesson as to the futility of all human expectations, and the incapacity of man to comprehend the reasons of the ways of Him who worketh all things after the counsel of his own will. How much pleasure did we anticipate in the long-expected visit of our friends—the Deputation! How desirous were we, that they should come and visit our schools, and inspect their progress! What a welcome, we said, will they receive from the King! and how much interest did we hope they would excite, in favour of Madagascar, on their return home to England! But a dark cloud has arisen, and we are called on to sit down in silent submission; to adore where, indeed, we cannot comprehend, and to exercise our faith on the promise of an ever-faithful Redeemer—Lo, I am with you always. I will never leave you—never, no never, forsake you.

I had the pleasure of going rather more than two days' journey from the capital, to meet our friends on their way thither, and I enjoyed the interview much. But it was with no little concern I found, that Mr. Tyerman's state of health, on reaching the capital, made him very anxious to return as soon as possible. In no country, perhaps, can an anxious state of mind be more unfavourable to health than Madagascar. I can assure you, we have felt most deeply, not only for our loss as members of this Mission, but for the Society at large. Much was expected from him on his return home; and from all the information he had carefully acquired, he would have been the means of exciting much interest in the cause of missions; of adding to the flame already widely kindled; and would, I think, have afforded ample proof, that the measure of sending out a Deputation has been wise and excellent, and the parties chosen admirably fitted for their work. At any rate, this is my own decided conviction, and, from the printed document I forward with this, you will see the opinion entertained by my brethren here, on the character and qualities of our deceased and excellent friend, Mr. Tyerman.

And how singular the coincidence of circumstances! The very morning we were leaving the house of Mr. Jones, conveying the ashes of the departed to their long and silent home, we received a communication from the Government, that we were to assemble, immediately after the interment, to receive an important message. What its

purport might be we knew not. No official information had yet been given as to the decease of the King, although, from several circumstances, we had reason to conclude that that event had taken place. We returned from the grave; the officers came and announced their message in the name of Ranavaloua, the Queen, successor to Radama, and its purport was to exhort us to cherish confidence; to entertain no fears; and that whatever Radama had done, as regards the Mission, she would do; and would rather augment than diminish it. In two or three hours afterwards, we received another communication to the same purport as the former; but now it was written, the first was only verbal; the first was sent officially, but the latter, if possible, more so; the principal civil authorities of the town, in company with those who came in the first instance, being deputed to bring the letter, and take back our reply; in which we thanked the Queen and the Government for the message; expressed our confidence in their protection; and stated our disposition to do all we could to promote the good of the kingdom for Ranavaloua, as we had done for Radama, and that we would rather augment than diminish our efforts. And while we conveyed our thanks to her Majesty, we sincerely offered them to a higher throne, and devoutly acknowledged the merciful and superintending care of Him who ruleth over all the dominions of men, and turneth the hearts of kings to accomplish his good pleasure.

Mr. Bennet is now on his way down to the coast, accompanied by Mr. Griffiths. It is with deep regret we part with him so soon. We wished him to see more of the work in hand. But, had he stayed, he could have seen nothing at present! All our labours are suspended, and when we can recommence them is uncertain. A most favourable opportunity occurred for his going down to the coast, attended by a considerable body of troops; and we could, therefore, do no otherwise than give him our best thanks for his very kind attention to us—express our deep sympathy in his heavy affliction—and present our earnest prayers for his safety home. Mr. and Mrs. Cummins, and two young ones, go down at the same time.

Farewell, my dear Sir; earnestly pray that the door here may not be closed—that the little light may not be extinguished. We have much to demand our gratitude, and some things to excite our hopes as to the future. A general official letter will be forwarded from us shortly. This is merely to yourself.

Believe me, my dear Sir,

Most cordially yours,

(Signed) J. J. FREEMAN.

TO GEORGE BENNET, ESQ.

Tananarivo, August 11th, 1828.

DEAR SIR, AND HIGHLY-ESTEEMED FRIEND ;

HAVING been requested by you to draw up a brief account of the decease of our much respected and beloved father and friend, the late Rev. D. Tyerman, we submit the following as an outline of the principal circumstances of that afflictive event.

Convinced that important benefit would result to this Mission, from a personal inspection by the Deputation, of the several departments of labour, and from the advice and counsel which they were qualified to afford, we felt it our duty to urge a visit to this capital, and embraced the earliest opportunity of transmitting to them all the information in our power respecting the best season for, and most suitable mode of, travelling in Madagascar. And we still cherish the idea, that by the precautions suggested, and arrangements made, our valued but departed friend was preserved from all the diseases and dangers peculiarly incident to the climate.

Our senior Missionary, the Rev. D. Jones, in order to facilitate the journey in prospect, left this capital for Tamatave, early in May ; and by the measures adopted, in providing bearers, provisions on the road, &c., enabled our expected friends to proceed towards the interior of the country without any detention on the coast. Owing to the heavy rains which had lately fallen, they could not have commenced their journey sooner, even had they arrived at an earlier period than they actually did.

The annexed letter from Mr. Tyerman (which, as one of the last efforts of his pen, and as breathing his amiable Christian spirit, we subjoin), will show how well he sustained the fatigues of the journey to Moramanga, a village within three days' reach of Tananarivo. On the evening of the next day, our friend received the intelligence of the illness of his Majesty Radama, by which he appeared to be considerably affected ; and on the afternoon of Monday, July 21st, he reached this place. That you would have been cordially welcomed by his Majesty to his capital, had he been in health, we know, from the remarks he had often made in reference to your coming, and from the various marks of attention he ordered to be paid you on your arrival.

On reaching this city, our deceased friend several times complained of cold, and said, he felt the climate to be very different from any he had before experienced. Viewing all circumstances, we do not wonder that Mr. T. should have been anxious to go over the business of the Mission without delay, and prepare for his return to the Mauritius. Devoted to the work before him, he attended

two evenings (though unable to sit up) to the affairs of the Mission, so far as his strength allowed.

Immediately on the arrival of our lamented friend, suitable medicines were administered, particularly with the view of keeping the bowels in a healthy state ; this, however, was rather a precautionary measure than dictated by any indications of actual disease. Our friend complained of an entire prostration of strength, and compared his feebleness with that of infancy. He was restless several nights, and remarked, that he could not compose his thoughts sufficiently for sleep. Yet there was scarcely any acceleration of pulse, no pain whatever was felt, and none of the symptoms of the Malagasy fever could be perceived.

On Tuesday, July 22d (the day after Mr. T.'s arrival), he called, with yourself, on the several members of the Mission family, and afterwards went to the Missionary chapel. He attended, also, the next morning, and Thursday afternoon, when some senior scholars were examined in their theological knowledge. Sabbath morning, July 27th, he attended public worship, but was too indisposed to take any part in it, and returned home unwell ; still complaining only of weakness. On Wednesday, the 30th, he had intended accompanying Mr. Jones to visit some of the schools in the neighbouring villages ; but not feeling adequate to the effort, he merely took a ride a short distance, in a palanquin, and felt able to converse and ask questions during the exercise, both going and returning. But soon after reaching the house of Mr. Jones, he became so obviously and alarmingly ill, that the Missionaries were requested to meet ; with yourself, they could entertain but one opinion, viz. that the symptoms were those of apoplexy : one course alone remained to be pursued,—to take immediately a quantity of blood from him. This was promptly done, and a blister applied. During the application of the latter, Mr. T. fainted, was gently placed on pillows, and, in a few moments, while we stood, with yourself, gazing on him with feelings not to be described, the spirit fled ;—without a groan, or sigh, or struggle, life was extinct.

Owing to his debility, he had not been able to converse much with those about him. The last words which could be understood as they escaped his lips, were, "*All is right. The covenant—the covenant of grace.*" We know in whom he had believed, and you are able to bear testimony how he had served the cause of his Redeemer. But, in the midst of his labours, he has been summoned to his rest. He has departed,—he is now with Christ, and triumphs in the eternal gain.

R. Lyall, Esq. (a gentleman well ac-

quainted with medical science, and who arrived here the day after Mr. T.'s decease, in the capacity of British Agent at the Court of Radama) was informed of all the circumstances, and kindly consented to our request to inspect the corpse. He immediately assured us, and for the satisfaction of friends wished it to be distinctly stated, that what had been done for the deceased was most proper; that the case was evidently apoplexy; that he was so sure of this, as to deem it unnecessary to examine farther, which else he would have done, that the *cause* lay in the very form and constitution of the deceased (whom he had frequently seen in the Mauritius): that the fatigue of journeying might operate as a secondary cause; but that this was not to be attributed to any peculiarity of the case in Madagascar, for the same event might, with equal probability, have occurred at any time, and in any place of our friend's travels.

Arrangements were now made for the interment, which, so far as the means of the country would permit, we were all anxious should bear those marks of respect we sincerely entertained for the departed, and which, we know, his friends at home, and the Society on whose behalf he acted, would wish to be paid to the memory of one who will long live in the affection and respect of all who knew him.

Friday, August 1st, was appointed for the funeral. All the members of the Mission family attended; yourself, the chief mourner; General Brady, and Monsieur Le Gros, and a great body of the natives. R. Lyall, Esq., apologized for absence, being under the necessity of returning to some distance from the capital to meet his family. Many more of the natives, and among them those in office, would, we well know, have attended, but for the melancholy event of the decease of their Monarch; an event of painful coincidence with the departure of Mr. T. We will not attempt to describe to you how deeply we feel for the public loss, and our loss, sustained by the death of the Sovereign of this island; a man who had always shown himself alive to our object, the warm patron of our schools; in fact, the father of his country.

Leaving the house of Mr. Jones, the body was conveyed first to the chapel, where the Rev. Messrs. Griffiths and Johns officiated, in Malagasy and English; and from thence to the grave, where the Rev. D. Jones delivered an address, and ended with prayer in Malagasy, in the presence of a great concourse of natives. In the burial-ground, a spot was selected for the mortal remains of our friend, near the graves of three individuals who had fallen in the service of the Missionary Society. In life, he had associated with the friends of Missions; and in

death he is not divided. It is intended to place on the spot a simple tablet, with an appropriate inscription; and to enclose it with a suitable railing.

In consequence of the extraordinary aspect of public affairs, and the thronging of the people to the Kabary, held on the Sunday following the interment, on occasion of the death of the King, it was considered most prudent to suspend the regular service at the chapel; but on Sabbath, August 17th, funeral discourses will be preached, in the Missionary Chapel, in Malagasy, by the Rev. D. Griffiths; and, in English, by the Rev. J. J. Freeman.

At your request, all the linen, the papers, &c., brought here by Mr. T., we have carefully packed; an inventory of which we have put into your hands.

In closing this rapid sketch of the painful event, we cannot avoid embracing the opportunity of assuring you how deeply we sympathise with the family and friends of the deceased; with the Society, whose representative he appeared among us; and particularly with yourself, the friend and companion of his labours. You have lost one whom you loved as a brother, and with whom you cheerfully associated in the great work you had mutually undertaken. From all we saw of the departed, in his letters, and in the few personal interviews we enjoyed with him, it is but due to him and yourself, to assure you how completely you had both secured our confidence, our affection, and our respect.

We still solicit of you, dear Sir, to afford us all the advice and aid you can render us in our Mission, and accept our sincere thanks for all the kind interest you have already expressed in our prosperity.

We earnestly hope and pray, that you may continue under the protection of the Almighty, may be permitted to reach home safely, may aid extensively in promoting the kingdom of the Saviour among men, and at last receive the Crown of Life.

We remain, dear Sir,

With unfeigned affection and respect,

Yours, in the service of the Gospel,

(Signed) D. JONES.

D. GRIFFITHS.

D. JOHNS.

J. J. FREEMAN.

TO MRS. JONES, MR. AND MRS. GRIFFITHS,
MR. AND MRS. JOHNS, AND MR. AND MRS.
FREEMAN.

*Moramanga, Thursday Evening,
July 17th, 1828.*

DEAR BRETHREN, AND SISTERS IN CHRIST;
We had great pleasure, on our arrival at Tamatave, in finding letters from Mr. Grif-

fiths and Mr. Freeman, for which we return them our cordial and sincere thanks; their contents were highly gratifying, and deserving of our affectionate acknowledgments. We had, also, the peculiar satisfaction of meeting there, our worthy and mutual friend and brother, Mr. Jones, concerning whom we had suffered much anxiety, having been the cause of detaining him so long at Tamatave waiting our arrival, though our delay arose from causes over which we had no controul. However, it rejoiced our hearts to find him in good health: and this blessing, we are happy to add, is still continued to him, notwithstanding his great fatigues there, and ever since to promote our comfort and safety. We feel more indebted to him than we can express, for his unceasing kindness. He takes from us every care, every difficulty, which, without his kind assistance; would have been to us insuperable, in accomplishing this long and most arduous journey. May that God, whose we are, and whom we serve, reward him a thousand fold!

We are happy to inform you all, that we have, this evening, arrived in health and safety at this village, and here we raise our grateful Ebenezer, and say, "Hitherto the Lord hath helped us." Through the whole of this journey, the Lord hath loaded us with his benefits, and preserved us from innumerable dangers to which we have been exposed, but which we need not enumerate, you having all encountered them before us. We were never in a country where travelling is so difficult, nor did we ever travel any country of greater beauty, nor with more interest. But, alas! these dark places of the earth are full of the habitations of heathen ignorance. O may the Sun of Righteousness soon arise upon them, and may you be the honoured instruments of ushering in that glorious day, when all shall behold the brightness of his rising!

We are rejoiced, beloved brethren and sisters, in being, at length, so near to you. On Monday next, if the Lord will, we hope to have the joy of seeing you all. We calculate on great enjoyment in your society. Receive us, not as strangers and foreigners, but as fellow citizens, and as brethren. Ours is a visit of Christian love from that great Society which we all serve. We come as fellow-workers, to assist you in your arduous engagements in any way we can, and to bid you God speed. Let us still share your prayers, that we may come among you in the fulness of the blessing of the Gospel of Christ. We shall not be unmindful of you in our supplications at the throne of grace.

Adieu, dear brethren and sisters; the Lord Jesus be with your spirit, and cause all grace to abound towards you: bless you, and make you blessings to many. Accept our united Christian love, with our best

wishes for your spiritual and temporal good, while we are,

With great esteem,
Your Friends and Brethren,
In the bonds of the Gospel,
(Signed) DANIEL TYERMAN.
GEORGE BENNET.

WEST INDIES.

BERBICE.

Extract of a Letter from Mr. Wray, dated Berbice, April 14, 1828; addressed to the Treasurer.

HAVING an opportunity to write to England, I embrace it, to inform you how we are going on in the work of the Lord; and I trust that I may, in some measure, say we are not labouring in vain, but that the Lord is smiling upon us and blessing our endeavours.

Easter Holiday Exercises.

I bless God, that, as far as I have been able to learn, all our people have conducted themselves with propriety, during the Easter holidays, both in town and country. These are always times of anxiety with us, as they are surrounded with so many temptations and dangers. The negro-village belonging to the Crown, from which almost all the people come to chapel, has been remarkably quiet; there was no noise or drunkenness in it, and many of the inhabitants have regularly attended the worship of God. I preached twice on Good Friday, and I do not remember that so many ever attended before, on the forenoon of that day. On the evening of the 5th, we held our Church-Meeting, as preparatory to the celebration of the Lord's Supper; and I felt it a very solemn and profitable time, as all present also seemed to do. Several new members were admitted with exhortation and prayer, and every one appeared to feel that the great Head of the Church was with us, to bless us. I am confident that many of the members are growing in grace and knowledge; and I rejoice that a few make themselves very useful in conversing with candidates for baptism and the Lord's Supper.

Sabbath, 6th—Easter-day.—This morning I gave tickets to several who could not attend last night, and also admitted two or three new members. At eleven o'clock the chapel was very full, and the people were remarkably attentive. I preached with much freedom and satisfaction, from Col. iii. 1—"If ye then be risen with Christ," &c. After service, seventy-one of us sat down at the table of the Lord, to commemorate his precious death and glorious resurrection. Eight

new members met with us for the first time. We trust the Lord was, made known to us in the breaking of bread. Every heart seemed deeply affected, and several individuals melted into tears. May the impressions long remain on our souls! Twenty-one communicants have been added to us since January. Thus the Lord is increasing our number. Oh! that he may increase our knowledge, our faith, and our piety! I was much encouraged in speaking to some of the new members previous to their admission.

Experience of Converts.

One free female, in particular, was deeply affected with a sense of her sins, and expressed an anxious desire to belong to the Saviour. Her mind appears to have been greatly impressed with the death of one of our members in January last, and also with a sermon of Mr. Kidd's, on Exod. xiv. 15, which Mrs. Wray read to some of the people when I was in Demerara. In my conversation with her, she said, "she hoped she was born again; and that she feels a great change wrought upon her, and possesses feelings that are quite new to her; that she feels dead to the world, and her whole heart is now taken up with the concerns of her soul; that she has even got up in the night to pray, and that sometimes she feels very happy when thus engaged; this was particularly the case, one day, when she retired to pray in an outbuilding for greater privacy." She farther told me, that "she looked forward with the greatest pleasure to the participation of the Lord's Supper;" and added; that "it appeared to her, as though she were going to receive a very great gift."

Another female, a very aged person, who has long been wrapt up in her own self-righteousness, but who now seems deeply humbled, confesses her unworthiness, and says, "she is not fit to come to that blessed table of her Master, but she wishes to do his will." All who know her say, that "a great change has been wrought upon her."

The other six members are slaves, and have been baptized in the chapel. Being in company one day, when the conversation turned on religious instruction, a merchant observed, in reference to one of them, that "he had heard the manager speak very highly of him; that he could read the Bible, and behaved well; and that to prohibit his going to chapel would be to him one of the greatest punishments."

In one of our meetings, previous to the celebration of the Lord's Supper, an African female spoke to the following effect:—"In all my trials and troubles, which are very great, I apply to my God in prayer, and cast myself upon him; and he supports me. I do not know what I should do, if it were not

for religion. I feel the love of my blessed Saviour in my heart, and a deadness to the world. Formerly, however heavy it might rain, or however distant might be the dance, I would have dressed myself and gone to it; but now I have no wish for anything of the kind. My thoughts are quite different now to what they were formerly." In visiting one of the communicants, she said, "I approach that blessed table with fear and reverence, and I find it profitable to my soul. It is a check upon me to keep me from sin; for how can I sin after I have been there?"

Others say, that they feel great happiness in the ways of God, and express their gratitude (often with tears) to their heavenly Father for his goodness to them, in calling them out of darkness into his marvellous light.

Improvement in the Slaves.

Revelling, noise, and drunkenness, evidently decrease at the holiday-times; I was much pleased by incidentally learning from a white gentleman, that the slaves on an estate or two up the Canje Creek, from which a number attend chapel, had behaved remarkably well during the late holidays, and were greatly improving.

EAST INDIES.

BERHAMPORE.

Extract of a Letter from Mr. Micaiah Hill, dated Berhampore, March 1, 1828; addressed to the Directors.

I EMBRACE the present opportunity of sending you a retrospect of the Mission at this place, for last year, because I consider it the duty of every Missionary to delight the hearts of the Society at home, as soon as anything encouraging appears at any station. The work of God among the heathen, at the station of our late brother Trawen, has not ceased by his removal to heaven. He lived to see the first Hindoo temple fall by the legitimate arms of the cross; and now that he is resting from his labours, many from the surrounding villages are beginning to inquire what they must do to be saved. Brother the Rev. G. Mundy has gone down from Chinsurah, to assist the brethren Messrs. Piffard and Ray in the gratifying task of pointing the inquiring Hindoo to the Lamb of God. Oh! if the Lord would now go through the land, and burn up the stubble of idolatry, as he has done in the South Sea Islands, the blessing would overpower us. At my station, however, I regret to state, that no anxiety to inquire the way to Zion has yet appeared; still, by the blessing of God, and the prayers of the British Israel, I

hope to sow the seed, and may the Lord cause it to bring forth fruit!

To the Rev. D. Pearson, Corresponding Secretary to the Bengal Auxiliary Society.

DEAR BROTHER;

IN giving, by your desire, a retrospect of the Mission at Berhampore, for the past year, it may be necessary to state, that Mr. Ray having been appointed by the Deputation to Native Calcutta, and Mr. Gogerly to proceed to Berhampore, for twelve months, when his ulterior destination would be determined; the latter arrived here the beginning of January, 1827, and took his proportion of labour in the Mission. Whatever may have been the effect of his preaching among the natives, remains yet to be developed; but his services among the Europeans were certainly not without the blessing of God. His diligent attention to the schools has been exceedingly beneficial, and, had he continued longer, I have no doubt they would have been still more benefited. In company with myself, he attended three melas (fairs): for an account of the first, see last year's Report. The journal of the second (*viz.* Agradeep) I trust he will insert in the present year's Report. This fair at Agradeep is a considerable one: I believe that there are seldom less than 100,000 people present. We were there joined by the Rev. W. Carey, from Cutwa; and we preached and distributed tracts as the Lord gave us ability. Of the third fair (at Cheltea), I believe, no journal has been kept. Mr. Gogerly and myself attended five days; on the sixth day he was unable to accompany me, from a bruise he had received in returning home: his horse having taken fright, precipitated him from a considerable height, and his escape was almost miraculous, as the animal rolled over the bridge, dragging the buggy with him, exactly over the place where Mr. Gogerly had fallen. Our supply of tracts for this place not being so great as formerly, we were compelled to distribute parsimoniously. I think, about 2500 were dispersed.

On July the 25th, the Committee Schools were examined, and the boys acquitted themselves to the satisfaction of the Committee, and were rewarded accordingly. The Hon. W. L. Melville, H. T. Travers, Esq., and D. Dale, Esq., attended the examination.

In July, the Rev. S. Trawn and family arrived at Berhampore, intending to remain for a short period to benefit Mrs. Trawn's health. On the Sunday after his arrival, he preached for us, from Eph. iv. 30. He then returned to the residence of D. Dale, Esq., who had kindly invited him and his family to visit Fendal Baugh: there he and his eldest daughter were appointed, by Divine providence, to close their earthly career.

Though affection for the worth, and respect for the memory, of one so diligently engaged and so eminently blessed in the evangelization of the heathen, would induce me to dwell on the particulars of his illness and death, I forbear, as those particulars have already been laid before the public. My eldest son has since accompanied our esteemed sister, his widow, and family, to England, for the restoration of his health. To fill the vacancy occasioned by so mysterious a Providence, Mr. Ray removed to Kidderpore; and Mr. Gogerly, in order to occupy the station in Native Calcutta, left this place in September. Since that period, I have been left to labour alone. The schools under my charge give me more satisfaction than formerly, though the Mussulman school has not made that progress I could wish. It contains twenty-five scholars; the eldest of whom read the Gospels in Hindostanee, and the geography printed by the Calcutta School Book Society; they have also commenced writing and arithmetic. The Hindoo school, at Dyanagur, is taken down; it is to be re-erected near the Mission-house, so soon as funds can be obtained for the purpose. The Ebenezer school, at Gope Jon, has, in daily attendance, fifty-six scholars; the first class of whom read the Scriptures, Neetee Cotta, &c., and write and cipher with expedition and general accuracy. The school at Bundhoepara is not quite so forward as that at Gope Jon, and contains about forty-eight scholars in regular attendance, who read the Scriptures and other books, and also write and cipher. The Girls' schools, Mrs. Hill regrets to state, are not so encouraging as she could desire. The Cheshire school is at present closed, for want of a suitable teacher; and we design to remove it to a place adjoining the Mission premises, where Mrs. Hill may be enabled to give it unremitting attention. The New-castle school has, in daily attendance, fourteen girls, who write on leaves, spell, read, and repeat hymns, prayers, and the catechism: their progress is but slow. Four of the best scholars have recently left, from a report that they are to be baptized and made Feringees. Their places are supplied by four new scholars. During the year three girls have left the school—one by death, the other two by marriage. My mornings are occupied in the schools, my evenings in preaching to the natives, except Sabbath and Wednesday evenings, in which I speak to an English congregation. When Mr. Gogerly was here, he relieved me of every alternate service.

On the evening of New Year's-day, a native was baptized. The Rev. Mr. Piffard took a part in the services. The young man gave a satisfactory account of his faith in the Lord Jesus Christ, and of his desire, through the assistance of grace, to walk in the ways

of holiness till death. A chapel has been commenced building at this station, fifty feet by thirty-five, and subscriptions realized to the amount of five thousand rupees. A piece of ground, in the midst of the native population, on the banks of the river, and bounded by the line of cantonments on the south, has been obtained on lease from Messrs. Palmer and Co., for the erection of a Mission-house. Timber and bricks are prepared, and the foundations will be speedily laid; to defray the expenses of which, the Deputation, in the name of the Society, voted six thousand rupees, and the District Committee five hundred in addition. I have now, my dear brother, endeavoured to give you a retrospect of the Mission for last year. In doing which, I feel humbled that the cause of God, among the heathen, has so slowly advanced; though the Gospel has made its way to the hearts of some of our fellow-countrymen. It is probable, that while you may be reading this report to the people of God in Calcutta, I shall be surrounded by one hundred thousand heathens at Agradeep fair. Let me affectionately request an interest in your prayers, and those of the church, that I may be enabled diligently and successfully to sow the seed, and wait in patience for the fulfilment of the promise, that the word of the Lord shall not return unto him void.

I am, my dear Brother,
Yours in the Gospel,
MICAIAH HILL.

VIZAGAPATAM.

Extracts of a Letter from Mr. Dawson, dated Vizagapatam, April 19, 1828; addressed to the Directors.

THE Mission here is much the same as when I last wrote to you. I then observed, that the knowledge of the word of God was evidently spreading.

Application for the Scriptures, &c.

I have frequent applications for the New Testament and religious tracts in Teloo-goo, especially by persons from the country; but I regret that I have not had of late a supply of Testaments, nor do I know when more will be printed. I have written to the brethren at Madras to do all they can to get printed, either a new edition of the Testament we formerly had, or an edition of that which brother Gordon prepared for the press.

Improvement in Native Teachers.

Most of the native teachers have very correct ideas of the doctrines of the Scriptures, and are diligent with the scholars to make them understand what they read and commit to memory. I observed, during the

last year, a great improvement in the teachers; they manifested a good deal of pleasure in their being able to explain parts of the Scriptures and catechisms to the young people. Their manner of teaching often attracts the notice of those passing by the schools, and induces them to hear with attention. I have endeavoured, for years past, to bring forward the teachers, and have often made them examine the scholars while I was present; this gave me an opportunity to ask the meaning of passages in Scripture, which they did not know, and it encouraged them to persevere in their work.

Circulation of Tracts.

I occasionally leave religious tracts with the teachers, to read to grown persons, who frequently stop awhile at the schools, especially to travellers; and I desire the tracts to be given to those persons who can read, and who seem desirous to take them. When the natives perceive that we value our books and tracts, they are more anxious to obtain them; but this is not the case when they see that we are very desirous to give them away, or when we request their acceptance of them. Many are jealous, and suppose we have some artful design in wishing them to take our books. I always request such persons to read and examine them, and then to let me know their opinion of the subjects contained in them. I have reason to believe that many who have read the Scriptures with attention, and received religious instruction for years past, think well of Christianity:—that which is wanting is the teaching of the Holy Spirit; this would soon make them publicly profess the religion of the Bible. I expect much and lasting good will result from what is doing among the rising generation here.

Progress of the Schools.

The school in which young lads are taught in Teloo-goo and English is doing well; there are, at present, fifty scholars, many of whom are from twelve to eighteen years old. I consider this the institution for educating young men who may become teachers. Three, who were in this school, have been employed as teachers, and are diligent in their work. No dependance can be placed in strangers, nor in those unacquainted with our mode of teaching. This school of young men being near my dwelling-house, I am enabled to superintend it daily. The present master was for years in the Mission Free School, and having studied in both languages from his youth, he is able to bring them forward in reading, writing, arithmetic, and grammar, &c., in both.

Girls' Schools.

It is still found difficult to collect native girls, and more so to make them attend re-

gularly. Formerly, there were ladies in the place, who visited the girls' schools, examined their work, and occasionally gave them rewards to encourage them to come to school, which had a good effect; but the departure of those good friends to the instruction of native youth from the place, has been a great loss to all the schools, especially to those for the native girls.

School Fund.

We have had some European friends in the settlement, who assisted us greatly in promoting Christianity among the Heathens; and cheerfully aided the good work by subscriptions and donations. There are six of the schools which we were enabled, with the assistance of friends, to support for years past. The grant of the Directors has enabled us to extend the school department to other five schools: viz. one in Waltair Village; one in Nababahpettah; one in Town Gate; one for girls, in the Fort; and one for girls, in Allypoorum, begun in November last.

Progress in Religious Knowledge.

I would further observe, respecting the Mission here, that the gradual, and in some instances the rapid, progress of the native youth, in the knowledge of the Christian religion, affords considerable satisfaction; some are able to converse on religious subjects with propriety. The want of the Old Testament in Telooquo, is a sad loss to those inquiring after truth. I have often to explain to them the meaning of passages in the New Testament, referred to in the Old. There are also some young scholars, especially in the country, who have made great progress, having committed three catechisms to memory, and two or three of the Gospels; they now read the New Testament fluently. These boys, about three years ago, did not know a letter of a book. To those who have been in our schools, and who are now attending them, I impart instruction in any way that I think will be best understood; but I find that the most effectual way in which I can engage the attention of those who have not been taught to read the Scriptures, is, by explaining passages of the Testament, and discoursing to them from answers to questions in the catechisms.

Influence of Caste, &c.

The influence of caste here is still a formidable obstacle to the spread of truth among the higher classes. Those in the way of trade have their minds wholly engaged about the world, and the acquisition of money; and have no disposition to hear or read the Scriptures. The lower orders have less prejudice against Christian instruction; but extreme poverty obliges them to labour during

the whole of the day. We have had many good scholars, whose parents were under the necessity of taking them out of school, not being able to support them longer in their studies.

Character of the People.

Respecting the character of this people, both young and old, I can say, that the native youth in general, especially the males, are teachable; many have excellent capacities for acquiring Christian and useful knowledge; some write a beautiful hand on the palmyra leaves, and are very quick arithmeticians. Respecting the labouring people, I have often admired their patience and contentment with the little they can earn; and while labouring under a vertical sun, they are seldom heard murmuring, but often uniting in a song, that they may forget their toil, and encourage each other to press forward to obtain their scanty supply. Had they real religion in their souls, and the songs of Zion in their mouths, they would then feel more happy; and would also save that which they now spend in making useless feasts. Satan has them more at command, perhaps, than the inhabitants of any other country. How true it is, "that the strong man armed keeps his palace, and his goods are in peace." We long to see the stronger man taking his armour from him, and spoiling his goods. We trust, the Deliverer of the Gentiles is on his way, and that, ere long, he will deliver the lawful captives. If my partner and I cannot do all we wish, to promote the Redeemer's cause, we are doing as well as we can; and do sincerely hope that the Directors will aid our feeble endeavours by their fervent prayers and best wishes; and will not fail to send labourers into this large harvest of souls, who, I trust, will be honoured to reap where the seed of divine truth has been sown for so many years.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

TRAVANCORE.

[Continued from page 547.]

THOUGH we spent but a little more than a fortnight at this most interesting station, we visited nearly every school, and had the people assembled at almost every chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate; one of us was accompanied through the Eastern Division by Mr. Mault, the other through the

Western by Mr. Mead. In the former are fourteen chapels, ten of which are good and comfortable buildings; and one more is to be immediately erected by the funds from St. Petersburg. Here are also thirty-six schools, containing 1304 children, some of whom are girls; besides in the girls' school at Nagercoil, under the care of Mrs. Mault, there are forty fine girls, twelve of whom learn to make lace,—making, in all, 1344 children. There is one schoolmaster to each school. In this division are 1410 professing Christians, men, women, and children, 440 of whom have been baptized. To this Eastern Division belong seventeen native teachers and catechists. The seminary contains thirty-one boys and youths, who belong to the same division. These are to be added to the former amount; making a total of 1375 young persons under constant religious instruction. The central chapel at Nagercoil, not finished, belongs to the Eastern Mission.

In the Western Division are twenty-one schools, containing 541 children, some of whom are girls; there is one schoolmaster to each school. To this Division sixteen native teachers are attached. Here are 1441 native Christians, ninety-five of whom have been baptized. Here are also twelve chapels, ten of which are good buildings, the other two are under improvements and enlargement. One more chapel is to be erected at the town of Travancore, near Mr. Mead's house, by the money sent from Russia.

The Eastern and Western Divisions contain together—

- 26 Chapels.
- 59 Schools, including seminary and girls' school.
- 95 Schoolmasters, and Mr. Cumberland, who is over the seminary, with some monitors.
- 1891 Children under Christian instruction.
- 34 Native teachers.
- 2850 Native Christians, 535 of whom have been baptized; about 100 of whom appear to be truly pious characters.

So soon as Mr. Mead removes into his new house, and the two Missions are formed, it is the intention of the brethren to form two churches of native converts who belong to each Mission.

We had several opportunities of seeing all the native teachers, as they assembled once a week at Nagercoil to report to the brethren their labours, to receive instruction, and seek encouragement and admonition. Nearly the whole, it is hoped, are pious and consistent men, and efficient labourers, possessed of good common sense, and a competent knowledge of theology. They appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labours. They are

essential auxiliaries to this vast and extended Mission. They have the superintendence of the schools, which they visit several times every week; and this they can easily do, as they all reside in the villages at which they labour, and where the schools are. They likewise assemble the people in the chapels on Lord's-days, and other occasions, read and explain to them the word of God, and go from house to house, catechising men, women, and children; a goodly number having turned from their dumb idols to serve the living God; this is, indeed, generally speaking, but in profession, yet a considerable number, it is hoped, with the whole heart. We were delighted, on several occasions, to see congregations of five hundred persons assembled in some of the chapels, decently clad, and conducting themselves, in the house of God, with the greatest decorum and propriety. The schools we found, in general, in good condition; and the children making rapid progress—both those of Heathen and those of Christian parents. On the average, five or six in each school read the Scriptures in the Tamil language; about fifteen or twenty repeated catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture, and the general principles of Christianity. The girls'-school, under the care of Mrs. Mault (of whom we cannot speak too highly) is in an excellent state, and does her exertions much credit. Twelve of these girls learn to make lace, some of which is exceedingly well done. The children in this school, and that called the seminary, both on the premises, are entirely supported, clothed, fed, and educated from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains (as mentioned above) thirty-one boys, mostly young, with a few approaching manhood. The latter may soon be useful to the Mission, as readers or schoolmasters. Two or three of them know English pretty well. This institution is in a good state. The printing establishment appears to be conducted with efficiency. Some native youths are employed in it.

We were most highly gratified with the general aspect of this Mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God. There is nothing, as far as we have seen, equal to it in all India; and we were strongly reminded of what we had so often witnessed in the South Seas.

Departure from Nagercoil.—Church Missionary Station at Palamcottah.—Trichinopoly.—Danish Mission at Tanjore.

We left Nagercoil on the 20th of August, to return to Madras by way of Comboocum, in order to see the state of things

there. Mr. Rhenius, of Palamcottah, kindly came to Nagercoil, in order to accompany us to that place, and to show us on the road some of the congregations connected with that interesting Mission, which is in connexion with the Church Missionary Society, and whose extreme boundary to the southward touches that of the Nagercoil Mission. We reached Palamcottah the next night. The general features of this Mission strikingly resemble those of Nagercoil, while all the brethren of both are affectionately united. Here is a church of considerable size, in which Mr. Rhenius had assembled a numerous congregation from the villages around to meet us, and where we had an opportunity of addressing them on the great change which had taken place in the islands of the South Seas. There are, in connexion with this Mission,

- 31 Native teachers, who preach the Gospel in 106 villages, in which 756 Heathen families have embraced Christianity, containing—
- 2557 Men, women, and children,
- 257 Of whom have been baptized.
- 30 Children of native Christians.
- (About 170 of the above persons it is hoped, are pious.)
- 18 Schools, containing 384 boys, and 19 girls.
- 30 Girls in the Free School.
- 30 Boys in the Seminary, training to be readers; and
- 30 Boys in the Central School, intended to be schoolmasters.

Mr. Rhenius is assisted by Mr. Schmidt—two truly excellent men, and devoted Missionaries, to whom, and their worthy wives and friends, we are indebted for the greatest hospitality.

We left Palamcottah on the 24th of August, where Mr. Mead had joined us, in order to attend the District Committee Meeting at Madras, which had been fixed for the 18th of September. We arrived at Madura again on the 29th. In this city there is one of the most extraordinary pagodas in all India. Its architecture is surprising, and its extent is wonderful, occupying probably six times the ground occupied by St. Paul's at London. This city would be a promising Missionary station, and we hope that it will be occupied ere long. A Missionary would be well received by the English families there. We arrived at Trichinopoly on the 3d of September, and were politely received by Mr. Judge Bird and his lady, at whose house the late lamented Bishop Heber died. This city is a military as well as civil establishment. Mr. W., the Chaplain, is a pious clergyman. Here is a Missionary belonging to the Christian Knowledge Society; but, alas! all is dead

as to religion. We reached Tanjore on the 5th, and were kindly received by Mr. Kohlhoff and Mr. Hanbro, and their ladies. They belong to the same Society. Here the eminent Schwartz laboured, but the glory is departed. No vital religion is to be found in any of the native priests, or people. Caste is allowed to exist among them. This canker-worm, identified with the spirit of the world, has destroyed everything resembling genuine religion—only the form is left. There is, however, a promising school of 180 boys and girls, under the management of the two worthy men here. We had a very interesting interview with the Rajah and his son, through the kindness of the Resident, Captain Fyfe, to whose politeness, as well as to the hospitality of Captain Tweedie and his lady, we are much indebted. On the 8th we arrived at

COMBOOCONUM.

This town is situated on the banks of the Cavary, a river which directs its fertilizing course through the rich and beautiful district of Tanjore, the most fertile in all Peninsular India. The town, once the capital of the Carnatic, is large, and contains four or five ancient and extensive pagodas: The pagodas are extensively endowed, and the town contains a great number of Brahmins, who subsist on their revenues. Besides these, there are many small pagodas and swamy-houses, and several large tanks, one of which is regarded by the Hindoos as possessing great sanctity. The neighbourhood is crowded with large and populous villages. Here is a civil establishment; and a Sub-collector, Judge, and Doctor, reside in the vicinity of the town. The population of the town and immediate neighbourhood is not accurately known, but it cannot be less than thirty thousand.

Mr. Mead, who resided here for about two years, as a Missionary, for the benefit of his health, raised subscriptions for the purpose of erecting a chapel for the benefit of the natives. This chapel was nearly completed at the time he left the town, wanting only the doors and windows. Its dimensions are fifty feet by thirty, and it is sufficiently neat and good for the purposes intended.

Mr. Mead had raised several schools in the town and neighbourhood; but at his departure he gave them all up, excepting six, which contain two hundred and ten children, some of whom we saw and examined. These schools he placed under the superintendence of three native teachers, who are employed not only in this work, but also in reading the Scriptures to the natives, and especially in watching over a few native converts in a neighbouring village.

This is a very important Missionary station, and worthy of the Society's attention,

and we much regret that it should be left destitute; but we hope that, ere long, it will be occupied.

Comboocoonum is situated in 11° North lat. and 79° 25' East long.

Departure from Comboocoonum. — Danish Mission at Tranquebar, &c.—Return to Madras.

We left Comboocoonum on the 11th of September, and passed through Miavaram. This is one of the stations of the Church Missionary Society, and the residence of their Missionary, the Rev. Mr. Barenbrück; we spent the day with him and his lady, who are truly pious and excellent persons. Here are a chapel, and about thirty professing Christians, six of whom are assistants in the Mission. There are in the neighbourhood, thirty schools, containing 1738 children. Mr. B. has been here but a year and a half, and is a devoted and laborious man. We left Miavaram, and reached Tranquebar the next day, where we were received with great kindness and hospitality by the Rev. Dr. Cammeron, the Danish Missionary, and his family. The Danish Mission there is in the same deplorable condition as that of Tanjore, and from the same cause. We passed through Chillumbram, and arrived at Cuddalore. The Rev. Mr. Rawson, a Missionary from the Bartlett's Buildings Society, resides here; but religion is at a very low ebb. On the 16th we reached Pondicherry, a French settlement; it is a large handsome town, and contains several Roman Catholic churches, but no religion. On the 18th we halted for the night at Sadras, a Dutch settlement, almost forsaken and in ruins. Next day we visited the Seven Pagodas, a place famous for Hindoo sculpture; and on the 26th reached Madras in health and safety. The review of this journey fills us with surprise. Its entire extent was about three thousand miles; we travelled, sometimes by day, under a burning sun; at other times by night, exposed to the chills and dews: the whole of our journey was through a heathen land, unprotected, often sleeping in our palanquins on the open roads, or in the streets; when we rested, it was often in dirty and inconvenient choultries; we passed through dense jungles, exposed to wild beasts and fevers, often subsisting on poor fare; — yet, O the goodness of God, always in perfect health, enjoying a large share of happiness, and meeting with the greatest possible hospitality at every station where we found our countrymen. In addition to all this, we have the pleasing hope that our journey has been of great service to the best of causes, and the means of promoting the prosperity of all the different missions, as well as the interests of pure and undefiled religion. But here it becomes us to be silent, only to say—*Not unto us, not*

unto us, O Lord, but to thy name be all the glory!

All the brethren having assembled at Madras—both those who had just arrived from England, and whom we had advised to remain till after the meeting, and those who were settled in different parts of the Presidency—excepting Messrs. Mault, Gordon, Dawson, Taylor (of Belgaum), and Howell, we met for business on the morning after our arrival at Madras. The meetings continued every day, excepting Lord's-days, for six or seven hours, for a fortnight, and were conducted with the greatest propriety, and in the most becoming spirit, highly to our satisfaction.

(To be continued.)

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

MIDDLEWICH.

THE Fourth Anniversary of this branch of the Cheshire Auxiliary Missionary Society, was held on Wednesday, the 14th of May. The Rev. Job Wilson, of Northwich, having been called to the Chair, an abstract of the Parent Society's proceedings was read by the Rev. J. Evans, Pastor of the Church and Congregation. After which, appropriate resolutions were moved and seconded, by the Rev. Messrs. Sylvester, of Sandbach; Senior, of Nantwich; Edmonds, late Missionary in India; Potter, of Whitchurch; Marshall, of Over; and Evans: also, by Messrs. Hitchin and Dutton, of Middlewich.

NORTH WALES AUXILIARY.

The Eleventh Anniversary of this Society was held at Holywell, on Tuesday, September the 30th, and Wednesday, October the 1st, 1828. On the first day, at two o'clock, the Ministers, together with the Treasurer, met to deliberate upon the best mode of advancing the prosperity of this Auxiliary. In the evening, two sermons were preached, one in English, by the Rev. T. W. Jynkins, of Oswestry; the other in Welsh, by the Rev. J. Roberts, of Llanbrynmair. Wednesday, at seven in the morning, the Rev. J. Roberts, of Capel Garmon, preached: at ten, the Rev. J. Pearce, of Wrexham, and the Rev. W. Williams, of Wern; the first in English, the second in Welsh. The public Meeting, at two, was commenced with prayer; and after W. Williamson, Esq., the Treasurer, was requested to take the Chair, and had stated, in an affecting manner, the object of the Meeting, the Report was read, by the Rev. D. Jones, Secretary, and the

crowded assembly was addressed, in animating strains, by the Rev. Messrs. D. Roberts, of Denbigh; J. Harris, of Mold; J. Pearce, of Wrexham; J. Edwards, of Holywell (Baptist); J. Roberts, of Llanbryn-mair; T. Thomas (Wesleyan); W. Williams, of Wern; T. Jones, of Llangollen; E. Drice, of Ruthin; O. Owens, of Rhes-y-cal; T. W. Jynkins; D. Griffiths, of Bethel, near Caernarvon; D. Jones; T. Jones, of Newmarket; and Mr. W. Williams, of Denbigh. In the evening, the Rev. Dr. Raffles, of Liverpool, preached, and the Rev. D. Griffith.

The collections at the Meeting, together with the annual contributions in the parish of Holywell, amounted to above 53*l.*, which is considerably more than was ever made for the Society there, in any preceding year. It may not be improper to announce, that instead of one Annual Meeting for the six counties of North Wales, as it has been the case hitherto, it was unanimously agreed, that a Missionary Meeting shall be held annually, in each county, in future.

BURY, LANCASHIRE.

On Monday, October 20th, a Meeting was held in the Independent Chapel, Bethel; and a collection made in aid of the funds of the London Missionary Society. Samuel Woodcock, Esq., took the Chair. Resolutions were moved and seconded, by the Rev. Messrs. Ely, Turner, Ellis, Roberts (Wesleyan), Kennedy, Dyson, and Blackburn; also, by Messrs. Fletcher, Harbottle, Williams, and Heron, of Manchester. The collection, including a few sums received after the Meeting, amounted to 20*l.* 6*s.*

FORMATION OF NEW SOCIETIES.

BRISTOL.

A FEW months since, a Branch Missionary Association was formed by the Rev. J. Leif-child, at Oldlands Common, a village about eight miles from Bristol, and now in connexion with that Auxiliary.

WALLINGFORD.

On Lord's-day, October 19th, 1828, the Rev. Alexander Redford, of Windsor, preached two sermons at Wallingford, Berks, in behalf of the London Missionary Society. On Monday evening, the 20th, a public Meeting was held in the Chapel, the Rev. A. Redford in the Chair; when a Branch Missionary Society was formed, in connexion with the Berks Auxiliary. The Rev. Messrs. A. Douglas and J. Sherman, of Reading; W. Oram, of Benson; J.

Woods, of Henley; J. Howes, of Goring; J. B. Pearce, of Maidenhead; J. Tyso, of Wallingford (Baptist Minister); and John Marshall, Esq.; took parts in the business of the evening. John Marshall, Esq., was appointed Treasurer, and the Rev. W. Harris (of Wallingford), Secretary. The collections amounted to about 30*l.*

ROXTON.

On Tuesday, October 21st, a Meeting was held at Roxton Beds, for the purpose of forming a Missionary Association. In the evening the Rev. Dr. Henderson preached. The sum of 10*l.* 5*s.* 9*d.* was collected at the doors.

MISSIONARY PRAYER MEETINGS.

THE following Circular has been addressed to the Ministers and Churches in the West Riding of Yorkshire:—

BELOVED BRETHREN;

At the last Anniversary of the West-Riding Auxiliary Missionary Society, held at Huddersfield,

It was Resolved,—“That this Meeting laments, that in various districts of this Auxiliary Society, the monthly Meetings for prayer for the spread of the Gospel, have been neglected, and suffered to decline; and, therefore, recommends that a Circular be addressed to the Ministers and Churches in the West-Riding, to invite a *more general union and co-operation* in this most interesting and essential branch of duty.”

In laying before you this Resolution, we are persuaded that you will at once perceive the powerful claim it has upon your attention. Without the Divine blessing, our Missionaries will labour in vain; no sinner will be brought to repentance; the heathen will cleave to his superstitions, and the dark parts of the earth will still be full of the habitations of cruelty. Prayer is the appointed means of procuring this blessing, and, for this, God will be inquired of. “Prayer shall be made for him (the Messiah) continually”—Psalm lxxii. 15.

Allow us then, beloved brethren, to request your attention to the Missionary Prayer Meetings, on the first Monday in the month; and to represent the expediency of bringing with you as many of your family as may be convenient. It is desirable to interest our children in this holy cause; and, by being accustomed to attend on these occasions, we may reasonably conclude that they will cherish a growing concern for the salvation of the heathen world.

Conformably to the above Resolution, we also take the liberty of suggesting the great importance of the union for prayer, of different congregations in the same town or

neighbourhood. This has been attended with valuable effects in many places. The Missionary cause is one in which all can unite; and if there be a scene adapted to gladden a Christian's heart, and inspire an angel in the presence of God with joy, it is where Christians of different denominations are pleading with God, for the prosperity of his own word, for the fulfilment of his own design, and for the accomplishment of his own promise—"The whole earth shall be full of my glory."

The signs of the times encourage us to believe that a kindly feeling exists among our fellow Christians—separated from us only by their particular name—to associate for the salvation of immortal souls; and we humbly and earnestly intreat you, to endeavour to promote a united prayer meeting where it may be possible.

We are encouraged to press this upon you,

from the pleasing fact, that there exists among us and others, an earnest desire for the out-pouring of the Holy Spirit upon ministers and their congregations generally. And we, therefore, suggest that earnest supplications for this great event, should form a prominent feature in all meetings for prayer, for the prosperity of the kingdom of Christ.

That the best of blessings may rest upon you, and that you may "stand fast in one spirit with one mind striving together for the faith of the Gospel," increasing in holiness and shining in every grace, is the sincere desire of,

Beloved Brethren,
Yours, in the service of our Lord Jesus,

RICHARD COPE, } Secretaries.
WILLIAM ECCLES, }

Wakefield, Nov. 1, 1828.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 30th November, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

C. R. (don.)	10	0	0
Legacy by the late Mr. John Thompson—			
Mr. J. Thompson, Executor—(Less Expenses)	20	0	0
Walworth—York-street Chapel—			
Rev. G. Clayton—Collections	33	6	8

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Devonshire—North Auxiliary Society—			
Rev. S. Rooker, Treas.			
Barnstaple—Rev. B. Kent.			
Subscriptions	7	6	6
Quarterly and Weekly Subs.	31	13	3
Missionary Boxes	4	16	9
From a Bazaar, in aid of Missions.	5	0	0
Collection at the Anniversary	15	15	3
	64	11	9
Bideford—Rev. S. Rooker.			
Collection after Public Meeting	10	9	0
A Friend	0	19	0
Ditto, for the Education of Native Females in India	0	10	0
Sunday-school Children	1	0	0
	12	9	0
Ilfracombe—Rev. H. Besly.			
Collection after Sermon by Rev. J. Edmonds	9	4	0
South Molton—Rev. J. E. Trevor.			
Collection after Sermon by Rev. J. Edmonds	5	12	9
	91	17	6
Less Expenses	8	4	6
	83	13	0

East Teignmouth—Sion Chapel—			
Rev. H. J. Roper.			
Subscriptions	1	11	6

Collected by			
Miss C. Randel	1	4	3
— E. Randel	4	2	5
— G. Salter	1	12	1
— C. Salter	1	15	5
— Wreyford	2	2	0
— Boyd	0	15	0
Small Sums	0	8	10
Collection after Sermon by the Rev. Mr. Evans	5	8	3
	18	19	9
Less Expenses	0	8	1
			18 11

Dorsetshire.—Wareham—Rev. J. Wills.			
Collected by			
Miss Crocher	6	0	0
Subscriptions	2	2	0
			8 2

Durham Auxiliary Society.			
Durham—Rev. J. Matheson.			
Subscriptions	26	1	2
Juvenile Branch—Boys	5	11	0
Ditto Girls	2	15	1
Missionary Boxes	0	18	0
Collections	16	3	0
Ladies' Working Society—for the support of Native Schools in India	10	0	0
	61	8	3
Less Expenses	4	5	3
			57 3

Sunderland—per Mr. N. Stewart.			
—Bethel Chapel—Rev. T. Stratton.			
Subscriptions	14	7	0

Collected by		
Miss Curry	3 17 10	
— Hodgson	5 16 3	
— Preston	16 0 0	
Mr. J. Summers	3 0 0	
Sabbath-school Missionary Box	2 10 6	
Collection after Sermon by		
Rev. Mr. Fox	10 4 6	
Ditto, after Public Meeting ..	10 6 0	
Missionary Boxes	1 17 0	
Bavington Sabbath-school Miss.		
Box—per R. Shafto, Esq. ..	1 10 0	
		69 19 1
Union Chapel—Rev. D. Duncan.		
Collection after Sermon by		
Rev. Mr. Fox	6 4 6	
Sabbath-school	0 18 8	
		7 3 2
	77 2 3	
Less Expenses ..	3 14 3	
		73 8 0
Essex.—Barking—Rev. J. West	4 0 7	
Hants.—Gosport—Legacy by the late Miss		
Bogue—Rev. D. Parker, Exec. (on acc.)..	25 0 0	
Rowland Castle—Rev. T. Baker.		
Collections and Subscription	4 11 0	
Fordham—Countess of Huntingdon's Chapel		
—per Rev. J. Harris	5 0 0	
Kent.—Deptford—Butt-lane Meeting—		
Rev. T. Barker	20 0 0	
Lancashire, West, Auxiliary Society—J. Job,		
Esq. Treas.		
Liverpool—Lime-street Chapel—Collection		
after an Address by Rev. Dr. Philip, on		
the Civilization of South Africa—for the		
purchase of Tools, Implements for		
Trade, Schools, &c.	40 0 0	
James Cropper, Esq.—for the same specific		
object ..	5 15 0	
		45 15 0
Middlesex.—Whetstone and Totteridge Aux.		
—per Mr. R. Lines	7 0 0	
Northamptonshire Association of Independent		
Ministers.		
Crick—Rev. J. C. Bicknell	4 0 0	
Creaton—Rev. Mr. Williams ..	8 0 0	
Yelvertoft—Rev. Mr. Barber ..	7 9 2	
Daventry—Rev. Mr. Davies ..	8 9 8	
Kilsby—Rev. Mr. Porter	15 7 3	
Welford—Rev. Mr. Hobson ..	18 0 0	
Long Buckby—Rev. Mr. Griffith.	10 13 8	
Northampton—Rev. C. J. Hyatt	44 17 2	
Wollaston—Rev. Mr. Coleman ..	4 0 0	
Brigstock—Rev. Mr. Pickering ..	8 0 0	
Wellingborough—Rev. Mr. Renals	19 0 0	
Ditto—Rev. C. T. Severe	20 13 0	
Harborough—Rev. Mr. Gear ..	30 0 0	
Kettering—Rev. Mr. Toller ..	24 14 2	
Rowell—Rev. Mr. Scott	30 0 0	
Old—Rev. Mr. Gravestock	6 0 0	
		259 4 1
Less Expenses ..	9 15 8	
		249 8 5
Market Harbro'—Legacy of the late Mr. J.		
Dawson—Mr. W. Burton, Executor	5 0 0	
Northumberland.—Newcastle—Mr. T. Bonner.		
Clavering-place—Rev. Mr. Pringle		
Collection, per Rev. W.		
Fyvie	7 3 10	
High Bridge—Rev. Mr. Fergus		
Collection, per Rev. Mr.		
Colefax	0 18	

Postern Chapel—Collections per		
Rev. Messrs. Fyvie & Colefax	7 17 3	
Collection at the Anniversary ..	6 11 0	
		22 10 10
Less Expenses ..	1 4 6	
		21 6 4
Berwick and Tweedmouth Miss.		
Society—Rev. R. Balmer	10 0 0	
Berwick Juvenile Miss. Society ..	4 0 0	
		14 0 0
Somersetshire Auxiliary Society—		
Wellington—Rev. J. H. Cuff.		
Subscriptions	14 0 0	
Collection and Penny-a-Week		
Society	11 0 0	
Mrs. Parminster, for Widows'		
Fund	1 0 0	
Mr. S. Fox, for the support of		
Schools in India	1 0 0	
		27 0 0
Uffculm—Rev. C. Williams.		
Subscription	2 2 0	
Penny-a-Week Subscriptions ..	10 1 1	
Collection after Sermon by		
Rev. W. Ellis	2 12 0	
Mrs. Williams' Missionary Box	0 7 0	
		15 2 1
	42 2 1	
Bath—Auxiliary Missionary Society	100 0 0	
— An Offering for mercies received	5 0 0	
Salop.—Ludlow—Rev. J. Bidlake.		
Contributions	10 15 2	
Less Expenses ..	5 2 2	
		5 13 6
Suffolk—Botesdale—A Friend	0 10 0	
Hemingswell—Mr. Tubbs' Missionary Box ..	1 6 0	
Surrey.—Norwood Chapel—Rev. Mr. Richards.		
Collections after Sermons by Rev. Dr. Philip		
and Rev. W. Fyvie	15 6 6	
Less Expenses ..	0 15 0	
		14 11 6
Sussex.—Chichester—per Rev. W. Malden.		
Collection after Sermon by		
Rev. T. Lewis	3 4 0	
Collected by		
Miss Helby	2 8 10	
Mrs. Fordham	1 17 5	
Mr. Cheesman	1 12 2	
— Faith	1 11 5	
— Allen	0 9 6	
Sunday-school Children	0 18 0	
Missionary Boxes, &c.	1 13 11	
		13 15 3
Less Expenses ..	0 1 3	
		13 14 0
Bodle-street Aux.—per Mrs. Smith, Treas. ..	9 0 0	
Wilts.—Westbury, Upper Meeting—		
Rev. J. S. Watson.		
Subscriptions	2 12 6	
Quarterly and Weekly Subs. &c.	7 7 6	
Collection after Sermon, by		
Rev. W. Ellis	6 0 0	
		16 0 0
Yorkshire.—Huddersfield—Friends, for the		
support of the Native Teacher Henry Venn,		
8th payment	10 0 0	

Scotland.—Irvine Female Auxiliary Bible Society, for the support of a Native School at Howalee	15	0	0
Edinburgh Auxiliary Society—Mr. G. Yule, Treas.			
Edinburgh—Subscriptions	23	15	0
Ditto, Philanthropic Society — Mr. A. Wilson, Treas.	5	5	0
Inverkeithing Bible and Miss. Society—per Rev. E. Brown	3	0	0
St. Andrew's Aux. Miss. Society —Mr. W. Smith, Treas. ..	10	0	0
Ditto, University Miss. Society	3	0	0
A Friend—per Rev. Dr. Buchanan, ...	5	0	0
	50	0	0

For the Widows' and Orphans' Fund.

Surrey.—Kingston—Mr. Romyard	0	10	0
Miss Romyard	0	10	0

For the Education of Native Females in India.

Essex.—Plaistow Missionary Association—per Miss Marten.			
Messrs. J. and E. Cropper (Liverpool)	20	0	0
Mr. T. Sturge (Newington)	10	0	0
Mrs. Shepherd (Plaistow)	10	0	0
	40	0	0

Towards the Translation of the Scriptures into the Japanese Language.

A Friend	20	0	0
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The Thanks of the Directors are presented to the following; viz.—

Mr. Wallace, for Tytler on Translation, and Elements of Algebra.—Miss Brewet, for a Dutch Bible, Dutch and English Dictionary, and Guide to the Dutch Language.—Miss Maurice, for articles for the Griquas.—Friends at Leeds, for a box of books, cloth, and stuffs, for Rev. W. Miller, Travancore.—To Rev. Mr. Tracy, Mrs. Naish, and Mrs. Murray, for Evan. Mag., &c.

HYMN.

Isaiah xliii. 6—"I will say to the North,
Give up; and to the South, Keep not
back: bring my sons from far, and my
daughters from the ends of the earth."

Thus saith the King of heavenly birth;—
"From the four quarters of the earth,
Bring all my sons and daughters near,
Teach them my name to know and fear."

At his command his servants go,
The trumpet of the Gospel blow;
Proclaim to earth's remotest bound,
The Saviour they themselves have found.

That Saviour will their efforts own,
And with success their labours crown;
Till all shall know his wondrous grace,
And join in our Immanuel's praise.

R—n H—c.

JACOBUS.



REVD WM HAMMERTON,

NEWTON near SWANSEA,

GLAMORGANSHIRE

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1829.

Memoir

OF

THE LATE MRS. MARY ANN PARKINSON,

Wife of Mr. John Parkinson, of Edmonton.

MRS. PARKINSON was born September 29th, 1785, at the village of B., in the county of Stafford; a place distinguished for its rural beauty, but, at that time, extremely deficient in the means of evangelical knowledge. Under very unfavourable circumstances, there is reason to believe that the spirit of God was pleased to work upon her mind, from tender years, in a very gradual manner, and by instruments which were remarkably of his own selecting. Her father, who was distinguished for his liberality, had received into his family, and brought up with remarkable kindness, a destitute female orphan. In course of time, this young person became decidedly pious; and she took suitable opportunities of endeavouring to impress divine truths upon the mind of her benefactor's dear and only child. Miss —, naturally ductile and amiable, paid deep attention to the conversations and instructions of her companion. When she was not more than five or six years old, she

mourned over the outbreakings of sin which she saw around her; and, when her secret prayers, for the removal of the evils which it distressed her to behold, appeared not to be answered, she burst into a flood of tears, concluding that the Lord would not hear her prayers, because she was so great a sinner.

The society of the young female alluded to, and occasional but frequent intercourse with the lady of a Baronet in the neighbourhood, who suffered much private persecution on account of her piety, were of great benefit to her youthful inquiries, and much increased her feelings of interest in the great truths of Revelation. She was much in the habit of making extracts from excellent books which were lent her by Lady W. But as the Gospel was not preached in the parish church, where her father and friends constantly attended, her attainments of divine knowledge were wanting in extent and connexion. But her acquaintance with the principles of religion, in its im-

mature state, was deeply and consistently influential. It made her duteous, obedient, and affectionate at home; and, by her beneficence and numerous good offices in the neighbourhood, she became the object of general attachment.

In this retired situation, the education which she received, uniting with her predisposition, led her to form a taste for profitable reading, especially religious poetry. The love of books and solitude remained through the whole of life; and became, to both herself and her connexions, a source of pure delight and solid benefit.

Before she had completed her twentieth year she married, and was thus settled in the neighbourhood of London. Occasionally, she attended, with her husband, on a pious dissenting minister in the village: but his talents were not calculated to remove her objections to extemporary prayer and preaching without notes; and in the established church there was not, in the village of her residence, any exhibition of divine truth, from the pulpit, at all calculated to inform and edify a mind like hers, which was thirsting for the purer waters of the sanctuary. But she continued her course of private religious reading, with eminent advantage, particularly in Mr. Hervey's Dialogues and Letters. Her attachment to that author, more pious and affectionate than correct, had a very marked effect on her own modes of expression. In her subsequent life, notwithstanding her feeble frame and often interrupted health, and her able discharge of the duties lying upon her in the management of a numerous family, from which the superior head was necessitated to daily absence, she redeemed time for a very extensive course of reading in the sound and practical writings of the old Non-conformist divines.

A new place of worship having been opened in a village two miles

distant, she accompanied her husband twice every Sabbath, during the remainder of their continuance in that part. The word which she there heard preached met her wants and feelings. She felt increasing attachment to it; and the beneficial effect was evinced in her daily walk of improved spirituality and practical holiness. But she had to endure strong opposition, which might even be called persecution, from a near relative.

In the year 1808, the family removed to Lewisham, and, for eight years, attended on the ministry of the Rev. J. T. Barker, of Deptford. At the close of 1810, Mr. and Mrs. P. were both admitted members of the church; when her humble but decided testimony to the powerful influence of the Gospel, made a very deep impression on those who heard it. From this time, her lovely, amiable, and active character, and her visible growth in the divine life, were observed with deep interest by some who are no more on earth; and by other most valuable friends who are her survivors, and between whom and her the most affectionate Christian friendship continued to the close of her life.

In the year 1816, a removal took place to Shacklewell, where, for eighteen months, she enjoyed great blessing in the ministry and friendship of the Rev. John Campbell. But a dangerous illness having rendered it necessary for him to reside near to the place of his business, he therefore removed to Islington; and attended, with his family, upon the ministry of the Rev. R. Boden, to whose church Mr. and Mrs. P. were shortly after united. In the Christian society, and the means of grace, which Mrs. P. there enjoyed, she experienced great satisfaction, and fondly hoped that her lot was there fixed for life.

But her tender frame now became so much debilitated by personal

suffering, and the anxieties of a large and growing family, that a change of residence became indispensable. She was removed to Enfield for the summer; and the situation proving beneficial, it was determined to reside in that neighbourhood. Here, she herself, her husband, and several of her children, have been frequently the subjects of alarming illness: but, though extremely delicate, and never well herself, she was ever the first to wait upon others, and alleviate their sufferings. Her meek and submissive spirit, the decided character of her religion, her concern for the best interests of her family, and for the spread of the Redeemer's kingdom, and her efforts to relieve the temporal distresses of those around her, were manifested by abundant evidence.

Many gratifying extracts might be made from the memorials of her personal piety. A few will be introduced into this short narrative. The following refers to the distressing illness of one of her children, which was protracted through the period of eighteen months, and contributed not a little to wear down the mother's bodily frame, rendering it less able to resist the shock which was soon to prove fatal to herself.

"*Sabbath, July 16, 1826.*—Detained at home by dear Elizabeth's illness. Thus, wave calls upon wave. I dare not say, *All thy waves and thy billows are gone over me.* Oh, no! I must sing of mercy as well as of judgment. Far greater trials do I deserve, and may yet endure; but I trust, through the grace and skill of my pilot, to hold up to the last.

'Though painful at present,
'Twill cease before long;
And then, O how pleasant
The conqueror's song!'

How little are we acquainted with the wants of to-morrow! Only a day or two ago, when overwhelmed with grief on account of one member of my family, I said, 'Be thankful for two dear, affectionate, dutiful, and, I trust, *seeking* daughters:' when a sudden stroke seizes one of them, and tells me to hold all earthly blessings with a light hand. Yet, Lord! with submission I pray,

Spare my Gourd! But if thou hast deemed her soul, and made her meet for heaven, I would say, *Thy will be done!*'

In November of the same year, having been informed of the decease of a much-loved friend, one with whom she had formerly taken sweet counsel, and walked to the house of God in company, she writes thus:—

"*November 22, 1826.*—Oh, what a dying world is this! Dear L. is no more an inhabitant of our earth! Dear saint! thy unfettered spirit has now embraced thy Lord, and is re-united with thy sister train. Ah, thy Eliza welcomed thy happy spirit to that blessed shore, where storms can never rise! Thine was a troublous voyage. Bereaved of sisters, property, and friends. Then, in wedlock, joined to one of uncongenial mind. Though kind in temper, and in love sincere, thy burdened spirit found no kindred feeling; but thou hadst to mourn alone. At length thy feeble frame, overpowered by the strong efforts of thy fevered brain, sunk in the arms of Death! But he had *lost* his sting. Thy Lord received thine offered spirit, and hastened on his chariot wheels to carry thee above. 'Tis long since I beheld thy gentle form: but friendship feels a joy beyond expression, when it hears of one so dear, safe landed. Yes; L. is not lost, but gone before us. And now, my soul, press onward to the mark. Oh, that my tongue were more attuned to praise! But my sad heart broods over sorrows, and forgets to look beyond the present mournful scene. My child! my lovely plant! a prey to complicated ills! shut out from the circle of her cheerful friends, and doomed to pass her weary days and weeks. But see the patient sufferer, with look serene, and mind resigned to all the pain she suffers! O, sovereign Grace! thy power is confessed, in making one, heretofore so impatient, and like the deer that bounds the forest, now so like her Lord!"

In the month of December of the same year, while her daughter continued dangerously ill, she was herself brought into circumstances of great suffering. Her state of mind is described by the following entry in her Diary:—

"*December 27, 1826.*—After much suffering for three weeks, and hard conflict of mind, I experienced a premature confinement. Oh, how mysterious are the ways of God! This is the sixth month of my dear Elizabeth's confinement to her bed! My boys at home for their vacation! all needing my attention, and I laid aside, and claiming the

attention of others. At first sight, all appears dark and severe; but by the eye of faith the inner wheel is perceived, and mercy is mixed with judgment. I praise my Lord, who has brought me safely through thus far; and beg to retain a lively sense of his goodness to me, a sinful creature."

Six days after her confinement, she received the melancholy news of the death of a fine youth, about twenty years old, the eldest son of a dear relative of her husband's; and this under peculiarly distressing circumstances, as he was one hundred and fifty miles from his father's house; and his death took place so suddenly, that his parents, though travelling with the utmost expedition, could not arrive in time to witness his dissolution. On this occasion she wrote thus:—

"*January 2, 1827.*—Alas! poor Henry! What tidings does the new year bring of thee? I fain *would* think I dream; but thou art gone! Thy dear afflicted parents have beheld thy lovely youthful form stretched on the bed of death. Those active limbs will move no more. Thy tuneful voice will never reach our ears. Those eyes are closed in mortal slumbers; and that heart so gay, has lost its movement. My soul is grieved! What does thy mother feel? Her first born son, her early care, torn from her tender arms, without a last sad kiss, a farewell look of love! Thy father too, whose manly heart could stand a slighter shock, feels, as the noble oak, the thunder and the storm. His topmost bough is withered, and its fall shakes to the very centre, and well nigh tears up the spreading roots. But there is a God, who reigns above; who never errs in judgment; and, though he may seem severe, does all things well: and what we know not now, we shall know hereafter. To you, my friends, he says, *Be still, and know that I am God.*"

Her situation at this time was peculiarly distressing. Absolutely worn out with attention to her daughter, and sinking under the debility, aggravated by her own circumstances, she was scarcely able even to converse. But she was so anxious for her child's highest interests, that a correspondence was kept up for many days between the two sick rooms, by means of short

notes. Under these heavy trials, she thus recorded her feelings:—

"*January 20.*—My mind is much perplexed; and I am wondering at the mysteries of Divine Providence, that my dear child should suffer so severely and so long, while many pass their lives in the fear of God, and the subjects of ease and comfort. Some *great* sinners are called by divine grace, and go on their way rejoicing; while my child, called in her youth and in the midst of health, is soon the subject of dire disease, and, as it were, pulled to pieces by the violence of the attack. But hush, my sad unbelieving heart! 'Shall not the Judge of all the earth do right?' Hath he not chosen her, and made her *his* child? Then, let me quietly submit to his correcting hand, persuaded that all things shall eventually work together for good."

Many more extracts might be given from her Diary, all of which would be found interesting to those who have experience of the grace of Christ, and the power of his Spirit.

"*May 17, 1828.*—Oh! how dull the Sabbath-day, without the Lord of the Sabbath! Why is my spirit cast down? My heavenly Father is unchangeable. He is a friend that sticketh closer than a brother. He will not break the bruised reed, nor quench the smoking flax. He is *my* sun, though he refuse to shine.

'Lord, I am thine; but thou wilt prove My faith, my patience, and my love.'

I will bear the indignation of the Lord, because I have sinned against him. Alas! I am always sinning! Oh, the sins of thought, word, and deed: the sins of omission as well as commission! *Who can understand his errors? Cleanse thou me from secret faults.* Oh! what a change will be experienced, when this vile body shall be made like unto his glorious body! When sin and sorrow shall be banished for ever! When there shall be no danger of thinking a bad thought, or speaking an unkind word; and when all tears shall be wiped away! Oh! that happy, thrice happy state!

'When I can read my title clear,
To mansions in the skies;
I bid farewell to every fear,
And wipe my weeping eyes.' "

Towards the close of the following month, June, 1828, on a Lord's-day, on her way to the house of God with her second daughter, who had been raised up from the bed of the long and severe affliction before mentioned,

she was thrown from her chaise. Though she suffered extreme pain for a time, serious consequences were not apprehended. But the illusion was soon and distressingly dissipated. An internal injury had been received, which, combining with her previous and long-continued state of constitutional illness, brought on symptoms of the most alarming kind. Her pains became agonizing. Sometimes the cry of misery was extorted from her, under convulsive agitation and excruciating pangs. But never was a murmur uttered, nor an indication of impatience given. Intervals of remission she acknowledged with strong emotions of gratitude to the divine mercy: and her gentleness, thankfulness, and sweetness of feeling to all around her, never seemed to be wearied out. In this state, her life was prolonged for three months; and it was not till near the close of that period that her afflicted husband and her sympathizing friends felt themselves bereft of the hope to which they had clung, that she might yet be spared to them.

She was frequently distressed by fears and darkness, in which the enemy of her soul, no doubt, gained advantage from the extreme sensitiveness and debility of her frame. But she always overcame, by referring to the word and the testimony. She derived great comfort from the kind and affectionate visits of the Rev. John Tippetts, of Gravesend, to which place she had removed in the hope of physical benefit. Trail's Sermons were very useful to her; but the Scriptures were her chief delight, and especially the dying discourse and prayer of the blessed Redeemer, in John xiv. to xvii.

Her friends, occasional visitants, and medical attendants, she tenderly but earnestly urged to seek an interest in the great salvation by Jesus Christ; and she usually accompanied her advice with some description of the Lord's dealings with her, and a

declaration of the support which she now enjoyed, derived from the promises of the Gospel, as an encouragement for them to seek the same blessings.

The following are some of the expressions which she uttered:—

"My beloved is mine, and I am his. Thou knowest, O Lord, that I love thy cause; I love thy house; I love thy people; I love thy day. Thou that knowest all things, knowest that I love THEE. He is my sun, though he refuse to shine. Why, O my dear Lord, dost thou hide thy sweet face from thy child. As the hart panteth for the water brooks, so panteth my soul for thee, O God! Though he slay me, I will trust in him."

Her eldest daughter, on the last time of seeing her, perceived such an alteration, that she burst into tears. The patient sufferer immediately said, "My dear, it is only the shell which is cracked and broken; but my Lord is very gracious to the kernel."

Several times, towards the close of her pilgrimage, she has called upon her husband and daughters to sing; and on being told that their spirits were not equal to it, she has turned her face, and said, in prayer to her Lord, "They have hung their harp upon the willows." About ten days before her decease, she attempted to sing, "Come, sound his praise abroad," &c.; but her voice, originally very soft and sweet, now failed. She shed a few tears, and said, "I shall sing by and by." A week after this, her mind appeared cast down. Her husband referred her to the words of David—"In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Upon this passage she then most sweetly enlarged; and, to the last, she never lost the consolation which she was enabled to derive from it.

The night previous to her removal, she said to her medical attendant, "I perceive that you consider my end very near;" and she immediately added, "We know that, if this

earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Then, looking at him, she said, "But this is not of my procuring. No; my dear Lord has done all for me."

For a long time, what sleep Mrs. Parkinson could obtain was procured by opiates. Under this influence, and nature being worn out, she lay for the most part in quietness through the last night of her life, scarcely speaking at all. The last words which she was heard to utter, were these very memorable ones—"Into thine hands, my dear Lord, I commit this frail body, and this soul of mine; for thou hast redeemed me, O Lord God of truth!" In the morning, October 22, 1828, she made a sign

to her sorrowing husband to come to her side. Then, reclining her head on his breast, with one hand in his, and the other in that of her second daughter, she ceased to breathe; and her delivered spirit departed to be with Christ. He, with nine children, mourns an irreparable loss; but they have joy in their grief. This solemn event was improved by the Rev. Dr. Pye Smith, in a sermon at Enfield Chase Chapel, on November 9, from the words which had often been the matter of Mrs. Parkinson's devout meditation, John xvii. 24—"Father, I will, that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."

A COMPARATIVE VIEW

OF THE

AGES ATTAINED BY EMINENT MINISTERS OF THE GOSPEL;

WITH THE YEAR OF THEIR DECEASE.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—*John ix. 4.*

Died.	Age.	Died.	Age.
1796. Addington, Dr. St.	67	1708. Beveridge, Bishop	71
1622. Ainsworth, Henry		1605. Beza	86
1668. Alleine, Joseph	35	1825. Bogue, Dr.	75
1664. Ambrose, Isaac	72	1631. Bolton, R.	60
1633. Ames, Dr. Wm.	57	1806. Booth, Ab.	71
1626. Andrews, Bishop	71	1703. Boston, Thomas	57
1621. Arndt, John	59	1759. Bradbury, Thomas	82
1804. Ashburner, Edward	70	1747. Brainerd, D. (<i>Missionary</i>) .	30
430. Augustin, St.	76	1796. Brewer, Samuel	73
		1825. Brooksbank, Jos.	63
1810. Barber, Jos.	83	1787. Brown, John	65
1699. Bates, Dr. Wm.	74	1630. Bruce, R.	75
1691. Baxter, Richard	76	1815. Buchanan, Dr.	48
735. Bede	70	1815. Buck, Charles	43
1642. Bedell, Bishop	72	1815. Bull, Wm.	75
1793. Berridge, John]	76	1575. Bullinger	71

Died.	Age.	Died.	Age.
1688. Bunyan, John	60	1694. Fleming, Robert	64
1703. Burkett, Wm.	53	1785. Fletcher, John	56
1646. Burroughs, Jer.	47	1814. Foster, Henry	69
		1587. Fox, John	70
1797. Cadogan, Hon. W. B.	48	1727. Franke, Professor	64
1732. Calamy, Dr. E.	61	1815. Fuller, Andrew	61
1564. Calvin, John	55		
1603. Cartwright, Thomas	68	1771. Gambold, Mor. Bishop	60
1673. Caryl, Jos.	71	1654. Gataker, Thomas	80
1810. Cecil, Richard	62	1785. Gibbons, Dr. Thomas	65
1814. Charles, Thomas	59	1784. Gifford, Dr. And.	83
1680. Charnock, Jn.	53	1771. Gill, Dr. John	73
407. Chrysostom	53	1796. Gillies, Dr.	84
1687. Claude, Jn.	63	1583. Gilpin, Bernard	66
1814. Coke, Dr. (<i>Missionary</i>)	67	1816. Goode, Wm.	54
1697. Cole, Thomas	70	1680. Goodwin, Dr. Thomas	80
1781. Conder, Dr.	67	1659. Gouge, Dr. Wm.	78
1785. Conyers, Dr.	62	1769. Grimshaw, Wm.	55
1568. Coverdale	80	1823. Greatheed, Samuel	
1809. Crau, George (<i>Missionary</i>) .		1253. Grasthead, Bishop	78
1555. Cranmer, Archbishop	67	1758. Grosvenor, Dr.	83
1643. Crisp, Dr.	43	1761. Guyse, Dr.	81
1803. Crole, Anthony	63		
		1656. Hall, Bishop	82
1759. Darracot, R.	43	1712. Halyburton, Thomas	38
1641. Davenant, Bishop		1636. Harris, Dr. Robert	80
1817. Davies, Dr. B.	78	1768. Hart, Jos.	56
1803. De Courcy	59	1820. Haweis, Dr. Thomas	88
1735. Derham, Dr. W.	78	1827. Hawker, Dr. Robert	73
1810. Desgranges, Aug. (<i>Miss.</i>) .	30	1696. Henry, Philip	65
1645. Dod, John	96	1714. ——— Matthew	52
1754. Doddridge, Dr.	52	1758. Hervey, James	45
1631. Donne, Dr. John	77	1702. Heywood, Oliver	73
1707. Doolittle, T.	77	1631. Hildersham, Arthur	68
1817. Dwight, Dr.	65	1774. Hitchin, Edward	47
		1600. Hooker, Richard	47
1758. Edwards, Pres.	55	1555. Hooper, Bishop (<i>Martyr</i>) ..	60
1785. ——— John (Leeds)	71	1690. Hopkins, Bishop	67
1690. Eliot, John (<i>Missionary</i>) ..	86	1792. Horne, Bishop	62
1754. Erskine, Eben.	54	1705. Howe, John	75
1752. ——— Ralph	68	1731. Hurriion, John	55
1803. ——— Dr. John	82	1415. Huss, John (<i>Martyr</i>)	39
1730. Evans, Dr. John	51	1826. Hyatt, John	59
1821. ——— Richard	88		
1803. Eyre, John	49	1827. Janicke, Professor	79
		1657. Janeway, John	24
1817. Fawcett, Dr. John	77	1762. Jennings, Dr. David	71
1715. Fenelon, Archbishop	64	1571. Jewell, Bishop	50

Died.	Age.	Died.	Age.
86. Ignatius	107	1762. Pearsall, Richard	64
1762. Jones, Thomas	33	1612. Pearson, Bishop	74
1793. ——— Edmond	92	1602. Perkins, Wm.	44
1797. Joss, Torial	66	1788. Pitts, Joseph	86
1602. Junius, Francis	57	170. Polycarp	86
		1721. Pomfret, Samuel	71
1827. Kello, John	77	1679. Poole, Matthew	53
1818. Kingsbury, Wm.	74	1809. Porteus	79
1793. Kinsman, And.	68	1628. Preston, Dr.	41
1571. Knox, John	66		
1793. Knight, Titus	74	1719. Quesnel, Father	85
1816. Lambert, George	74		
1555. Latimer, Bishop (<i>Martyr</i>)..	85	1607. Rainolds, Bishop	58
1800. Lavater, J. C.	59	1757. Rawlins, Richard	70
1820. Lawson, Dr. George	71	1794. Reader, Thomas	69
1684. Leighton, Archbishop	70	1676. Reynolds, Bishop	77
1766. Leland, Dr.	74	1727. Richmond, Legh	55
1675. Lightfoot, Dr.	73	1734. Ridgley, Dr.	67
1546. Luther, Martin	64	1822. Riland, John (Birmingham)	85
		1651. Rivett, Dr. Andrew	78
1664. Machin, John	40	1813. Robinson, Thos. (Leicester)	63
1812. Maclean, Arch.	79	1795. Romaine, Wm.	81
1677. Manton, Dr.	57	1792. Ryland, Jn. (Northampton)	69
1812. Martyn, Henry (<i>Missionary</i>)	31	1825. ——— Dr. (Bristol)	72
1562. Martyr, Peter	62		
1723. Mason, John	58	1662. Sanderson, Bishop	75
1728. Mather, Dr. Cotton	65	1730. Saurin, James	57
1638. Mede, Joseph	52	1798. Schwartz, C. F. (<i>Missionary</i>)	73
1799. Medley, Samuel	64	1821. Scott, Thomas	75
1560. Melancthon	63	1807. ——— Jonathan	72
1797. Milner, Jos.	53	1715. Shower, John	58
1806. Moody, James	50	1797. Shrubsole, Wm.	68
1658. Moulin, Peter du	90	1635. Sibbs, Dr.	57
		1817. Simpson, Dr. R.	72
1743. Neale, Daniel	65	1811. Spencer	20
1807. Newton, John	82	1800. Stafford, Dr.	71
1602. Noel, Dr. Alex.	91	1713. Stennett, Jos.	48
		1795. ——— Dr. S.	67
1783. Orton, Job	65		
1683. Owen, Dr. John	67	1708. Tallents, Thomas	89
		1816. Taylor, Daniel	80
1813. Palmer, Samuel	73	1778. Toplady, Aug. Mon.	38
1819. Parry, Wm.	65	1826. Townsend, John	69
1662. Pascal, Blaise	39	1716. Traill, Robert	74
1707. Patrick, Bishop	80	1798. Turner, Daniel	89
1800. ——— George	54	1687. Turretin, F.	64
1622. Paul, Father	70	1646. Twisse, Dr.	71
1799. Pearce, Samuel	33	1536. Tyndale, W.	40

Died.	Age.	Died.	Age.
1811. Vanderkemp, Dr. (<i>Miss.</i>) ..	63	1579. Whittingham, Dean	55
1813. Venn, John	56	1621. Willett, Dr. Andrew	59
1797. ——— Henry	57	1672. Wilkins, Bishop	58
1678. Vincent, Thomas	44	1716. Williams, Dr. Daniel	73
		1813. ——— Dr. Edward	63
1657. Usher, Archbishop	76	1799. Winter, Richard	79
		1808. ——— Cornelius	66
1761. Walker, Samuel	47	1794. Witherspoon, Dr.	73
1782. Wallin, Benjamin	71	1708. Witsius, Prof.	73
1703. Wallis, Dr. John	87	1746. Wright, Dr. S.	64
1823. Ward, Wm. (<i>Missionary</i>) ..	54	1384. Wycliffe, John	60
1748. Watts, Dr.	75		
1827. Waugh, Dr.	74	1765. Young, Dr. Edward	84
1782. Webb, James	75		
1791. Wesley, John	88	1590. Zanchius	74
1788. ——— Charles	79	1531. Zuinglius	44
1770. Whitfield, George	55		

PRACTICABLE METHODS OF DOING GOOD.

For the Evangelical Magazine.

“Jesus went about doing good.”—*Peter.*

“To do good forget not.”—*Paul.*

MINISTERS have an important, and, it is to be feared, too much neglected, field of usefulness, among the younger members of their congregations. These might be divided into classes according to their ages, and called together for religious instruction at regular intervals. Where the minister finds it impossible to superintend these classes personally, he might employ some properly qualified person as his substitute. A small library of books, suited to the young, under the management of the minister and other church officers, supported by collections made at monthly or occasional sermons, might do much good.

Students of divinity are a most important class of society, and deserve the particular attention of ministers. They need advice (and when it is properly rendered they are generally disposed gratefully to receive it) respecting the best mode of conducting their studies, the books they ought to read, the necessity of personal religion, and the importance of prudence and pro-

priety of behaviour. Ministers might be of great use to the church in bringing forward young men whose piety and talents promise usefulness in the church, but whose circumstances render it difficult for them to attain the requisite education. It is of importance to suggest to students of divinity plans of doing good, suited to their situation, and to encourage those who seem disposed to engage in them. There is scarcely a more important species of charity than the education of poor children, who otherwise would remain in ignorance. In this country, much good may be done in this way at little expense. Twenty children may be kept at school during the year for twelve pounds. By making collections at monthly lectures, ministers might raise a fund for this purpose. Ministers, in some situations in the country, have opportunities of usefulness, by village preaching. In the summer, they would find a ride of four or five miles, and the preaching a short sermon on a Sabbath evening, a relaxation rather

than a fatigue. The charitable donations of Sessions, Benevolent Societies, or private individuals, might, with great advantage, be accompanied with a religious tract. The wants of the soul, as well as of the body, are the proper objects of Christian benevolence; and religious instruction is never more likely to be attended to, than when accompanied with temporal bounty. Heads of families, beside teaching their children and servants the ordinary catechism, might, at least, on the Sabbath evenings, read portions of such books as the Westminster Confession of Faith, Fisher's Catechism, Boston's Fourfold State, Doddridge's Rise and Progress of Religion in the Soul, and Venn's Complete Duty of Man. Farmers, in the winter, have a good deal of time to spare in the evenings; and, how could it be better employed? In all families, there should be a few books appropriated to the use of the servants; such as Boston's Fourfold State, the Pilgrim's Progress, and a collection of useful and entertaining tracts should be substituted in the place of the useless and immoral ballads and histories which are so often to be met with in the farmer's kitchen. Parents might do much good by endeavouring to form their children to habits of reading, and furnishing them with books level with their understanding, and calculated to interest as well as instruct them. Such are Watts's Songs for Children, Hymns for Infant Minds, Rhymes for the Nursery, Original Poems for Children, Brown's Young Christian, and Brown's Collection of Letters to Young Persons, &c. &c. Christians in easy circumstances might do much good by printing large edi-

tions of plain useful books, and selling them at a low rate, or distributing them gratis to those who need them. Alleine's Alarm, Henry on the Pleasantness of Religion, Brook's Mute Christian, Grosvenor's Mourner, Brown's Journal, and Willison's Afflicted Man's Companion, are well suited for this purpose. Warnings against swearing and drunkenness, printed on a large sheet, and handsomely framed, might be hung up in the principal rooms of inns. Some of the chief innkeepers in London have permitted this to be done. Striking anecdotes, or short religious hints, printed on small slips of paper, might, with advantage, be put into the pockets of stage coaches or postchaises. Christians might prudently enter into religious conversation with persons whom they occasionally meet with. A hint wisely thrown out may, by the blessing of God, be the means of saving a soul. The late excellent Joseph Williams was very useful in this way. The dispersion of religious tracts might be carried with advantage to a still greater extent. They might be given away in shops, left in inns, dispersed among sailors at seaports, and given to Highland and English boys driving cattle. A religious shopkeeper might do much good, at but a trifling expense, by a tract library; for twenty shillings, a considerable collection of tracts may be procured. Let three or four of these be stitched in a strong cover, and let all who are disposed be allowed to read them. The same number of tracts will, in this way, serve more readers, and be likely to be more carefully read than in any other.

He that winneth souls is wise.

Whitburn.

J. B.

PRACTICAL SUGGESTIONS

TO AID

A REVIVAL OF RELIGION IN GREAT BRITAIN.

To the Editor of the Evangelical Magazine.

DEAR SIR;

THE pastor of a Christian Church having had his own mind much humbled and excited by reading the lives of Bernard Gilpin, C. Mather, Archbishop Leighton, J. Janeway, and others of similar interest, has perused with delight Mr. Douglas's benevolent projects and

schemes for the advancement of society in knowledge and religion. Feeling some measure, he trusts, of Mr. Douglas's benevolent enthusiasm, he was deeply affected and stimulated to inquiry and exertion, by Mr. Orme's admirable "Discourses on Divine Influence, and its Connexion with instituted

Means." The view of Divine influence which that gentleman so ably maintains, viz. that there is a law or principle, according to which it is invariably dispensed, that there is nothing arbitrary in its bestowment, that its communication is fixed and sure in connexion with the proper employment of divinely appointed means, and only limited by the feebleness of our exertions, the coldness of our prayers, and our want of faith in the divine declarations and promises;—in a word, that "God stands pledged to his part when we do ours:" this view of the subject being taken into consideration, along with the late remarkable revivals of religion in America, and the means employed there to preserve and extend them, made him feel that *something extraordinary must be done* to revive religion in his own circle, and diffuse its influence abroad. Having assembled the church, an effort was made to excite a becoming attention to the subject, produce a proper disposition of mind towards it, and suggest some plans and means to engage all the members of the church in the work.

He has too deep a sense of what remains to be effected, to feel much complacency in what has been done; and he is conscious that he has as yet much more reason to apprehend the condemnation of a slothful servant, than to anticipate the plaudits of his judge.

For the encouragement of others, however, to engage in the additional labours, to which the excellent papers of Messrs. Burder and James have, it is hoped, excited many ministers and churches, he would observe that the measure of success, with which the Holy Spirit has blessed the means used by the church committed to his care, for its own benefit, encourages faith and effort, and he doubts not but additional success will reward that effort.

The following were submitted to the church, in the first place, as *symptoms of a low state of religion*, wherever they might exist.

1. A want of taste for spiritual enjoyments; which is indicated by indifference to the seasons of instruction, religious conversation, and social prayer. The ordinances of Christ are undervalued. Trivial hindrances to attendance are magnified into serious obstacles. Worldly-mindedness and love of ease are prevalent. Religious connexions are neglected. God and duty are frequently forgotten. Books of amusement are preferred

to books of instruction and Christian improvement.

2. A vain and trifling conversation. This is an indication and evidence that the public and personal interests of religion are lightly regarded. When the news of the day, and even scandal, takes the place of spiritual and improving conversation, the spiritual malady is disgustingly displayed.

3. Negligence in private duties. Religious declension begins in private; and when the important and necessary duties of meditation, self-examination, and private prayer, are superficially, hastily, or formally performed; when satisfaction is felt in recollecting that the duty is done, rather than from having enjoyed delightful communion with God in prayer; when the means are rested in, and the end to be answered by them is not secured;—it is high time to take the alarm.

4. A prevalence of selfishness. When the members of a church are each seeking his own separate or individual ease, honour, or profit, irrespective of the welfare of the society, Christian communion is nearly extinct. Selfishness is the bane of piety. When self takes the throne, God leaves it. Self-denial is the great requirement of the Gospel, and self-indulgence is its opposite. Nothing is a more fatal sign of a heart not right with God, than to forget the edification and comfort of the Church, in seeking our own profit and pleasure.

5. A neglect of domestic duties. When the souls of children, and the formation of their minds, tastes, and characters, for eternity and heaven, are not matters of greater solicitude, labour, and prayer, than their form, fortune, health, and success in the world; there is an evident preference of the world to heaven.

6. Amongst other unhappy symptoms, may be mentioned a contentment with present acquirements, instead of intense desire for higher attainments;—an idea of security, from the belief that we are within the sacred enclosure and stand on holy ground, while the heart is yet very remote from God, and evidently more gratified with sensible than spiritual objects; the market day, for instance, being more thought of and more diligently prepared for, than the Christian sabbath. All these are ominous signs, and grounds for fear and trembling.

The following *questions for self-examination* were then urged upon the attention of every individual.

Do I hate, have I renounced, and am I continually fighting against, every kind, degree, and appearance of sin?

Do I perceive the evil nature, the ingratitude, the injustice, and the baseness of it, as a thing directly opposed

to the nature and will of the eternal, righteous, and good God?

Do I trust solely in the sacrifice and merit of Christ for pardon and justification? Am I daily seeking of Him wisdom, strength, and comfort? Do I study his word, to learn his will and my duty? and am I approving myself one of his disciples and friends, by keeping all his commandments? Do I love Him above every other object in the world? Is His honour dearer to me than my life? Am I willing to part with all things for His sake? Have I given myself to Him? Are His friends my friends—His enemies my enemies? Do I make His cause my own? And am I living, and praying, and labouring, for the universal extension and establishment of His kingdom?

Is the native enmity of my heart towards God destroyed? Do I admire, revere, adore, and obey Him? Are His works, his word, his character, his name, his day, his service, and his people, delightful to me?

Do I perceive the beauty, excellency, desirableness, and glory, of holiness, or of conformity to the will of God? In what degree am I conformed to God's commandments in my inclinations, desires, affections, and habits?

If I have reason to believe that God has made me partaker of His grace, what means am I employing to grow in grace; to advance in spirituality of mind, in victory over sin and the world, in resemblance to Christ, and in fitness for the employments and pleasures of heaven?

Is religion prospering in my soul, or declining? Am I daily becoming more devout and zealous, more patient and submissive, more benevolent and tender-hearted? or am I becoming more worldly, more earthly-minded, more selfish, more greedy after gain, enjoying less pleasure in communion with God, and less grieved when I sin against Him?

After a general description of the existing state of the church had been given, the following was presented as the *state of a Christian church as it should be*.

A Christian church is a society of holy persons. Every individual should be well acquainted with the truth, established in the belief of it, and laborious in its diffusion. Every Christian should be a personification and living exhibi-

tion of Christianity. The church should thus be "holding forth the word of life" to the world, and all its members "living epistles that may be seen and read of all men." And were it so, the doctrines of Jesus would extort admiration even from the enemies of truth, and force men to admit the reality and excellency of spiritual religion. A spirit of deep seriousness, joined with sweet tranquillity and cheerfulness, should characterize every believer. He should be well acquainted with the laws, ordinances, spirit, character, and design of the kingdom of Christ.* His own character should answer to the figures of Scripture,—a shining light, a fruitful tree, a fermenting leaven, a preserving salt. He must be one who not only talks against sin, but forsakes it; who not only discourses of religion, but practises it. His delight should be in the exercises of prayer and praise; he should love the word, the house, the day, and the people, of God.

In his social capacity he must "lay aside all malice, guile, hypocrisies, envies, and evil speakings;"—and "put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, and a spirit of forbearance and forgiveness." The members of a church should yield unqualified obedience to Christ, and render undivided allegiance to Him as sole King in Zion. They must have no interest separate from his honour. They must renounce and forsake every thing that at all interferes with the performance of the services due to Him; combining and consulting together, for the purpose of extending his conquests and kingdom, and labouring to gather the souls of men into his fold.

As a society of Christians, they must be instructing, admonishing, cautioning, and reproving one another in love for mutual edification; "stedfast in doctrine and fellowship, in breaking of bread, and in prayers;" "walking together in the fear of God, and in the comfort of the Holy Ghost."

Every church should be united together in the acknowledgment of the same truths; bound by the strongest sense of obligation to their common

* On these subjects, James's "Church Members' Guide," and Miller's "Catechism on the Constitution of a Christian Church," should be read often by every Christian.

Redeemer; and feeling themselves to be the common objects of the world's hatred, should continue in the strictest bonds of brotherhood, be regulated by one uniform discipline, execute the same movements in obedience to the same word of command, and thus present an attitude to the world, of a compact and powerful band of devoted warriors, who feel the utmost confidence in the skill and power of their great Captain, and who know assuredly, that he will subdue, or destroy, all his enemies; and that every one of his followers shall share in his glory.

The means of obtaining such a state of things amongst ourselves were next considered. The intelligence from America, contained in the Congregational Magazine for last year, was read; a written abstract of the means employed was put into the hands of some of the members;* part of the address

* As many of your readers may not have seen the Congregational Magazine, the following will show them the means employed in the American churches to obtain and preserve the Revivals of Religion, during which, in one county, in the State of New York, more than 3000 persons were converted and added to the churches in the year 1826.

1. Days of fasting and prayer.

2. Professors were urged to pray without ceasing, believing that "God is more willing to give his Holy Spirit than earthly parents to give," &c.

3. Earnest ministerial admonition, and severe public rebuke to careless, cold, fruitless professors. One of the ministers says, "Plain and solemn addresses to church-members concerning their sins and duties, had more effect on unbelievers, than any other means whatsoever."

4. Measures to engage all professors in the work.

5. Scriptural discipline was faithfully and impartially enforced.

6. Much searching of heart.

7. A ready confession of sin to God, and before one another.

8. Much faithfulness and tenderness in giving reproof.

9. Much wrestling and agony of soul in prayer for impenitent relatives, friends, and neighbours. It was often remarked, "Christians pray as they never prayed before."

10. Much visiting from house to house, strictly for religious purposes.

11. Frequent meetings for inquiry and conference.

12. Great union and harmony in the churches.

of the American ministers to churches was read; a catalogue of existing evils, calling for immediate correction amongst ourselves, was drawn up; the church solemnly passed a vote, that they regarded such things as sinful, and would each resolve, in the strength of heaven, to correct them. The members were reminded of their solemn covenant engagements made with God and one another, and of the guilt of neglecting to fulfil them. The following objects of importunate prayer were earnestly recommended to them, as blessings which we should ask in faith, without questioning God's willingness to bestow them, that being certain from the declarations and promises referred to beneath.*

Objects of prayer.

1. Greater spirituality of mind.
2. More complete victory over sin, and contempt for the world.
3. More Christian affection, sympathy, and union.
4. Desire to reform what is amiss.
5. Greater zeal for the honour of God.
6. The rising generation, especially the seed of the church.
7. Success of the Gospel here, and in surrounding villages.
8. Neighbouring churches and ministers.
9. British churches universally.
10. All Christian churches throughout the world.
11. Universal spread, success, and triumph of the Gospel; and the abundant out-pouring of the Holy Spirit upon all the agents, instruments, and means employed.

The following heads of advice contained in the American pamphlet, with their present modifications, comprise a further developement of the means which appear to be likely to prove instrumental in accomplishing the most

13. Pressing upon sinners the immediate duties of repentance and faith in Christ.

14. Constant, fervent, united prayers for the outpouring of the Holy Spirit. Many prayed for this three times a day.

15. Entire reliance on God's power, simple belief of his promises, and the most strenuous exertions both of ministers and churches.

* Jer. xxxi. 33. Ez. xxxvi. 26, 27. Ib. xxvi. 27. Mal. iii. 3. John xvii. 15. 2 Cor. xii. 9. 1 Thess. iii. 12. John vi. 45. Col. i. 9, 10. Isai. xlv. 3—5. Ibid. lix. 21. Ibid. xxxiii. 20—22. Ibid. li. 3. Ps. cii. 13, 14. Isai. lx. 3, 10, 11, 16. Ibid. xxxii. 15. Ibid. lxi. 8—12.

blessed results. They are submitted to the serious consideration of ministers and churches.

1. Let ministers and churches keep constantly in mind their great obligation to "be steadfast, immovable, and always abounding in the work of the Lord," both for the increase of true religion among themselves, and for the diffusion of it abroad.

2. Let ministers be men of faith, prayer, and labour.

3. Let neighbouring ministers encourage each other's hearts, and strengthen each other's hands. This may be done by any number of neighbouring ministers meeting together regularly, at each other's houses or vestries, in succession, as often as convenient; for the purposes of mutual conference and prayer, in relation to their several churches and stations. In prayer they may be joined by as many members of the churches as can attend. This plan was instrumental in producing a happy revival of religion, in many churches in America, a few years ago. They may, likewise, appoint some other particular hour in which, though locally apart, they may agree together to be asking the same blessings.

4. Let them be domestic as well as public teachers. In Mr. Burder's article, the importance of pastoral fidelity, and close personal conversation in a pointed, solemn, and impressive manner, is stated; and illustrated by the testimony of an American minister to its immense utility. The difficulty attending this, as Mr. B. intimates, is great; but its natural tendency is obviously the most beneficial. O for an eminent degree of that courage, wisdom, and spirituality of mind, that indifference to the world's smile or frown, that habitual consecration to God, and that absorbing sense of the reality, grandeur, and nearness of the invisible world, which is absolutely necessary to the right discharge of these important duties of the ministerial office!

5. Let the churches have occasional seasons of fasting and prayer. These may be days of entire abstinence from food, to those who can derive religious advantage from it; or of a use of food in such kinds and degrees, as will best conduce to, and not defeat, the end proposed; viz. greater elevation of mind, deeper humility of heart, and more intense devotion.

6. Let the churches most devoutly and solemnly renew their covenant with God, considering well the import of every particular in that solemn engagement; confessing and lamenting their past neglect of those solemn obligations under which they have voluntarily placed themselves, and resolving, in the strength of Christ, not to continue in their violation.

7. Let great pains be taken to excite, maintain, and increase, a spirit of earnest prayer. Let the promises of God, their truth, meaning, and design, be frequently considered and exhibited. Let recorded instances of answered petition and intercession be adduced. Let the immediate beneficial effect upon the individual who "stirreth upon himself to call upon God's name, and to take hold upon him," consisting in the exercise and improvement of his own devout affections, be enlarged upon. Let the poorest and the meanest be told how they may thus have power with God, and become blessings to the whole world. Let the female members of churches meet together for prayer.

8. Let scriptural discipline be faithfully and impartially maintained. Let ministers and churches see that none of the laws of Christ be violated by professors with impunity, especially such as relate to marriage, and the instruction and government of families. On these primary and most important points, it is believed, much laxity prevails in many churches. Hence the dreadful apostasy so general among the seed of the church in our day! It is awful to think how many souls are ruined, both among those within and without the church, by these neglects!

9. Let meetings of inquiry and conference be instituted. A variety, both as to manner and object, may characterize these meetings. Sometimes they may be employed by Christians to encourage, stimulate, instruct, and admonish one another; at other times, they may be held for the purpose of directing inquirers, and consoling the distressed penitent.

10. Let members of churches converse with their unconverted relatives, friends, and neighbours, concerning the truths, pleasures, obligations, and rewards, of religion. Let a few pounds be collected, and congregational libraries formed (not such, as to character or management, as are censured in the "Congregational Magazine" for this month), but such as contain books, to be gratuitously lent, calculated to instruct the ignorant, alarm the careless, direct the inquiring, and comfort the distressed.

11. Let parents and heads of families awaken to the consideration of their most awful charge! Let them be faithful and diligent in the full use of their unparalleled influence, immense power, and unquestioned authority, for the honour of God, and the salvation of their households; by teaching, training, and governing them according to the word of God. Let such examples as those of P. Henry and C. Mather be reflected upon, and imitated. And let the churches call every member negligent of these duties, to give an account of his most criminal neglect.

12. Let every member be anxious to discover his present defects, and diligent in

correcting them. As a member of civil society, let him be "zealous of good works." In all his dealings with the world, let him be scrupulously upright, and watchful to exhibit nothing in his behaviour or spirit, that is inconsistent with his duty and dignity, as a child of God, and an heir of heaven!

"Prove me now herewith, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A LABOURER.

POETRY.

DAVID AND ABSALOM.

"O ABSALOM! my son! my son!"
The weeping monarch cried;
"Would God this deed were left undone,
Or I for thee had died!
Hadst thou in righteous combat bled,
Or died in peace, my boy!
No tears had then thy father shed,
Or none but those of joy!"

In vain the royal parent wept,
And veil'd his honour'd head;
In bloody grave the rebel slept,
Amidst the vulgar dead:
He spurn'd the path his fathers trode,
Which led to deathless fame;
And reap'd, in error's devious road,
A heritage of shame.

'Twas thus, O Lord! by nature proud,
The ways of sin I chose;
And join'd, in spite of warnings loud,
The armies of thy foes:

Edinburgh.

To snatch the crown from parent brow,
Like him, I seem'd to try;
My King, my Lord, my Father thou,
A graceless rebel I.

Yet, didst thou still with love pursue
The child who mock'd at thee;
And that which David could not do,
My God has done for me:
To save the soul from endless woe,
Which had thy laws defied,
Thou hast assum'd my nature low,
And like a felon died.

If David's star in blood had set,
The act had been sublime;
And yet, ere long, his son had met
The guerdon of his crime:
Then let me sound, in loudest strains,
The grace which flows from heav'n;
My King, my Lord, my Father reigns,
I live, and am forgiven!

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

COUNSELS FOR THE SANCTUARY, AND FOR CIVIL LIFE; or, *Discourses to various Classes in the Church and in Society.* By HENRY BELFRAGE, D.D., Minister of the Gospel in Falkirk. 12mo. pp. 450. 7s. 6d.

Oliver and Boyd, Edinburgh; and G. B. Whittaker, London.

THIS volume is the last of a train of publications, which have been received with an interest corresponding, in some measure, to their real merits. To Dr. B.'s "Friendly Admonitions to the Young," to "Families," and to "the Old," it will form an admirable sequel; and, viewed in connexion with these works, it will complete a most interesting series of illustrations of Christian morality, in its application to the various spheres and

periods of life. Dr. B. was always a touching writer, and, with an increase of years, he has lost none of his early attractions. His doctrinal views of divine truth are warmly evangelical, while his language and imagery are in a high degree poetical. To young readers, in particular, his works must appear fascinating. They have nothing insipid, or dull, or systematically dry. They are the ardent effusions of a mind that thinks clearly, and expresses its sentiments and emotions in terms at once appropriate and engaging. We may be wrong in our preference, but we more highly value this volume than we do any of the worthy Doctor's former productions. It indicates a maturity of mind, a depth of devotion, an opulence of thought, and a fidelity of appeal, which entitle it to the highest commendation. The

subjects treated are in themselves most important, and the manner in which they are handled greatly adds to their interest. The mere enumeration of them will prepare our readers for their speedy perusal. "The Holy Ministry; the Duties of Churches; Sinners invited to the Blessings of Salvation; Warning to the Careless; Direction to Religious Inquirers; the Hypocrite described; a Christian indeed; Admonition to the Tempted; the Backslider's Doom; Grace to the Poor; Caution to the Rich; the Shipwreck; the Devout Soldier; the Husbandman admonished; the Honourable Merchant; the Respected Physician; the Christian Doctrine respecting Lawsuits; Directions to the Sick; Hope to the Mourners; a Charge to the Dying; the Acceptable Worshipper."

The discourse, entitled "A Christian indeed," was preached as a funeral sermon for our late venerable and beloved friend, Dr. Waugh. It presents a most vivid and just portrait of an individual who exhibited a combination of excellencies but rarely falling to the lot of human nature in the present imperfect state. To those who knew and loved the deceased, this discourse will be as a fragrant incense to embalm his precious memory.

A HELP TO THE PRIVATE AND DOMESTIC READING OF THE HOLY SCRIPTURES: *including several Essays in relation to the Scriptures; an Arrangement of the Books of the Old and New Testament in Chronological Order; an Analysis of Mr. Mede's Scheme of the Apocalypse; and an Explanatory Index of various Matters contained in the Bible.* By J. LEIFCHILD. 12mo. 2s. 6d.

Nisbet, Berners-street.

THE subject treated in this essay is one of prime importance, and the aim of the author has evidently been to draw towards it that general attention which it deserves. That such a work was needed, will not be denied by any one, who, in looking round his library, has sought in vain for such a concise manual to put into the hands of young people, and those whose opportunity or inclination for reading has been but slender. Large works there are in abundance, in the shape of helps to the study of the Sacred Books; but these are either too voluminous or too expensive for ordinary readers. They are, in fact, more properly to be regarded as books of reference, than as works to be read in consecutive order.

We congratulate Mr. Leifchild upon the success which has attended his efforts to condense into narrow limits a most instructive help to the edifying perusal of the Word of God. In executing his task, he seems to

have availed himself of the best possible materials, and has carefully avoided the introduction of any matter foreign to his great object. The plan pursued by Mr. Leifchild is extremely simple, so that the feeblest intellect will be able to comprehend and follow it. He has divided the whole work into TWO PARTS. Part I. contains,—1. The Duty of Reading the Scriptures; with the best manner of promoting it. 2. The Inspiration of the Sacred Writings. 3. The Symbolic Language of Prophecy. 4. The Collection of the Sacred Books of the Old Testament. 5. Particular Directions for the Private Reading of the Scriptures. 6. A Digest of the Books of the Old Testament. 7. An Epitome of the Jewish History; from the Times of the Old Testament to the Birth of Christ. Part II. is devoted to the elucidation of the New Testament, and includes,—1. An Epitome of the Life of Christ. 2. An Epitome of the Life and Labours of the Apostle Paul. 3. An Arrangement of the Books of the New Testament; with an Analysis of Mr. Mede's Scheme of the Apocalypse. 4. Concluding Remarks upon the Writings of the New Testament. 5. Explanation of various matters referred to in the Bible, in the shape of an Index or Concordance.

Although Mr. L. has made no pretensions to originality, in the different essays which compose this useful volume, it will nevertheless be found, that great pains have been taken by him to verify most of its statements; while, at the same time, it will readily be perceived that he has not neglected any effort of mind that might tend to throw an air of interest around his undertaking. Many of his remarks on the subject of "The Duty of Reading the Scriptures," are very pointed; and his directions to those who engage in this exercise are pre-eminently excellent.

We cannot but wish such a work as this success. Its great aim is to endear to the hearts of men the volume of Inspiration; and it is greatly fitted, by the divine blessing, to realize the wishes of the esteemed author. It would be impossible to point in the language to any other work which contains equal information, upon the topics discussed, in a space so limited, and at a price so reasonable. At the commencement of the volume, there is a very accurate map of Palestine, with marginal references to those events in sacred history, which stamp an interest so sublime upon everything connected with Judea, Galilee, and Samaria.

The analysis of Mede's scheme of the Apocalypse, which Mr. L. has furnished, will be acceptable to most readers at the present period, when so much excitement obtains on the subject of Prophecy. Could students of prophetic Scripture be induced to cultivate sobriety of mind, much benefit

might accrue from the exercise. It is very dangerous, we apprehend, for very unfurnished minds to be deeply immersed in this study. We cannot agree with Mr. Leifchild in regarding the "four beasts, or living creatures" as cherubim; for it must be observed that they unite with "the Elders" in the "new song," and ascribe their redemption to the blood of the Lamb, Rev. v. 8, 9. Angels, indeed, unite with the "living creatures" and the "Elders" in praising the Lamb slain (Rev. v. 12); but then there is nothing said of their being redeemed. The "living creatures" must be ministers, if "the Elders" be the church. It is quite certain, however, that both are redeemed by the blood of the Lamb of God, which cherubim never are said to be.

MEMORIALS OF THE LATE REV. ALEXANDER HAY, of Warrington. By JACOB KIRKMAN FOSTER, of Cheshunt College. 12mo. pp. 195.

Wightman and Cramp.

WE have often had occasion to allude to the increase of works of Biography in this our day; and many are the volumes of this description that we have recommended to the notice of our readers. Nor can we say that we have yet seen cause to indulge the fear which some, through a morbid sensibility, or a mistaken view of the subject, as we conceive, have been disposed to entertain, lest the increase of biographical works should prove an evil rather than a blessing to the literary taste, or to the mental and moral improvement, of our species. So partial are we to the maxim, that "the proper study of mankind is man;" and so thoroughly are we convinced, that no study can be of more practical importance and of greater utility, especially to the rising generation;—that we cannot help rejoicing, rather than lamenting, over the circumstance, that the taste of our reading population should have taken so happy a turn in this direction. At the same time, very much of the good that may be expected to result from this study, will depend on the *manner* in which the history of human life is presented to our view, and on the faithful delineation of the individual characters, selected from the aggregate of mankind as the objects of our admiration or our hate.

We need not say, that a strict regard to truth, impartiality, and candour; is a qualification equally necessary in a biographer as in a historian, in order to insure a ready credence to his testimony, a cheerful acquiescence in his particular conclusions, and a willing imitation of the models of excellence and worth, or an instinctive abhorrence at the patterns of vice, which

he may attempt to draw. Such qualifications, combined with others of no mean value, the author of the interesting little volume before us appears to possess in an eminent degree. He has given what, we have no doubt, may be considered a faithful portrait of one of the most laborious and useful servants of the Lord Jesus Christ—one whom any might have been anxious to have numbered amongst their friends; from whose holy and consistent life many a lesson of practical wisdom may be drawn—and who, though he laboured in a comparatively obscure station, yet was honoured to be the instrument of converting many souls unto God, and of building up his people in their most holy faith, while, by his preaching and example, he produced impressions which will not soon be forgotten. Would that all the ministers of the Gospel were possessed of the same devotional spirit, the same unwearied zeal for the glory of God, and the interests of his church, and the same simplicity of character, which distinguished the subject of this Memoir. He was emphatically "a man of God;" his eye was single, and his aim simple; he was not only *willing* "to spend and be spent for Christ," but zeal for God's house and the good of souls *actually* consumed him. Without the aid of great natural talent, and with nothing of the glitter of mere external accomplishment, he appears to have effected much, and to have excelled many. His life cannot be read, without interest, by any who love the Lord; and, to the rising ministry, it cannot fail to prove of signal benefit.

In writing these memorials of his deceased friend and fellow-labourer, Mr. Foster has conferred an obligation on the church at Warrington, and on the churches generally, of which we trust they will be duly sensible. He has executed the task assigned him in a manner that does credit to his *talents*.

MEMOIRS OF THE REV. JOSEPH COCKIN, *late Minister of the Gospel at Halifax, including some Accounts of some of his Friends*. Written partly by Himself, and continued by his Son, JOHN COCKIN. 8vo. 5s.

Holdsworth and Ball.

THIS Memoir will be read with interest by all the friends of him who is the subject of it, and may furnish matter for useful and devout contemplation to all who are interested in the prosperity of the Redeemer's kingdom.

Mr. Cockin was, at a very early period, and under very disadvantageous circumstances, impressed with a conviction of the importance of eternal things, and was soon called to take up the cross in following the

Redeemer. His mother, a pious woman, often assisted him in his wish to steal away, undetected by his father, to attend divine service at Huddersfield, a distance of four miles from home. "To facilitate my escape," Mr. Cockin says, "my mother, in the afternoon, carried my clothes into a private place in the fields, and I went at the proper time and changed those in which I worked, that I might appear in decent trim. I remember once being way-laid by my father, and there was no way of escape but through a river, which I was just able to ford. To this place I repaired, put off my clothes, and carried them over my head, and thus effected my purpose. Such were the difficulties that attended the commencement of my religious course." His father had often threatened to banish him from home, and at last carried his threat into execution. But the Lord permitted this for wise ends—and, although by a thorny path, was leading him to the possession of privileges, which he longed to enjoy without molestation, and to scenes in which was laid the foundation of that character which distinguished him in after life. He was introduced by Mr. Scholfield, of Lockwood, near Huddersfield, (who received him into his house, and gave him employment, after he was driven from under his paternal roof,) to the notice of the Rev. Mr. Venn, whose friendship he continued ever afterwards to enjoy. He profited much under his ministry, and much also by his private instruction. He accustomed himself to take notes of the sermons which he heard—which were revised by Mr. Ryland, who was then curate to Mr. Venn. He attended, also, meetings for reading and conversation at the church, on Saturday nights,—at which, questions were proposed by Mr. Ryland, which were to be answered in writing at the next meeting. "These exercises," he says, "had a powerful effect upon my exertions in reading and thinking; and I believe I reap the advantages of them at this day."

He was recalled home by his father, after an absence of a year; but soon after removed to Huddersfield—where, besides being made the taunt of the ungodly because of his piety, he was balloted to serve in the militia. "It was very unlikely," he says, "that my being a militia-man should end in my being a minister, and, indeed, the cause of it; and yet so it was. In the neighbourhood of Whitechapel (in Leeds) there was a private experience meeting held once a-week, of which Mr. Barwick, surgeon and apothecary, was the conductor. To this meeting I went with another of my company, who also feared God. As our dress made us observable, we were spoken to in the course of conversation, and at the conclusion I was asked to go to prayer. When my month was nearly at an end, in the

second year, Mr. Edwards, who was then the Minister at the Whitechapel, sent for me to his house, and told me that some of his friends had entertained a favourable opinion of my piety and abilities, and asked me if I had no thought of becoming a student with Mr. Scott. I told him that I certainly had, and that nothing would be more agreeable to me, if I had it in my power to support the expense. He said that I might wait upon Mr. Scott with his compliments, and that if he approved of me as a student, I might depend upon him for all necessary supplies." He made application, and was received into the Academy at Heckmondwike, at the termination of his militia service.

The preceding faint outline is taken from Mr. Cockin's account of himself, which he brings no farther down than to the time of his admission to the Academy. We subjoin his son's very appropriate remarks.

"This account is a specimen in what manner my father could have written his own life; and most readers will join with me in regretting that he has not given us more of what is so much distinguished by frankness, simplicity, and piety; and that he has not *come down* to a later era. Had he continued his narrative, we should have had many interesting particulars, and devout reflections upon them, which are now irrecoverably lost. All that can now be done by the most assiduous biographer, is to collect information from every authentic source, to arrange it in order, and to report it with fidelity. Whitfield says, in one of his sermons—*opposition never yet did, nor ever will, hurt a sincere convert*. In my father's case, it not only did not hurt him, but rendered him essential service. When his father drove him from his house, without money, without friends, and without a home, he was received by William Scholfield, and treated more like a favourite child than a servant. He was indulged with opportunities of religious and literary improvement, and was admitted to associate with the excellent of the earth. His obscurity, poverty, and unconnected situation in life, seemed to exclude him from the ministry; but these difficulties were removed through the malevolence of his enemies. Persecution made him a militia-man; this led him to Leeds; there, being let go, he went to 'his own company;' God gave him favour in their sight, and they recommended him to an academy, and became responsible for his charges. These facts made a good old man say to me—'Your father was as clearly led into the Christian ministry by the Providence of God, as ever the Apostle Paul was.' In the lives of individuals, how often have hostility and injustice been made subservient to promote their interest, and to accelerate their progress; and in the general history of

religion, how many instances might be mentioned, in which the Gospel has been propagated extensively by the very means which were projected for its destruction.”—pp. 33—35.

We must refer our readers to the Memoir itself for the very interesting details which it contains concerning Mr. Cockin's friends, as well as for the account which his son has furnished of his life and labours in the Christian ministry. In labours he was, indeed, abundant; and the Divine blessing evidently attended them. He was the means of introducing the Gospel into many places in the West Riding of Yorkshire, where before it was comparatively unknown, and where he lived to see chapels built and churches formed, most of which are still in a flourishing state. He was first settled at Kipping, where he revived and greatly increased the cause. Amidst difficulties, he continued there for nearly fourteen years; when he accepted an invitation to succeed the Rev. Titus Knight, at Halifax; where he continued for nearly thirty-seven years to labour with unabated zeal, and with much success. He entered into his rest on the 23d of May, 1828. He was a man evidently adapted for the work in which he was engaged. A timid, shrinking spirit would never have achieved what he accomplished. He had a heart that could feel for the spiritual wants of the inhabitants of those towns and villages in his neighbourhood, where the glad tidings of salvation were not proclaimed; and he had also a firmness of purpose that enabled him to encounter whatever opposition he might have to meet, in being himself the messenger of mercy to them. The *fortiter in re* appears to have been his chief characteristic; and if he had less of the *suaviter in modo* than might have been desired, he does not in that defect stand alone, among those who have been made eminent blessings to the world. “It was never his disposition,” his son says, “to support any cause lukewarmly, or to do anything by halves. Whatever he found to do, he did it with all his might, with all the energy of his powers, and all the fervour of his feelings. Warmth of temper was indeed the most obvious trait in his character, and was at once his principal fault and his great excellence. It made him sometimes irritable and resentful, rash in speech, and violent in action; and it also made him ardent and enterprising, resolute and persevering, in what he undertook, beyond most other men, and ready to abound in every good work. It affected his credit, and injured his peace and comfort; and it made him put his whole soul into his sermons, and preach on the grand themes of Christianity in that impassioned style which excited the astonishment and captivated the hearts of men.”—p. 179.

The Memoir is in general drawn up with

great fidelity, and, with a very few exceptions, we give it our cordial recommendation. We think there is rather too much of a disposition to find fault in it. Many things are stated, which it would have been wise to have allowed to go into oblivion; and some remarks on students and ministers are introduced, both in bad taste and a bad spirit. The origin of Sion Chapel is presented in a very unfavourable point of view. It is alleged to have sprung from a *schism* in Mr. Cockin's church, which is illustrated by a reference to the civil war between Pompey and Cæsar, one of whom was in the possession of power, and the other wished to wrest it from him.—p. 165. The account of the circumstances which led to the opening of Sion Chapel, as given at the conclusion of a funeral sermon for Mr. Cockin, preached in that place of worship, sets out with stating, that the “establishment of another Christian interest, of the same faith and order, in this place, may be attributed to the sanction with which the Great Head of the church was pleased to honour the ministerial labours of Mr. Cockin in the Square Chapel;” and pointedly disclaims “party interest, or zealous opposition;” and declares, that the sole object in view was, “that the attempt for the wider diffusion of the Gospel might issue to the honour of Immanuel, and the salvation of immortal souls.”—pp. 166, 167. Here then are two opposite statements. Mr. Cockin says, the moving spring was a desire to rule; the originators of Sion Chapel intimate, not obscurely, that the opening of another place of worship was called for by the success which had attended Mr. Cockin's ministry, and say they had no such motive as party interest or zealous opposition, but were guided merely by a desire to promote the cause of the Redeemer. We confess we see nothing in the account of “the business,” as given in the Memoir, to lead us to question the truth of the avowed motives of those who proposed, and succeeded in establishing, a new interest in Halifax. Mr. Cockin first gave his consent to it, and then withdrew it. His concurrence, indeed, is said to have been *cautiously* given; but why it should have been so given, is not so evident. “The plan was associated with every possible assurance of continued respect and support to the esteemed Pastor, who had long laboured with assiduous perseverance in the cause; and was *unanimously approved by a large meeting of friends.*”—p. 167. No reason is assigned for his retracting the consent which he had given cautiously; but there is an insinuation made, which leaves every reader to imagine as valid a reason for his doing so, as the development of any species of bad motives which he may imagine to have actuated the friends of Sion Chapel can supply. “The

progress of the business soon developed its real character, and determined him to withdraw his countenance and sanction from it altogether."—p. 168. This we conceive to be very far from what is due to the public on the question. If a bad spirit really actuated those who are implicated in this insinuation—if they were actuated by base motives, as it was thought necessary to revive the question at all, *evidence* should have been adduced, and not *mere assertion*—*facts* ought to have been stated, and not *mere insinuations* made. We feel the force of the maxim—*De mortuis nil nisi bonum*; and we will not state what we conceive to have been the motive which led to Mr. Cockin's refusal to identify himself any longer with Sion Chapel. But we feel, also, the necessity of attending to another maxim, which is at least of equal importance—*De vivis nil nisi verum*. The extension of the cause of truth is what all the disciples of Christ are bound to promote. It may be expected, that the enemies of Christianity shall raise their voices against the measures that are adopted for that end; but it will operate as a more effectual barrier to such self-denying exertions as are necessary for the gaining of it, if they, who should at least not oppose it, are the first to impute *wrong* motives, and openly to give the lie to those which are avowed. Then the world may look on and laugh, and drop its opposition, hoping that the house that is divided against itself will soon come to desolation. It is very probable, that Mr. Cockin's withdrawing of his support from the new chapel would lead many, who would never otherwise have thought of leaving him, to do it; but it is not so probable, that a minister, who had been so long and so justly esteemed, would have been left by "the fourth part" of an affectionate congregation, "had the real character" of "the business" been so obviously at variance with the professions of those engaged in it, as is represented in the Memoir before us. We are fully persuaded, that the opening of another chapel was necessary; and nothing, we think, can more completely prove this, than the fact, that within a very short time, Mr. Cockin himself said (p. 170), "The congregation is nearly as large as before the separation." This, taken in connexion with the large assemblage at the new chapel, which soon made it necessary to erect another, and a much more spacious, building, affords evidence, that the time for extending the borders of congregationalism in Halifax was judiciously chosen, and gives reason to conclude that it had not been done without the Divine approbation. We have surveyed, we think, with calmness and impartiality, the whole circumstances of the case; and we give it as our opinion, that the Memoir would have been much more acceptable, and

that Mr. Cockin's character would have appeared to more advantage, had the fact of Sion Chapel having been the result of his successful labours, been simply stated, and if all other circumstances connected with it had been buried in oblivion.

A MANUAL OF PAROCHIAL PSALMODY; comprising select Portions from the Old and New Versions of the Psalms, together with Hymns, for the principal Festivals, &c. of the Church of England; revised, and adapted to the service of the Church, for every Sunday, &c. throughout the Year. By the Rev. THOMAS HARTWELL HORNE, M. A. 12mo.

Cadell.

MANY of the Bishops, very wisely, do not interfere with the selections of Psalms or Hymns which their clergy may think fit to introduce for the spiritual edification of the flocks committed to their care; others, however, a little more busy and pertinacious, would not for a world have any thing but Tate and Brady within the limits of their Episcopal jurisdiction; although in that version there is not only a great deal of doggerel rhyme, but some most unscriptural sentiments.* No man in his senses can deny that the Psalmody of the Anglican Church stands in need of great reformation, and he who would retard that reformation may expect to see it accomplished without his sanction. We are truly glad to see this collection of Psalmody from the pen of Mr. H. His effort has been to make the best possible use of all existing legal or authorized materials, and where they have failed him, to introduce, as an appendix, a few pious and devout compositions from the writings of modern poets. We understand that an Anglo-American Poet, a pious clergyman of the Protestant Episcopal Church of the United States, has contributed No. 20, 22, 64, 67, 69, and 77, of the Hymns. The last-mentioned is most deserving of notice, for its union of devotion and poetic feeling. No. 60 is from Montgomery's Christian Psalmist. We would not, if we possessed the power, introduce Mr. H.'s valuable manual of Psalmody *by law*; but if we could influence every parish clergyman throughout the land, whose diocesan would permit him, to adopt it, we should exceedingly rejoice. To those Bishops who would hinder the introduction of hymns into our parish churches, and who would preposterously contend for those versions

* See Psalm xxvi. 6.

I'll wash my hands in innocence,
And bring a heart so pure;
That, when thy altar I approach,
My welcome shall secure.

used by authority, we would particularly recommend the perusal of pages xi. xii. xiv. and xv. of Mr. H.'s preface. *Great is truth, and it shall prevail.*

THE MILLENNIUM; or, Twelve Stories, designed to explain to young Bible Readers the Scripture Prophecies concerning the Glory of the latter Days. By MRS. SHERWOOD. 2s.

Hamilton and Co.

THE fair authoress of this neat and interesting little volume is too well known to the religious public, to need any recommendation from us. The general excellence of all her publications, their decidedly religious tendency, and their adaptation to juvenile capacity, have contributed to procure for them a circulation which few modern publications can boast. This volume is of the same useful and pleasing character as all the former productions of the same pen. It may be safely put into the hands of the young. In what is denominated the Millenniumarian Controversy, it does not pretend to interfere. It merely exhibits the general import of unfulfilled prophecy, as pregnant with the most glorious and joyous revolutions in the moral state of the earth. The work pleasingly mingles amusement with biblical instruction, and the whole design is worthy of Mrs. Sherwood.

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2. Immediately will be published, "The Means of a Religious Revival;" a Sermon, preached at Reading, December 14, 1828. By John Howard Hinton, M.A.

3. Mr. Allen, the Translator of Calvin's Institutes of the Christian Religion, is preparing a Translation of the Commentaries of that Reformer; and some part of the Work may be expected to appear soon.

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RELIGIOUS INTELLIGENCE.

LONDON.

THE BISHOP OF LONDON.

It is reported that this respected prelate has, on a recent occasion, prevented the use of Christ Church, Newgate-street, for the purpose of making a collection in aid of the funds of the Book Society; a society formed for the benefit of the poor, to enable them to obtain the most useful works in theology at the cheapest possible rate. If this report be true, it is a bad omen for the cause of charity in this great metropolis. We suspend our judgment upon the painful report, till we learn somewhat of Bishop Bloomfield's reasons for the course attributed to him. The clergy of the Church of England, of all ranks, will do well to remember, that this is an age in which high church pretensions will be looked at with extraordinary vigilance. Let them never forget that those have most effectually built up the National Church, who have preached its articles faithfully, and treated with consideration and respect those who, on conscientious grounds, have ranked in other communions. Persecution, in any shape, will increase dissent, and diminish the influence of the Church. We have been accustomed to regard Dr. Bloomfield with so much respect, that we will not readily take up an evil report against him.

LECTURES ON PROPHECY BY THE MINISTERS CONNECTED WITH THE MONTHLY MEETING.

We exceedingly rejoice to find that the Ministers connected with the Monthly Meeting of Independent Ministers, in London and its vicinity, have determined on delivering the following course of Lectures, on the subject of prophecy, for the present year. We doubt not that a character of sober and enlightened research will distinguish their efforts. February 5, Mr. Burder's, Fetter-lane, Dr. Smith—*Principles of Prophetic Interpretation*. March 5, New-court, Mr. J. Fletcher—*Attention due to unfulfilled Prophecy*. April 9, Lower-street, Islington, Mr. Orme—*The Character of the present Dispensation*. May 7, Paddington Chapel, Dr. Collyer—

The Aspect of Prophecy respecting the Present and Future State of the Jews. June 11, Robert-street, Mr. Vaughan—*The Nature and Duration of the Papal Apostacy*. July 9, Hanover Chapel, Peckham, Mr. H. F. Burder—*The Rise, Progress, and Termination of Mohammedanism*. August 6, Stepney Meeting, Mr. Morison—*The Doctrine of the Millennium*. September 10, Deptford, Mr. Stratten—*The Intermediate State*. October 8, Bermondsey, Mr. Dobson—*The Resurrection of the Body*. November 5, Old Gravel-lane, Mr. Reed—*The Final Judgment*. December 10, White-row, Dr. Winter—*The Connexion of the Divine Dispensations with the Divine Glory*.

SETTLEMENT OF THE REV. A. TIDMAN AT BARBICAN CHAPEL.

THIS interesting event took place on Thursday, the 8th of January, in the presence of a crowded and deeply affected auditory. The Rev. W. Orme opened the service with solemn prayer for the divine blessing; the Rev. J. Fletcher delivered an introductory discourse, of a character unusually convincing and impressive; the Rev. Dr. Winter offered up the designation prayer; the Rev. A. Reed addressed a charge to the newly elected Pastor, never, perhaps, exceeded in sublimity and pathos in the British metropolis; and the Rev. J. Clayton delivered a truly awakening discourse, on the subject of Revivals in Religion, in which many prevailing evils were justly exposed, and many excellent suggestions were thrown out for the guidance of the churches. The entire solemnity partook much of primitive fervour and simplicity.

BILLS OF MORTALITY IN LONDON AND RUSSIA.

THE following EXTRACT from the Annual *Bill of Mortality*, shows that 21,709 persons have died in the metropolis, in the course of the past year; and considering that the parochial lists do not include those who are buried in the numerous private burial-places, we may conclude, that not fewer than 25,000

persons have, in the last twelve months, been committed to the grave—"the house appointed for all living."

CHRISTENINGS AND BURIALS

Within the City of London and Bills of Mortality, from December 13, 1827, to December 12, 1828.

Christened.

Males	13,360	} In all ..	26,545
Females ...	13,185		

Buried.

Males	11,112	} In all ..	21,509
Females	10,597		

Whereof have Died,

Under Two Years of Age	6389
Between Two and Five	2362
Five and Ten	878
Ten and Twenty	861
Twenty and Thirty	1488
Thirty and Forty	1790
Forty and Fifty	1985
Fifty and Sixty	1845
Sixty and Seventy	1891
Seventy and Eighty	1540
Eighty and Ninety	615
Ninety and One Hundred	100
One Hundred and Seven	1

Decrease in the Burials reported this year, 583.

From this list it appears, that 9093 died under 10 years of age; 9860 between 10 and 70; and 2256 exceeded 70 years; so that more than *one-fourth* of the adults attained the full age of man—"threescore years and ten;" and it is remarkable also, that in the metropolis, so generally deemed unhealthy, 100 persons exceeded the period of 90 years.

But the longevity of the people of Russia is stated, in the following paper, to be far greater:—

"Cases of longevity are not only much more common, but also more extraordinary in respect to a greater duration, in Russia, than in any other part of Europe: thus, from the Report of the Holy Synod, published in 1827, it appears that there were living in 1825, among those who professed the Greco-Russian religion, throughout the empire, not fewer than 848 males who were 100 and more years old; among whom, 32 had passed the age of 120, four were between 125 and 130, and four others between 130 and 135 years of age. Out of 606,881 males who died in 1826, 2785 had passed the age of 90 years; 1432 that of 95; and 818 that of 100. Among the latter, 38 were more than 115 years of age; 24 more than 120; seven more than 125; and one was 160 years old at his death."—*London Medical Gazette, Dec, 27, 1828.*

LORD DARNLEY'S ADDRESS TO THE CLERGY OF ROCHESTER.

WITHOUT professing the slightest sympathy with the political opponents of Catholic Emancipation, many of whom plead religious reasons for their conduct, we copy the following paragraph from the "Record" newspaper, which contains a very merited exposure of Lord Darnley's very unjust representations of the Evangelical Clergy of the Church of England, who are its glory and defence. We sincerely hope, at the same time, that the pious part of the clergy will not disgrace themselves by mixing up their characters with Orange meetings, and Brunswick clubs! their vocation in the church, at this time, is of a most sacred description; let them not tarnish it!

"In the Earl of Darnley's late *Address to the Clergy of the Diocese of Rochester*, I find the following sentence:—'Is there not a numerous, powerful, and rapidly-increasing sect growing up in the very bosom of the church, and professing its doctrines, but inculcating different rules of conduct, and an intolerant and overstrained sanctity, which, if it were to become general, must end in the dissolution of all civil society, and the subversion of the Established Church, and of the Monarchy itself?'

"Whatever may be thought of the Noble Lord's peculiarity of diction, I will boldly affirm that his ideas are by no means original. It is remarkable that the infidel Jews at Thessalonica brought a similar charge against the primitive Christians—'These that have turned the world upside down are come hither also.' (Acts xvii. 6.) 'These are the persons,' says his Lordship, 'who aim at the dissolution of all civil society, and the subversion of the Monarchy itself.' What an extraordinary 'coincidence!' The charge of 'overstrained sanctity' is very old. Pliny, in his letter to the Emperor Trajan, evidently alludes to the 'overstrained sanctity' of the Christians, when he says, "*Solent statim die ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem: seque sacramento, non in scelus aliquod, obstringere, sed ne furta, ne latrocinia, ne adulteria committant, ne fidem fallant.*"—"They are accustomed to meet together, on a stated day, before it is light, and to sing among themselves, alternately, a hymn to Christ as God; and they bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, and never to falsify their word."

"Whatever, then, may be the Earl of Darnley's qualifications as a writer, it is evident that he has no pretensions to originality. In fact, the very expressions, 'numerous, powerful, and rapidly increasing sect,' have been applied by several heathen authors to the primitive disciples of Christ. Pliny makes

the same mournful complaint: '*Multi omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est*:'—'Many of all ages, and every rank, of both sexes likewise, are brought in danger. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country.' Perhaps the Earl of Darnley is not much acquainted either with 'the Acts of the Apostles,' or with Pliny's Letters; and I am therefore inclined to believe, that the coincidences which I have noticed are perfectly undesigned. Milton and Young were well aware of the plagiarisms which appeared in their own works, and the artifice of these great poets forms a strong contrast to his Lordship's innocent simplicity.

I am, &c. &c.

RUSTICANUS.

PENITENTIAL CONFESSIONS OF AN AGED MINISTER ON THE SUBJECT OF REVIVALS.

MY DEAR SIR;

I most sincerely thank you and Mr. James for the faithful address to ministers in your last Number, though I am self-condemned in every particular inquiry which is there so tenderly made. But it is a mercy of no small account to be brought to see our sins of omission, as well as to feel in consequence of actual transgression; and if any persons have greater cause for thankfulness in such cases than others, they are Christian ministers. Any evil in us, is not only dreadfully dangerous to ourselves, but is likely to be ruinous to an awful degree to the souls committed to our care! It pleases me to think that a friendly letter, with so much fidelity and affection in it, and which has caused such powerful feelings in my own soul, will be read by so many of my brethren and fathers in the ministry; and if it were in my power, and I could obtain permission, it should be printed on a letter sheet, and sent free to every minister in the United Kingdom. Could not some of your readers, who must by and by give account to God for fifty or a hundred thousand pounds, do this? Such a message, so sent at the present solemn crisis, and watered by the midnight effectual prayer of some righteous man, would prove a great blessing to the church of God. O yes! my dear brethren in the ministry, Mr. James has begun at the right side of the sanctuary; nor has his labour of love been in vain.

Let me now beg that students for the sacred office will take warning by what we pastors are feeling, whose days of active service will soon be numbered! Dear devoted youths! pray to be enabled to enter upon the hallowed work in the way in which we

now wish we had prosecuted our labours. Forgive us, that we have not set a more consecrated example before you: we will pray for grace to act more consistently during our few remaining days; and these days shall be marked by special prayer to God for you, that you may only follow us, as we have followed our Divine pattern. Permit me to recommend to each of you, that you procure a copy of pious Baxter's "Reformed Pastor," and that you read it at least as many times as you have years to live: may those years be many, and eminently useful! Were it in my power, I would call upon the universal church, with a voice loud as thunder, to pray for us: none on earth need your prayers more than we ministers. We are so familiar with sacred things, we are in constant danger of treating them as though they were common; and if we have not been immoral among you, we have not been holy as we should have been. Pity us, beloved in Christ!—Brethren, PRAY FOR US. O Lord, revive thy work! Plead thine own cause! Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit! Amen, Amen.

AN AGED MINISTER.

AMERICAN PLAN OF BENEVOLENCE RECOMMENDED TO ENGLISH CHURCHES.

To the Secretary of the Religious Tract Society.

It was with peculiar pleasure I read your account, in the "Tract Magazine," of the interesting efforts of the American Tract Society, and the exertions on its behalf; of the example having been imitated by three English congregations; and also the appeal to the British churches on behalf of the Religious Tract Society. It is with the greatest pleasure I inform you that the example and the appeal have not been in vain.

Some of the ladies connected with the congregations assembling in Bethel Chapel, Sunderland, read the account to which I have referred, and were excited by its perusal (particularly by that which refers to the ladies of the American churches raising such a sum as constituted their ministers Directors of the Society), so as to be provoked unto love and good works. It became a question—Can we do anything like this? which was answered by—"Try:" and, like the leaven in the meal, it soon worked its way until the whole was leavened. They immediately set to work, gathered together the mites of the people, and in a very little time accomplished their object; and now, at their request, I remit you ten guineas, requesting you will constitute our worthy and highly esteemed pastor, the Rev. Thomas Stratton, a Life Member of the Religious Tract Society

Are there not one hundred congregations in England who have connected with them twenty-one ladies, whose zeal for the cause of God, and whose love for the circulation of religious tracts, are equal to the Americans, and whose respect for their minister it would be an insult to them to question? Let them divide their respective congregations into twenty-one districts, and collect from each district ten shillings, and immediately constitute their respective ministers Directors of the Society.

By this means, upwards of one thousand pounds would be collected, which would augment the funds, enable the Committee to carry their plans into execution, distribute many thousand tracts; and, by the blessing of God, the cause of Satan would be weakened, the interest of the Redeemer's kingdom promoted, and the blessed and happy day brought near, when the earth shall be full of the knowledge of the Lord as the waters cover the sea. Praying that the blessing of God may rest upon the Society,

I am yours, &c.

Sunderland, Nov. 1, 1828.

PROVINCIAL.

GOOD NEWS FROM WALES; OR, ACCOUNTS OF
REVIVALS.

NO. I.

DEAR SIR;

REVIVALS of religion being now happily the subject of so much inquiry among Christians, and forming so prominent a part of their prayers, I have great pleasure in communicating to you intelligence, which will, I am sure, gladden the heart of all those who long and pray for the prosperity of Zion. It is the substance of a letter which I have received from a gentleman in South Wales, who has taken considerable pains to collect the information with which he favours me, and on which you may place the fullest reliance as to authenticity and correctness.

With esteem, believe me, dear Sir,

Very sincerely yours,

Bristol,

DAVID DAVIES.

Jan. 10, 1829.

About the commencement of the year 1828, a remarkable revival of religion manifested itself at a place called Caio, in the upper part of the county of Carmarthen, which soon spread itself to the adjoining congregations of Kilcwyn, Pannau, Llan-sadwrn, Llansawel, Landover, &c. In the course of the year, the addition of members to these and other congregations or churches in the same county, including a

few on the borders of Breconshire, have been—to the Calvinistic Methodists, upwards of 1800; to the Independents, 1450; and to the Baptists, 445. The increased number of additions to the Independent churches is confined, in this statement, to the county of Carmarthen; but it adds, that their churches in the county of Brecon have also been highly favoured by an increase of members: how many, has not been ascertained. This revival continues, even to this day, to break out in other places in the above-mentioned counties; and within the last two or three months, Glamorganshire, too, has partaken of the glorious outpouring; for in this short period, at a place called Morriston, in the neighbourhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Lansanlet, and other places in that county. It is the Lord's doing, and is wonderful in their eyes.

Wales, at different periods, has had revivals, which have been the means, in the hand of the Almighty, to cause many a barren spot to teem with verdure, and the wilderness to blossom as the rose. In this revival, there has been considerably less of that violence of gesticulation, or jumping, for which the poor Welsh have subjected themselves to the censure of their more quiet English brethren. Still, the silence of devotion has frequently been broken by the loud sighs of such as were under conviction, and by the psalms, and hymns, and spiritual songs, which would escape from others, even while the preacher was delivering his message, when the Holy Spirit showed them, and made them feel, that there was a way of salvation, even to such sinful wretches as they now saw themselves to be. With all this, there is much weeping and praising God with uplifted hands.

In former revivals, frequent instances have been known of children being persecuted by their ungodly parents, or wives by their husbands, or husbands by their wives, for joining themselves to the Christian Societies; but now instances have occurred of young people, under the influence of convictions, having, by the advice of religious friends, asked their parents whether they would give their consent to their joining a Christian church; and they have cheerfully granted them leave with the tears gushing from their eyes, and grieving that they themselves were not similarly affected. Nothing is known as very particular or extraordinary preceding this wonderful visitation. Prayer meetings were regularly held in most of the favoured churches; generally early on the Sabbath morning, and one night in the week besides, where many an earnest supplication was made to a throne of grace for the outpouring of

the Holy Spirit. In these places great attention has also been paid to the Sunday-schools, where not only children have been taught to read, but *young people*, also, have been instructed in the doctrines of the Gospel. At these schools, catechisms on some of the most important doctrines and duties have been committed to memory by those who attended, together with large portions of the Holy Scriptures; and hundreds of psalms and chapters have been publicly repeated by them, either at the school, or as a substitute to the minister's perusal of a chapter, at the commencement of public worship. These, however, are not held up as causes, but rather as signs or precursors, of the gracious intention of that Spirit who worketh *how* he pleases, *when* he pleases, and *where* he pleases. Is there not in this account an encouragement to Christians to give Jehovah no rest, until the whole of Britain, yea, the world at large, be filled with the knowledge of God?

NO. II.

REV. SIR;

At a monthly meeting of the Independent or Congregational Ministers, lately held in this neighbourhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say, is still in a great measure enjoyed amongst us, was brought under discussion. We have great reason to thank God for those refreshing showers; and we still hope for a more abundant harvest; an account of which, in the next Number of your useful miscellany, will much oblige us. Upwards of thirty-five churches of the Independent Denomination, in the eastern part of Carmarthen, and the adjoining parts of Glamorgan and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the Holy Spirit. A moderate calculation has been made of the number of new members added to the above churches since February last, which amounts to upwards of three thousand hopeful converts; and seldom have we a society without reason for rejoicing at the happiness of new converts, and have as yet little or no occasion to lament the unhappiness of their walking unworthy of their profession. Several places of worship are now become too small by far to accommodate our increasing congregations. For several months previous, our Sunday-schools, and public and private meetings, were numerous and very well attended; the style of preaching was generally pointed; our elders aimed at unanimity, and church discipline was not neglected. Many, in different stages and periods of life, particularly the

rising generation, are brought to the knowledge of the truth, and are promising to become useful in the Redeemer's kingdom, in their day and generation.

We rejoice at observing, in the late Numbers of the "Evangelical Magazine," that the Congregational Board have it in contemplation to set apart Good Friday for a day of fasting, and prayer for the more copious effusions of the Holy Spirit on the Church at large, with which we would most gladly coincide, and acquiesce with any future resolutions they may deem proper to adopt on that most important subject. We are happy in stating that similar revivals to those stated above, have likewise been enjoyed by many of our brethren, the Calvinistic Methodist and Baptist churches, in the same districts.

I now conclude, by subscribing myself,

Yours in the best of Causes,

WM. DAVIS,

Minister of Salem Chapel, Landoverly.

SCOTLAND.

GLASGOW CITY MISSION SOCIETY.

5, Albany Place, Glasgow.

SIR;

I HAVE the pleasure to inform you of the establishment of a Society in Glasgow, for the promotion of Home Missions. Our object is to excite attention to the spiritual wants of our respective neighbourhoods; and to this end to circulate, through the medium of the different religious publications, such information upon all points connected with such institutions, as shall be calculated to increase their number, and promote their efficiency. Another of the objects of this Society is, to look out for pious and competent persons whom we may recommend as agents to any places from whence applications may be made. It is not the intention of the Society to aid others with funds, or to assist towards the payments of the agents, but merely to recommend them either for a longer or shorter period of service; their salaries to be paid accordingly, by the Societies employing them. We have already a list of several persons wishing to be thus engaged; and one has been appointed for Dunbarton by some friends there, upon the recommendation of the Society. A City Mission has been lately established in Dublin, and applications have been made to us for agents; but we have not yet succeeded in finding any who are both competent and willing to engage in that quarter. One, however, of the Glasgow City Mission agents is gone there, with the permission of the Glasgow Directors, for a few months, to put the affairs of the Dublin Mission into a train for proceeding with greater efficiency. There is also a City Mission in

Belfast, and one either already established, or about to be established, in Liverpool. There has been one in Bristol for some time. In London, perhaps, it is needless to say, there is the Society for promoting Christian Instruction, chiefly carried on by voluntary agents occupying certain districts; and the Metropolitan Society, more particularly consisting of members of the Establishment.

I am happy to be able to inform you, that our City Mission in Glasgow is in a very flourishing state. Since the last report, the number of paid agents, of different denominations, has increased from ten to twenty. One district is become so attached to their agents, that, on his being offered another situation, they implored him not to forsake them so earnestly, that he has acceded to their entreaties. May we hope, that, through your valuable register, the importance of Home Missions, and the different plans likely to promote their efficiency, &c., may be impressed on the attention of your readers as occasion may offer. If the time is to come, as it assuredly will, when we shall have no longer to say to each other, "Know the Lord, for all shall know him, from the least even to the greatest;" we do not see how so glorious a consummation is to be fulfilled, but by every household, and every individual of every household, whether in densely populated cities, or scattered and retired hamlets, being brought into the closest contact with the means of grace—the Gospel of our salvation. Either every house must be entered, and the glorious news brought to every individual of that house; or the inhabitants of every house, one and all, must come forth to the appointed ordinances. Alas! observation tells us how different is the present actual state of things from the last-mentioned supposition, and what absolute need, therefore, of the former methods being more universally and *systematically* pursued. Would that every individual, who beholds a glorious Christ as he really is—as the light and life of this benighted and dead world—would himself become a voluntary Home Missionary to ten or twelve families, especially in our crowded cities. Dr. Chalmers well observes, in that admirable work, the "Christian and Civic Economy of large Towns," "We see not our way to any public or extended amelioration, save through the medium of greater worth in the character of individuals, and a greater number of such individuals in the country." Another Society has been lately formed in Glasgow in aid of the City Mission, viz. the Scripture Reading Society. The agents for reading that word, whose entrance gives light to those persons, who, from blindness, old age, and want of education, are unable to read for themselves, are all voluntary: many pious ladies, as well as young men, have engaged in this more private labour of

love. The agents of the different districts have kindly conducted those willing to engage, to different persons or families in need of such assistance, and they have willingly received them. The object of the Society is, the simple reading of the Word. Such a Society has been found very useful in Ireland. In Edinburgh, Glasgow, Greenock, and other large populations, there are many who are lamentably ignorant, even of the letter of God's Word; and who have no other means of knowing the unadulterated Word, but by having it thus read to them by others delighting in this work of faith.

I have the honour to remain,

Sir,

Yours most respectfully,

HELY H. SMITH, Secretary.

SOCIETY IN SCOTLAND FOR THE IMPROVEMENT OF CHURCH PATRONAGE.

THIS Society, which has had the able support of Mr. Douglas, of Cavers, from its commencement, recently held its Annual Meeting in Edinburgh, when the Rev. Dr. Thompson, and others, warmly advocated its principle, and defended its friends and patrons from the aspersions of those who are quite satisfied with the existing state of the Kirk, and have no wish to restore her to the usages of better times. The object of the Society is not to establish the election of the clergy upon a strictly popular basis, but to run clear of present glaring abuses, by vesting their election in those heads of families, in each parish, who may be stated communicants. This would certainly be infinitely preferable to the plan of having only one lay patron, who, perchance, may be a non-resident, a neglecter of public ordinances, a member of some other religious community, an enemy of all righteousness, and even an excommunicated person. We apprehend that old Adam will prove too strong for young Melancthon; yet we cannot but wish "the Church Patronage Society" success. If it do nothing more, it will bring the state of ecclesiastical patronage in Scotland under public notice, and may thereby exert a beneficial influence upon the patrons of the Kirk—many of whom are, it is to be feared, very different from what they ought to be.

May the *one* parish this Society has rescued from corrupt patronage be multiplied a hundred fold. We wish Dr. Thompson all success in this work of reformation. Such an undertaking requires a man of Dr. T.'s nerve and courage to accomplish it.

A THEOLOGICAL ESSAY

ON THE

CHARACTER OF MELCHIZEDEC.

SIR;

As I have neither seen nor heard any satisfactory explanation of the character of Melchizedec, I conceive that the view which I have been led to take of it will be not unacceptable to many of your readers. Christ and Melchizedec, I consider, two distinct persons, corresponding, in certain respects, in their sacerdotal character; having a real resemblance in those points in which they are compared. The comparison is instituted as to the office of priest; they are spoken of, not as men, but as priests; and here, then, is a real and striking agreement.

1. Melchizedec was without father, mother, and descent; as a priest, he had no father or mother; he did not owe his right to the office to descent. Among the Jews, none would assume the office of priest, who did not descend from Levi; the priests of that day derived their right to the office from descent—from their father and their mother; but Melchizedec did not derive his priesthood from descent. In this respect Christ is similar: he belonged to the tribe of Judah; no man of this tribe gave attendance at the altar; of this tribe, as the inspired writer remarks, Moses has said nothing respecting priesthood. Jeroboam, as our translators give it, made priests of the meanest of the people; this is not the precise idea conveyed by the original: his sin consisted not in making priests men of humble birth; to this there can be no objection; his sin consisted in appointing to the priesthood those who were not of the tribe of Levi; he made priests from the ends of the people; from the one end to the other, from the people indiscriminately or at large. This confirms the view we have taken of the origin of Christ's priesthood.

2. Melchizedec had not beginning of days. Under the laws, a man could not enter on the office before the age of thirty; this was the beginning of a man's existence as a priest. In this respect, Melchizedec was not limited; no time was specified as to his assuming the office; his assumption of the office was not limited to a particular age: here the parallel between him and Christ is complete; for no specific age was fixed when he was to assume the office of priest; as priests, they were both without beginning of days; there was a period when each of them did assume the office; but they were not limited to a particular age.

3. Melchizedec had no end of life. The priests, under the law, were commanded to

lay down their office at the age of fifty; this was the end of their life as priests: but in this respect Melchizedec was not limited; if he lived for ever, he might be a priest for ever; his office was to continue as long as he lived. Christ is likewise unlimited as to the duration of his priesthood; and because he lives for ever, he hath an untransferable priesthood. Under the law, men were not suffered to continue for ever, by reason of age—they must lay down the office at the age of fifty; besides this, they were not suffered to continue, by reason of death; on this account, the office passed from one mortal successor to another: but his office shall not pass to another, because he continueth ever; he hath an unchangeable priesthood. Living for ever, to make intercession for us, he is able to save unto the uttermost all that come unto God through him.

In one sense he shall not be a priest for ever; his character of mediator will one day be relinquished, when he shall have put down all rule, authority, and power; then shall the Son also be subject to him that put all things under him, that God may be all in all.

These remarks will, I hope, set the character of Melchizedec at rest, at once, and for ever.

It has been most childishly said, that the Spirit of God has observed a profound silence respecting the parentage of Melchizedec, to furnish a resemblance between him and Christ; this would be wholly unworthy of God,—it would even be degrading to the understanding of a sensible man. The Spirit of God is not under the necessity of trying such pitiful expedients. The comparison between Christ and Melchizedec is founded in truth, and arises not from the suppression of information respecting his descent. He was a man, and had a father and mother; we are expressly informed he had descent, but not in the order of the priesthood; here he was without father, mother, and descent,—having neither beginning of days nor end of life.

Melchizedec was a type of Christ as a priest, that is, he resembled him: I do not believe that the character of Melchizedec was cast on purpose to prefigure that of Christ; all that is meant by a type is merely a resemblance: in the type there is nothing prophetic, but when it is made the foundation of an express prediction, as in the Psalm, where it said, "Thou art a priest for ever after the order of Melchizedec." Before a direct prediction was given, the priesthood of Melchizedec was not prophetic of that of Christ.

I am, Sir,
Your obedient Servant,
W. N.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ULTRA GANGES.

JAVA.

Extracts of a Letter from Mr. Medhurst, dated Batavia, July 22, 1828; addressed to the Directors.

HONOURED FATHERS AND BRETHREN;

By the good hand of our God upon us, I and mine have continued unto this day, crowned with many undeserved mercies, and with almost uninterrupted health, since I last wrote. The usual services of religion have been continued, and many opportunities have been afforded of communicating the truth to the Heathens and Mohammedans around us. I go out once, and, very frequently, twice a day through the streets and Campongs, testifying to all I meet, that "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ. In these rounds, I have frequently met with persons who had read and examined our books, and were curious to make further inquiries about our doctrines, some of whom were thankful for my advice and exhortations. My chief effort has been, in dependence on Divine aid, to convince them of sin, and to lead them to see their lost condition; and then, to point them to the only Saviour for hope and deliverance. I touch less often on the peculiar errors, either of Chinese or Malays, conceiving it better to expose their vices, exhort them to repentance, and assure them of pardon through the mediation of the Redeemer. If, in the course of conversation, any allusion should be made to the superstitions of the natives, I do not scruple to argue against and condemn them; for I find, that although I may

bring them either to laugh or to cry at the absurdities of their idolatry, yet, except they can be led to see the "exceeding sinfulness of sin," and the evil of a heart at variance with God and opposed to good, all other admissions, on their part, are of little avail. To preach the Gospel, therefore, is my constant study, and I hope I can truly say, my never-failing delight. Oh, that the Lord would bless his own word, and make it effectual to the pulling down of the strong holds of sin and Satan!

Services.

The usual services have been continued. The Sabbath is occupied by the English preaching in the morning at nine; the Malay preaching at mid-day; and short exercises, for the benefit of the Chinese in the evening. Among our regular hearers, I hope I can observe an increased seriousness, and a growing acquaintance with scriptural truth and real Christianity. Some of the Amboynese have shown themselves more sedulous in instructing their own children, and in speaking with those around them in favour of religion. I have reason to hope, that my labours are not in vain in the Lord. On Monday and Friday evenings, Malay services are held for the benefit of the country-born people and Amboynese, which are sometimes well and respectably attended, and in which I am sometimes assisted by a good man who engages very acceptably in prayer.

Schools.

The Chinese schools are three, containing sixty scholars, and are each inspected twice or thrice a week. The progress of the boys in the school at Bazar Senen, is encouraging; they are all able to comprehend, and

readily to give answers on, the principal doctrines of Christianity, both in Chinese and Malay. A school has been lately set up in my own house for the Amboyense children, in which there are eight scholars, who are taught in Malay, by Miss Martin, about four hours every day. This school is of no expense to the Mission, and the scholars appear to make good progress.

Printing and Lithography.

The printing department has been busy for the last six months. Several thousand copies of books and tracts have been struck off from the old blocks, and sent to the brethren at Malacca and Pinang. The lithographic press, sent out by the Society, has, after some trouble, been made to answer, not, perhaps, so well as in a colder climate, but sufficiently well to answer every purpose of plainness and perspicuity. Fearing, lest after some time our stock of stones would be exhausted, I took a short journey to the mountains in the interior, to look for lithographic stones, which I have succeeded in procuring. I have got several transported hither, and sawed and polished for the purpose, which, on trial, work very clear and good impressions. We have also made a new wooden press; and we have been fortunate enough to purchase another of iron, with all the apparatus, very cheap; so that we can now multiply lithography to any extent. The first expense, owing partly to our inexperience, and partly to the necessity of laying in a stock of materials, has been more than I could have wished; but, hereafter, I should think, that lithography will be carried on as cheap as, if not cheaper than, block-printing, with the additional advantage of our being able to carry it on ourselves, independent of the type-cutters from China, who have been always difficult to procure. Another advantage of lithography is, that we can, by its means, print books, &c., in any language, and in any character. I have found it of peculiar advantage in printing in Malay, in which language I have long wished to produce a work on a larger type, and more like their own written books. The Malays have few or no printed books; and when they are presented with one executed by letter press, they find it altogether so unlike their own, and so foreign in its appearance, that they are inclined to reject it on this ground alone. Besides, the natives here have been accustomed to read books with points, which it is difficult to put to every word in letter-press. All this is easily remedied in lithographic printing: books printed in this mode, have every appearance of manuscript; the points may be easily added; and, with a Mohammedan inscription at the beginning, our publications find as ready an admittance among the people as their own. There have been already printed at the lithographic-press,—a

new edition of Mr. Collie's school books, much revised and corrected, consisting of seven hundred copies, each containing twenty-seven pages; two hundred copies of a Malay prayer of eight pages; a new edition of Mr. Robertson's "Way of Salvation," with points, consisting of three hundred copies, each containing fifty-six pages; and part of a new system of Chronology, and a Scripture school book, on the plan of Mrs. Trimmer, the number of copies of each being one thousand.

Chinese and European Chronology compared.

The work on Chronology is a comparison between the Chinese system and our own, from the earliest period till the present time. The page is divided into two parts, the top of which is occupied by a sketch of Chinese chronology, and the bottom by one of ours. The two systems are made exactly to correspond together, year for year; and the similarity between them, particularly in the earlier periods, is remarkable. According to both systems,—the first man had three sons or successors,—notices of intercourse between celestial and terrestrial beings, or good and bad persons, occur at the same time,—the accounts of the flood agree nearly to a year,—ten generations of men seem to have passed away between the creation and the flood,—and wine was discovered nearly at the same period. The seven years of famine in Egypt, have seven years of famine in China exactly corresponding; and Samson's strength has its counterpart in China, where a strong man flourished nearly at the same time, who was likewise deceived and ruined by a woman. If we add to these, the well-known tradition among the Chinese, of a Sage who was to arise out of the west, and the Emperor Ming-té's actually sending Ambassadors to search for him, about the period of the Christian era, we shall find that all these circumstances exhibit a striking coincidence between their chronology and Scripture facts, which seems to indicate that the former is borrowed from the latter. In this work, I have not asserted that the events spoken of by eastern and western chronologists, are the same; but I have placed them in connexion with each other in the same page, and at the same period, leaving the readers to form their own conclusions. I have been led to draw up this work from the consideration of the practice of the Chinese, in boasting, so often as they do, of their high antiquity, looking with contempt upon the apparently modern dates of Europeans, and throwing out the hint, that we have no records of a date older than the Christian era. I have, therefore, endeavoured, by a regular exhibition of dates, and by the production of incidents connected with every remarkable period, to show them that we have a system

of chronology that can be depended on, more authentic and ancient than their own; that the world has stood so long as the period assigned to it by that Chronology; that Moses, by divine inspiration, gave an accurate account of the creation and of subsequent events, long before the Chinese had any writers of note and eminence; that those works which they had, were nearly all destroyed about the time that the Pentateuch was translated into Greek; and that thus, while the authenticity of the one was more than doubled, the genuineness and very existence of the other was brought into the greatest doubt and uncertainty. I have pointed out the sad mistake they made, when, looking for the Western Sage, they pitched upon a fictitious Buddha; whereas, had they only sought a little farther, they might have found a real Christ, the Saviour of the world, by the introduction of whose doctrine into China, the happiness of their nation would have been promoted both in this world and that which is to come. All this being comprised within the short space of thirty-seven pages, it follows, that very little more than the names of kings and the periods of their reigns, with here and there a notice of remarkable events, could be inserted; yet, I hope that the work will prove interesting. The notices of Chinese chronology, being taken from their own historical records, will tempt some to peruse the book, who would throw it aside, if it contained only foreign names, dates, and allusions. To the Lord, however, I commit it, in the hope that though it contains not many exhortations to repentance and piety; yet, in connexion with other books of a more decidedly practical tendency, it will prove useful in undermining some prejudices, and in leading the impartial inquirer a little way on, in his search after truth.

Javanese Printing.

Under the head of printing, I may mention that I have got a fount of Javanese types executed here, with much cost and trouble. The former has been chiefly borne by Mr. Bruckner, who laid out one thousand rupees in the object, intending to print his translation of the New Testament with these types; but the Batavian Bible Society having offered to bear the whole expense of the work, which is to be done at the Serampore press, Mr. Bruckner has generously given them to us, in consideration of the trouble I have been at in preparing them. When you consider the few facilities we have here for executing works of art and utility, the want of the proper instruments and materials, and our inexperience in such things, you will easily conceive how great that trouble must have been. The cutting of the punches, the striking of the matrices, the formation of

the metal, and the adjustment of the whole, cost me many weeks of anxious toil. After the types were cast, I had still to construct a press, and to provide all sorts of printing furniture, none of which I had by me; but, by dint of application, this also has been accomplished; so that now we have a Typographic press, in addition to the Xylographic and Lithographic apparatus, already appended to the Mission.

Japanese Language.

With respect to the Japanese books which I formerly mentioned,* as having been procured and copied, I have endeavoured to compare and study them, as far as my limited means and opportunities would allow. The translations from the Chinese into Japanese, particularly the four books, I found comparatively easy, and read a large portion of them; but the original Japanese books were not so readily decyphered. One difficulty arose from the Japanese dictionaries not being alphabetically arranged throughout. To remedy this, I resolved to re-arrange them. This work is half done; and will, I hope, soon be completed. Though I may be able to make out original Japanese books, and even to read them with facility; yet, it will be scarcely possible to gain a perfect knowledge of the language, much less to write in it, or translate into it, without having intercourse with the people, hearing their pronunciation, and being enabled to judge of their phraseology and style.

Voyage to Siam.

My voyage to Siam, which has been so long talked of, and from which I have been hitherto hindered, is now likely to be undertaken. As I can now leave my family with a little more satisfaction than I could last year, when sickness and death were amongst us, I have taken my passage in the brig Alexander for Singapore, where I hope to procure an opportunity to proceed to Siam and other places in the Malayan Archipelago. I have a large stock of books with me, and, if spared, I hope to diffuse, far and wide, the knowledge of the everlasting Gospel, which alone is able to make men wise unto salvation. May I beg of you, dear fathers and brethren, to pray for me, that I may be preserved from the dangers of the way, that I may be found faithful, and that I may be enabled to see of the fruit of the "travail of the Redeemer's soul, and be satisfied." With much respect and esteem, I subscribe myself,

Your devoted and willing

Servant in the Gospel,

(Signed) W. H. MEDHURST.

* See Monthly Chronicle for January 1828.

MALACCA.

Extract of a Letter from Mr. Tomlin, dated Malacca, April 1, 1828; addressed to the Secretary.

I HAVE been chiefly occupied along with my zealous brother, Mr. Gutztaff, of the Netherlands Society, in going round amongst the people, both at Rhio and Singapore, conversing with them freely, and giving them books. We spent about ten days in this delightful work at the former place, and afterwards, about a fortnight at Singapore and in the neighbourhood. Almost everywhere, but more particularly in the town of Singapore, we met with a most cheerful and hearty reception, and had frequent and interesting conversations with crowds around us, in the houses, in the temples, in the market places, and often in the streets, both by night and by day. We had had not unfrequently, also, the pleasure of witnessing sharp and animated discussions among the heathen themselves; while some, more bigotted than the rest, would stand forth as the champions of idolatry, others boldly entered the lists and manfully defended the truth. At such times, we have sat as mere spectators, silently admiring what we could only attribute to the gracious operations of the Holy Spirit, who, we were willing to hope, was beginning to show his power on the hearts of some of these poor ignorant heathen, and gently inclining them to the truth. An inquiring spirit is manifestly arising among the Chinese, and, I think, daily gaining ground. We met with a ready and very ample demand for Scriptures and tracts, and were compelled to open our hands more widely, and disperse them more liberally, than even last year, when we left behind us a very considerable supply. I was greatly delighted to observe, that many which had been given to the people last year, bore very significant marks of having been carefully read.

EAST INDIES.

SALEM.

Extracts of a Letter from Mr. H. Crisp, dated Salem, November 28, 1827; addressed to the Treasurer and late Secretary.

IT is with much pleasure that I address you, for the first time, from this heathen land, that I may tell you of the goodness of the Lord, and communicate information respecting the station which I am called to occupy. The loving kindness of the Lord, towards both myself and Mrs. C., has been abundant indeed.

After a journey that was marked by the same kindness as has attended us throughout, since we left our native land, we reached this place on Friday, the 20th of October. It had been represented as being a very beautiful spot, and such we find it. Situated in the midst of "the vale of Salem," with its abundance of water, and luxuriance of verdure and foliage, it is overlooked, at varied distances, by remarkably bold and picturesque hills of different heights. This richness, placed in contrast with the irregular rising ground, presents a most lovely scene. In the midst of it, stands the town of Salem, with a population of sixty thousand inhabitants. As in other Indian towns, the people are sunk in the superstitions and pollutions of idolatry. But while the mind is grieved by the remembrance of this, it is pleasing to be able to state, that there is little Brahminical influence to oppose any efforts which may be made towards the introduction of Christianity among them. At the same time, there is every facility for making these efforts. The Collector and Magistrate, M. D. Cockburn, Esq., who, from his Christian principles and Christian experience, feels the value of true religion, is earnestly desirous of lending his extensive and important authority for the furtherance of any measures which may tend to the promotion of it among the heathen within his jurisdiction. In this, the other gentlemen at the station agree with him.

For some time past, Mr. C. has supported several schools, which are now placed under Missionary superintendence. There is one in each language—English, Tamil, Teloo-goo, Hindostanee, and Mahratta. The total number of boys in them, is about one hundred and fifty.

At present, for want of superintendence, they are in a state of considerable disorder, and almost entirely destitute of religious books. But in time, it is hoped that order may be established, and regular Christian instruction introduced. Attention to them, and to the native tongue, engrosses most of my time, and in such employment I am happy to say that I find much pleasure. As soon as I am able, I hope to commence the publishing of the Gospel to the poor heathen, nor do I anticipate any obstruction in that engagement.

Among the European residents and others, who speak the English language, I have every encouragement to continue my public labours. The gentlemen, with their families, have received us with every expression of kindness, and constantly attend the public service, which is conducted in the Magistrate's office every Sabbath morning.

Thus, my dear Sirs, there is before me a scene of immediate, of continued, labour, more than sufficient to occupy my constant attention. May God give me grace to

be faithful, diligent, and persevering! For the prosecution of Missionary labour, I have the assistance of one native Evangelist, and one native Christian reader, named Isaac and Melchizedec, formerly connected with the Bangalore Mission, and employed at Cannanore. They promise to be valuable auxiliaries, but the best mode of employing them cannot be ascertained at once.

Never before did I feel so much as I do now, the need of divine direction, that I may take no step at the commencement of this Mission, which may do otherwise than tend to its prosperity. Allow me an interest in your prayers, that in all things I may be guided from above. Since our arrival, we have been most kindly entertained by the generous Collector. He insisted on our making his house our home, till one was procured for us. I have the pleasure to inform you, that the climate of this place appears to suit my constitution very well, and that both myself and Mrs. C. are in good health.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennett, Esq., the Deputation of the Society to the South Sea Islands, &c. &c., dated Mauritius, December 7, 1827; addressed to the late Secretary.

[Continued from page 40.]

MADRAS.

Geographical Description of Madras.

MADRAS, including Fort St. George, Black Town, Triplicane, St. Thomé, Royapettah, Pursewaukum, Vepery, Royapooram, with some other villages near, contains a vast population, estimated by some at one hundred thousand, and by others at three times that number. The greatest proportion are Hindoos; here are, also, Mohammedans, Persees, Europeans, and people from almost all nations, a mixed multitude. The Europeans, in general, reside in the neighbourhood of Madras, in what are called garden-houses, many of which are excellent, and beautifully situated, in the middle of their respective compounds, and surrounded by elegant shrubberies. These houses extend to the distance of six or seven miles from the fort. They are occupied by the officers of government, military gentlemen, merchants, and tradesmen. The Fort is, no doubt, one of the finest in the world. The palace of the Governor is a large and handsome building, situated to the south of the Fort, with a view of the sea in front. The Black Town is fortified on the land side, and is open to the sea to the east. It is laid out with great regularity, and contains a large population, principally natives. Here are many good houses. Here are the Mint,

the gaol, an Episcopal church, and one of the Mission chapels, a Roman Catholic and Methodist chapel, with mosques and Hindoo pagodas in great numbers, but none of large dimensions. Facing the sea is an extensive row of fine buildings, among which is the Supreme Court, the Custom-house, General Post-office, Board of Trade, and several merchants' houses, &c. Behind these, are several excellent European shops. Excellent water is raised from wells situated on the northern side of Black Town, and is conveyed all over it by means of pipes, from which also ships are supplied.

There is also an Episcopal church in Fort St. George, and another more to the southward, likewise one in Vepery, near which is the other Mission chapel, and not far off is a beautiful Scotch church. In this part of the suburbs, but still more southward, is a college for the instruction of cadets and civilians in the eastern languages, and not far from it, is the Observatory, at which an astronomer is supported. At the village of St. Thomé is a popish establishment, and several churches belonging to that communion; and at Royapooram, on the north side of Black Town, is another large and handsome church of the same description. Mr. Sawyer, one of the Church Missionaries, is building a small church, a little to the west of Black Town, for the benefit of the natives. Here the Gospel is preached; and also by Mr. Ridsale the other Church Missionary, at the Episcopal Mission Church in Black Town. There is another Episcopal church in Black Town, in which the Rev. Mr. Denton officiates. But little, we fear, can be said in favour of the doctrines delivered at the other places of worship, excepting the two Mission chapels, in which the Missionaries of our noble Society proclaim the truth as it is in Jesus, with perspicuity and fidelity. In this great city, it is delightful to find Missionary, Bible, and Tract Societies, Orphan Schools, for both boys and girls, various other schools, and many other institutions of a noble and benevolent kind, such as adorn most of the great cities and towns in our own favoured land. Here are many pious and excellent individuals belonging to different denominations, several of whom are amongst the first classes of society, and breathe much of the lovely spirit of the Gospel.

The neighbourhood of Madras is greatly benefited and adorned by the rivers and canals, which run in different directions, and over which several beautiful bridges are thrown. The roads are amongst the best in the world; and though the climate is hot, the locality is considered as very healthy.

Particulars of the State of the Mission.

The two chapels, at Black Town and Pursewaukum, are respectable, neat, and comfortable places of worship, of the same

size, and built after the same plan. Each will accommodate, with great comfort, about three hundred persons, and are very well situated, being surrounded by a great population. In Black Town chapel there is public service on Lord's-day mornings and evenings, when about one hundred and fifty persons attend, principally country-born. Here is also a public service in the week evenings, when but few attend. Connected with it are the charity-schools, which are well conducted; the girls are under the superintendence of Mrs. Crisp. The children receive a good, useful education, and are in respectable condition as to progress, discipline, &c. The numbers are as usual. Here is a church, organized on independent principles, consisting of about twenty members. There is also a small number formed into a society at Persewaukum chapel, where there is a public service on Lord's-day evenings, and once in the week; but it is but thinly attended, especially of late, owing to the commencement of a public service, at the same hour, at Vepery Church, which is very near. In future, however, there is to be a public week-evening service, alternately, at Persewaukum and Black Town chapels. Mr. Crisp and Mr. Taylor, assisted by Mr. Traveller, have divided all these services among them, and take them in rotation. But new arrangements were made, just before we left Madras, in consequence of which, a division of labour has been adjusted between Mr. Crisp and Mr. Taylor; Mr. Crisp takes under his care the chapel in Black Town, with all its pastoral and ministerial duties, with the free-schools, and all the native schools in that part of Madras; Mr. Taylor has under his care, Persewaukum Chapel, with its duties, and all the schools in that direction, and the native Tamil service, which is held there on Lord's-day mornings. In consequence of this division, we doubt not that the whole work will be better done, and more labour bestowed.

Though a small congregation of natives attend at Persewaukum Chapel on Lord's-day mornings, they cannot be regarded as belonging to it, but to another mission, and attend here when there is no service at their own church. They are not heathen, but native Christians, principally the fruits of the Tanjore and Tranquebar Missions. They come here as occasional attendants only. Messrs. Crisp and Taylor have hitherto taken these services alternately, and preached the Gospel to them in their own tongue, which is the Tamil. As before-mentioned, this service will devolve wholly on Mr. Taylor, and Mr. Crisp will endeavour to prosecute some new plan of labour among the natives.

Connected with the Society's Mission in Madras, are schools containing nearly six

hundred children, principally heathen. Having held a public examination of them, we had great reason to be satisfied with the state and progress of the boys, in reading, their knowledge of their catechisms, &c.; all these schools are conducted on Christian principles, and all who are capable, read the Scriptures as a common school-book.

There are two assistants connected with this Mission at Madras. Mr. Nimmo appears to be a valuable and active young man, and is of great service in visiting the schools, &c. The other, whose name is Teruchelroy, has grown old in the service.

Mrs. Crisp has lately raised a girls'-school, consisting of sixteen children, which she has under her care on the Mission premises. They have been but a few months under instruction. They are under the tuition of a native young woman. There are two pious and worthy Wesleyan Missionaries in Madras, Mr. Carver and Mr. Hoole. They have a small chapel in Black Town, at which the one officiates in English; the other devotes his time to the natives.

Conclusion.

As we had not an opportunity of addressing our farewell letter to the brethren, previously to our leaving the shores of India, of course we could not receive any letters in reply. Numerous private communications we have received from them, of the most flattering and gratifying nature to ourselves, and which justify the conclusion, that the objects contemplated in our visit by the Board of Directors, have been most amply realized. We enclose, however, a copy of a letter from Mr. Hands, which we received from him immediately before we parted from him at Madras, and which may be regarded as speaking the sentiments of all his brethren—sentiments which, we doubt not, will be as pleasing to our brethren in the direction as they are consolatory to ourselves.*

On reaching this island,† we were gratified with receiving a letter from the Directors, of the date of April 2d, 1827. The reports which we hear respecting the state of things in Madagascar, appear to render our visit to that Mission of essential importance; but the length of our absence, and the state of the funds of the Society, unite to make us hesitate as to the propriety of going there, as it would occasion an additional expense, and the loss of four or five months as to time; the state of the season there, and the unhealthiness of the climate now, being such as to render it imprudent to make the attempt. Indeed, all communication between this island and that is now suspended, and vessels will not begin to trade thither

* See the next letter.

† Mauritius, or Isle of France.

again till next April or May. Should we not go, we hope to be in England early in the spring of 1828 ; but should we go, it will be in the autumn of the year before we can reach home. We anxiously wait to know the will of God, and as soon as we have resolved on our plan, we shall give you information.

We beg that you will present our united Christian love to all our esteemed brethren in the Direction. We pray that your united exertions may be owned of God, for the greater extension of the Redeemer's cause ; we hope for a continued interest in your prayers, and the prayers of the whole Society. May you enjoy much of the Divine presence, and yet be spared many years to the Church of God.

With every assurance of Christian love, and exalted esteem, we are, Rev. and very dear Sir and brother, your very affectionate friends and brethren in the Gospel of Christ,
(Signed) DANIEL TYERMAN.
GEORGE BENNET.

Valedictory Letter of the Rev. J. Hands to Messrs. Tyerman and Bennet, referred to in their Letter to the Directors.

TO THE REV. D. TYERMAN AND GEORGE BENNET, ESQ., MADRAS ROADS.

GREATLY BELOVED FRIENDS AND BRETHREN ;

As you are now about to leave the shores of India, and we shall, in all probability, see your faces no more in the flesh, I cannot refrain from adding one more expression of my affection and esteem, and of my earnest desire that God would continue to bless you, and prosper the work of your hands.

I bless God that he put it into the hearts of his people to send you to visit our Missions, and for all the good which you have been instrumental in effecting amongst us. Sensible of our deficiencies and faults, we anticipated your visit with some measure of fear ; but your presence soon dissipated our fears, and inspired our hearts with confidence, esteem, and love. You have been with us as fathers with their children. You have animated us by your reports, instructed us by your counsels, and comforted us by your prayers. Your visits have proved a blessing to ourselves, to our friends, and to our people, and will be long had in pleasing remembrance. And now that you are leaving us to prosecute the same good work in other lands, we commend you to God and to the word of his grace, praying, that he who has so graciously preserved and blessed you hitherto, will continue to defend, and guide, and bless you, and render you blessings to others, as you have been to us ; and, in due time, when you have accomplished the important work to which you have been appointed, may you be brought in peace and

safety to your dear native country and friends.

Farewell, beloved brethren : the Lord go with you and bless you ; the Lord lift up the light of his countenance upon you, and give you peace. You will have a place in our affections, and an interest in our prayers. Let us, and our families and Missions, be ever remembered by you.

I am, dear and honoured friends and brethren, your affectionate friend and brother,

(Signed) J. HANDS.

ARRIVAL OF MISSIONARIES OUTWARDS.

MADRAS.

Extracts of a Letter from Mr. John Adam, dated Madras, August 22, 1828 ; addressed to the Rev. J. Arundel, Home Secretary.

DEAR SIR ;

WITH gratitude to God, I have the pleasure of informing you of our safe arrival at Madras. The day after you left us, Captain Pope came on board ; and, on the 20th of April, the pilot went on shore at the Isle of Wight. We were carried through the channel with a fair breeze, were detained some time in the Bay of Biscay by light winds, and passed Madeira in the night. We crossed the Line on the 31st of May, were off the Cape at the end of June, and the whole month of July, ran 80° of longitude E. of Greenwich, at the rate of about one hundred and seventy-seven miles in twenty-four hours. The passage has been an average one. The *Ganges* sailed a day after us, and arrived a day before us. Divine service was conducted every Lord's-day on the quarter-deck, when the weather permitted ; when otherwise, in the cuddy. Our fellow-passengers were chiefly military officers, medical men, and cadets. The greatest respect was uniformly shown to our characters as Christian ministers ; and a testimony was rendered by us, we trust faithfully, both in public and private, to the evidences and truths of that religion, which we are privileged above our brethren in England to "preach among the Gentiles." We have good hope, that the seed sown will not be altogether in vain. Books were circulated, objections answered, appeals were made to the conscience and the heart, and the Gospel of the grace of God was stated repeatedly in the hearing of all on board. With several, we hope our acquaintance will be perpetuated, not through time merely, but through eternity. We felt little of the *tedium* of a voyage ; study, religious intercourse, and private devotion, filled up the

hours of every passing day. Our attention to the languages was not so unremitted as we anticipated it would have been. Rapid changes of climate, temporary indispositions, and the inconveniences and unsteadiness of ship-board, drove us to more general studies. Something, however, has been done in these studies: the Greek Testament has been constantly in our hands, and many valuable works have been perused. Our friendship for one another has been continued from day to day; and with the sincerest regret, we are to take leave of each other. We have met with a kind reception from our brethren. We have taken up our abode with Mr. Taylor. One evening, we conducted the services in the two chapels, attended by respectable congregations of Indo-Britons, about fifty each. I have met with great personal kindness from — Bannister, Esq., Assayer of the Mint, to whom I was introduced by Mr. Friend, of the Church Missionary Society, who was proceeding on his way to Bengal in the *Ganges*. Asiatic manners, faces, costume, scenery, and climate, have all interested us, and they make us think, that in having left England, we shall only regret her social and religious principles, her cultivated minds, and Christian population. The moral darkness that broods over this nation is intense, and the nearer it is approached, the more formidable does it appear; it is an Egyptian darkness that may be felt. Our brethren, of different Societies, seem "faint, yet pursuing;" "cast down, yet not destroyed; perplexed, yet not in despair." The work, we are more than ever convinced, must be of God. By the strength of faith alone can we overcome. We believe, therefore do we speak. "The Lord hath sworn, and will not repent;"—"to him every knee shall bow, and every tongue confess." We entreat the prayers of our fathers and brethren.

Believe me, dear Sir,
Yours affectionately,
(Signed) JOHN ADAM.

Extracts of a Letter from Mr. Smith, dated Madras, August 22, 1828; addressed to the Secretary.

MY DEAR SIR;

THROUGH the goodness of Divine Providence, and the riches of Divine mercy, we are safely landed on the shores of idolatrous India; and we hope, in a short time, to commence that work after which we have been led to aspire. We can say, what cannot be said by all who come out to India, that, in a distance of fourteen thousand miles, we have not had a single storm. In addition to this, we were favoured with uninterrupted harmony with each other, and with the passengers, during the voyage; and I believe

we are prepared to say, that some of the happiest hours of our existence have been spent on board the *Boyne*. The Captain merits commendation for his unremitted kindness to us all. It was a fortunate circumstance, that we were kindly accommodated with one of the most convenient cabins in the vessel, as it afforded us an opportunity of conducting religious worship there, with a few of our friends, when circumstances prevented it on deck. There were several serious Wesleyan friends, with whom we communicated, I believe in mutual affection, in the commemoration of the death of Christ. Though we were widely and increasingly separated from those with whom we had been accustomed to associate in the ordinances of the sanctuary, we realized the important truth, that God is not confined to temples made with hands. We had great pleasure in the society of our dear friend and brother, Mr. Adam; and, in connexion with him, we engaged in those studies which were deemed the best preparation for the practical labours of Missionaries. Indeed, I was thankful for the opportunities afforded in the course of the voyage, for deliberate reflection on the past, and devotional anxiety as to the future. We were favoured, too, on the Sabbath day, with the sacred privilege of preaching the everlasting Gospel. We were treated with uniform respect by the passengers; our opportunities of conversational intercourse with them were numerous; they communicated to us much valuable information in reference to India; and our separation from many of them was connected with some of the tenderest emotions of friendship. Our dear brother, Mr. A., has left us for embarkation in the *Boyne*. Oh, that we may all be made faithful unto death, and be enabled to answer the end of our office, and of our being! The native population of Madras is generally well proportioned in figure; they have a superior dignity in their gait, and great seriousness in their faces; but, alas! they too commonly wear upon their foreheads the distinguishing marks of their idolatry. I feel grieved, that I am not yet able to speak to them in their native language; but I hope that their degraded condition, now palpably set before me, with all their pressing spiritual necessities, will lead to the adoption of vigorous means for acquiring a knowledge of their language. We met with a cordial reception from our brethren, Messrs. Crisp and Taylor. There are two chapels, having tolerably good congregations, and about seven hundred native children under educational discipline, in connexion with the Mission. Remember me to all our dear friends in the Direction, &c.

I am,
Yours affectionately,
(Signed) JOHN SMITH.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANGES	Rev. C. H. Thompson	Singapore	14 May, 1828.
	— Jos. Kam	Amboyna	No date.
	— Thom. Beighton	Pinaug	17 March, 1828.
	— Ditto	—	9 June, 1828.
	— Sam. Dyer	—	9 May, 1828.
	— Thom. Beighton	—	19 June, 1828.
	— Ditto	—	9 June, 1828.
	— Jacob Tomlin	Singapore	16 July, 1828.
	— W. H. Medhurst	Batavia	22 July, 1828.
	— Ditto	—	29 July, 1828.
	— J. Humphreys	Malacca	1 July, 1828.
	— S. Kidd	—	1 July, 1828.
	— W. H. Medhurst	Batavia	13 June, 1828.
	— Ditto	—	12 November, 1828.
	— Ditto	—	28 July, 1828.
EAST INDIES	— W. Campbell	Bangalore	12 May, 1828.
	— M. T. Adam	Benares	21 May, 1828.
	— Geo. Mundy	Chinsurah	24 June, 1828.
	Messrs. Beynon and Taylor	Belgaum	19 March, 1828.
	Rev. W. Beynon	Bellary	28 May, 1828.
	— Henry Crisp	Salem	19 May, 1828.
	— W. Howell	Cuddapah	8 July, 1828.
	— W. Taylor	Madras	14 July, 1828, two letters.
	— Ditto	—	16 July, 1828.
	— Ditto	—	17 July, 1828.
	— Edmund Crisp	—	15 July, 1828.
	— W. B. Addis	Nagercoil	30 June, 1828.
	— M. T. Adam	Benares	5 June, 1828.
	Messrs. Crisp and Taylor	Madras	3 April, 1828.
	Rev. Micajah Hill	Berhampore	17 April, 1828.
	— A. F. Lacroix	Chinsurah	25 July, 1828.
MEDITERRANEAN	— W. Reeve	Bangalore	14 July, 1828.
	— C. Mead	Travancore	26 July, 1828.
	— James Dawson	Vizagapatam	29 July, 1828.
	— Edmund Crisp	Madras	18 August, 1828.
	— John Hands	Bellary	19 August, 1828.
	— John Smith	Madras	22 August, 1828.
	— S. S. Wilson	Malta	21 September, 1828.
	— I. Lowndes	Corfu	16 September, 1828.
	— Ditto	—	6 October, 1828.
	— S. S. Wilson	Malta	24 October, 1828.
RUSSIA	— Edw. Stallybrass	Selenginsk	2 and 10 March, 1828.
	— Rich. Knill	St. Petersburg	20 July, 1828.
	— Ditto	—	12 and 24 October, 1828.
	— W. Swan	Ona Mission House	16 May, 1828.
	— Edw. Stallybrass	Siberia	3 and 15 October, 1828.
	— W. Swan	Ona	5 November, 1828.
	— E. Stallybrass	Khodon	5 November, 1828.
SOUTH AFRICA	— Rich. Miles	Cape Town	8 August, 1828, three letters.
	— Will. Elliott	—	24 July, 1828.
	— Will. Foster	Bethelsdorp	8 August, 1828.
	— Mr. C. J. T. Vanderkemp	—	27 September, 1828.
	— Rev. R. Miles	Cape Town	3 November, 1828.
AFRICAN ISLANDS	— D. Jones	Tananarivou	12 May, 1828.
	— Mr. E. Baker	Mauritius	2 September, 1828.
	— Rev. J. J. Freeman	Tananarivou	28 August, 1828.
	— Ditto	—	10 May, 1828.
	— J. Le Brun	Mauritius	4 September, 1828.
	— Geo. Bennet, Esq.	Tananarivou	5 August, 1828.
	— Ditto	At Sea from Tamatave	11 September, 1828.
	— Ditto	At Sea from Bourbon	27 September, 1828.
	— Rev. J. Le Brun	Port Louis	25 September, 1828.
	— D. Jones	Tananarivou	13 May, 1828.
	— Mr. J. Canham	Madagascar	9 May, 1828.
	— Rev. D. Griffiths	Tananarivou	27 July, 1828.
WEST INDIES	— J. Wray	Berbice	12 May, 1828.
	— Ditto	—	8 November, 1828.

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

GLOUCESTERSHIRE.

THIS Auxiliary held its last Annual Meeting at Gloucester, September 25th.

1828. Mr. Burnet, of Cork, preached in the morning, at the Countess of Huntingdon's Chapel, prayers being read by Mr. Franklin. The Public Meeting was held early in the evening, at the Independent Meeting-house; the Rev. W. Bishop in the Chair. Captain Campbell, R.N.; Mr.

James, of Woolwich; Mr. Tidman, of London; and several ministers of the county, addressed the Meeting.

OBLIGATIONS TO SUPPORT MISSIONS.

WE insert with pleasure the following paper, drawn up by a respected minister in the country, for the use of the Collectors in the Association connected with his place of worship; we hope it may be useful to other friends of the Society.

Some considerations urged on behalf of the Missionary Cause, and of the London Missionary Society in particular.

I. There exists at the present moment the greatest necessity for the assistance of all who are friendly to the diffusion of religious knowledge.

There are, at least, six hundred millions of human beings destitute of the knowledge of the true God; unacquainted with the way of salvation; and in danger of being destroyed for lack of knowledge. All the past exertions of all the different Protestant Missionary Societies have not yet been able to communicate religious instruction to one million of the Heathen.

II. You possess the remedy which is able to save the Heathen from misery.

That remedy is the *Gospel*—or the good news of pardon and eternal life through faith in Jesus Christ. This has been found successful in millions of instances in healing diseases of the mind. It is indeed, in every case in which it is believed, “the power of God and the wisdom of God,” to the salvation of men.

If a dangerous disorder were prevailing around you, and exposing multitudes to suffering and death; and you had a remedy in your possession, how happy would you be to give this remedy to those who were afflicted! Send Missionaries to preach the Gospel, and to circulate Bibles, and you are giving this remedy to those who are suffering misery, and are exposed to death.

III. The same means must be employed now, which have been found successful in former ages.

The inhabitants of this country were indebted for religious knowledge to Missionaries and to the Bible. The Heathen must be instructed in the same way. It is by the labours of Missionaries and the circulation of the Scriptures, accompanied by the Divine blessing, that we expect success.

IV. Missionaries must be sent from this country *at first*, for they can never rise up among the heathen themselves.

By the blessing of God on the labours of Missionaries in heathen countries, natives of those lands will be converted to Christianity, and by proper instruction become teachers of their countrymen. In this way the know-

ledge of divine truth will spread widely. But we must send them religious teachers *first*. This is done by Missionary Societies.

V. The good which Christianity has done to you and yours, should induce you to subscribe to Christian Missions.

If any one has obtained a *good hope* of future happiness, he is indebted for it to the discoveries of Christianity; and he is bound by every principle of gratitude and love to try to benefit the souls of others.

But even if you are not Christians, your obligations to the Christian religion are many. You are indebted to the influence of Christianity for the security you enjoy, as it respects your property, liberty, and life. It is to the influence of true religion that you are indebted for the preservation of your children, and all domestic enjoyments. If heathen, as you *must* have been without the Bible, you might have offered your children in sacrifice to false gods.

Females especially are under numerous obligations to Christianity. By its influence they have been raised to that station in society which God intended they should occupy—the friends and companions of man. Look at heathen countries, and see how degraded, oppressed, and despised, females are; and thus, not only see your obligations to Christianity, but a reason for doing all you can to diffuse the same knowledge in all lands.

VI. God has given to the inhabitants of this country facilities for carrying on Missionary operations, which no other nation possesses.

These facilities consist in the more general diffusion of religion than exists in any other country in Europe: in the vast extent of our colonial possessions in Africa, Asia, and America; in the number of our ships, and in the activity and extent of our commercial operations; in the outward peace we enjoy, and in the wealth which, as a people we possess; and, lastly, in the influence which we have among the nations of the world still destitute of the knowledge of Christianity.

VII. By assisting the cause of Christian Missions, we can show our real patriotism, or love of our country.

While we are especially to seek the good of those who are in our native land, we should be desirous to extend religious knowledge to other nations. He alone is a patriot who seeks the lasting peace, security, and prosperity of his country. We do this most effectually when we improve the advantages we possess as a people, for the benefit of other lands. In assisting the cause of Missions, we are doing this, and become engaged in God's service. The nation that is so engaged, must be secure against all enemies. The Bible says, “Happy is that

people that is in such a case, yea happy is that people whose God is the Lord." Let us, as a people, *refuse or neglect* to spread the knowledge of true religion throughout the earth, and we may rest assured that foreign and domestic enemies will injure, and eventually destroy us. We have been preserved hitherto, that we *might* do good to others.

VIII. You are able to assist the Missionary Society *without inconvenience*.

If you are so poor that you cannot afford to give a small weekly sum, still your prayers will be heard, if presented from the heart.

But there are few so poor as to find it inconvenient to give a penny a week to a good work. What is most needed is, a deep conviction of the value of the soul, and gratitude to God for the gift of his son Jesus Christ.

IX. You have all the security that can possibly be required—that what you give will be faithfully devoted to the spread of true religion in heathen countries.

Every farthing is accounted for to the public in the Monthly and Annual Reports of the Society. Thousands of enlightened individuals are connected with the Institution—are observing all its proceedings, and attending to its expenditure of the funds committed to its care. For thirty-three years, everything has been conducted in an honourable manner, and whenever this shall cease to be the case, we have a right to withhold our support.

X. No age, or situation in life, can excuse indifference in a work like this.

We are commanded to love our neighbours as ourselves—all men are our neighbours.

Parents should assist and present a good example to their children.

Children should begin early to imitate their parents in a good work.

The *rich* should give largely of their abundance.

The *poor* should endeavour, if they themselves cannot give, to induce others to assist.

The *aged* should be doubly active, as they have but few days to labour.

XI. The encouragements to assist in this cause are numerous—such as

1. The success which has already attended the instructions and other labours of Missionaries. They have translated the Bible into many languages—have established schools in which thousands of children are educated—have built places of worship in Heathen lands—have preached the Gospel with benefit to many of the natives—have formed many Christian Churches, of those who were lately worshippers of false gods; and many thousands of heathen, through the instrumentality of the London Missionary Society, have renounced the worship of idols.

2. God has promised his Divine blessing, and declared, that "the knowledge of the Lord shall cover the earth as the waters cover the sea."

3. Good will result to ourselves individually, if we assist the Missionary cause from right motives.

XIII. We respectfully call upon you to assist the London Missionary Society on account of the liberal principles on which it is founded.

The fundamental principle is as follows:—"As the union of Christians of various denominations, in carrying on this great work, is a most desirable object; so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinions among serious persons), but the glorious Gospel of the blessed God, to the Heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God."

Finally, we affectionately urge upon you to engage by your pecuniary assistance in this good work, as the time of labour to all of us may be brief, and the responsibility of all will be very great.

NOTICE.

A valuable Picture (frame—size 8½ by 6 feet) of "St. John the Baptist preaching in the Wilderness," painted by Colman, and generously presented by the Artist to the Society, to be disposed of as the Directors may think proper, may be seen at the New Picture Gallery, No. 53, Pall Mall, (marked No. 129 in the Catalogue) till March next, when, if not sold, it will be removed to the Mission House.

Also, a few Copies of a Print (2½ by 2 feet) painted by Smirke, and engraved by Bartolozzi, representing the "Cession of the District of Matavai, in the Island of Otaheité, to Captain James Wilson, for the Use of the Missionaries sent thither by the London Missionary Society in the Ship Duff," and of a two-sheet "Mercator's Chart of the Islands within two thousand miles of Otaheité," both printed for the benefit of the Society, are still on hand, and may be had of the Society's Publishers, Messrs. Westley and Davis, Stationers'-court.

MISSIONARY CONTRIBUTIONS.

 The Officers of Auxiliary Societies are earnestly requested to accompany the Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st December, 1828, inclusive.]

IN LONDON AND ITS VICINITY,

David Allan, Esq.	10	10	0
T. Brunton, Esq.	5	0	0
Thank Offering	5	0	0
Clapham Society in aid of Missions—			
per Rev. G. Browne	20	0	0
Kingsland Auxiliary Society—Female Branch—			
per Mrs. Prior, on account	7	11	5
Leather-lane.—Trinity Chapel—Rev. T. Smith.			
Collections after Sermons by Rev. Dr. Philip			
and Rev. R. Hill, (M.A.)	16	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Chester Auxiliary Society—			
per Mr. W. Cross.			
Collections at the Anniversary Meetings:—			
Queen-street Chapel	107	5	7
Octagon Chapel	20	6	6
Welsh Calvinistic Methodists'			
Chapel	11	9	7
Common-hall-street Chapel ...	6	0	1
Missionary Boxes of			
Mrs. Price	1	17	2
Mr. Mason	1	9	1
— E. Garrard	5	2	6
Mrs. Bailey	2	5	0
Mr. Mainwaring	0	17	4
— J. Parry, jun.	1	6	3
— E. Printer	0	7	6
— J. Bellis	0	9	0
— J. Jones	0	17	2
Mrs. E. Evans	0	6	6
Sunday-schools			
Queen-street Chapel	3	0	8
Boughton Chapel	1	11	10
Collected by			
Miss M. Powell	0	13	0
— Dodd's Seminary'	2	0	0
Mrs. Williams' Seminary—			
per Miss Dutton	4	0	0
Octagon Chapel Sunday-school			
Female Teachers—per Mrs.			
Powell	0	9	0
Ladies' Association	36	0	3
	207	14	0
Knutsford Association—per Rev. J. Turner.	5	0	0
Middlewich ditto—per Mr. Hitchin.	10	15	7
Northwich ditto—per Rev. J. Wilson	22	4	8
Sandbach ditto—per Rev. W. Silvester	20	0	0
Minshall—Coll. by Mrs. Jackson ..	2	16	6
Produce of Needle Work—by			
Miss Jacksou	0	7	6
	3	4	0
Northop—Calvinistic Methodists'			
Chapel—Penny-a-Week Assn.	3	0	7
Produce of a Cherry Tree ..	0	14	6
Donation	1	0	0
	4	15	1
Saighton—Missionary Box ..	2	5	6

Tarvin Association.

Collected by			
Miss Martin	1	16	0
Mr. Prescott	1	2	8
Missionary Boxes of			
Tarvin Chapel	0	14	7
Ashton ditto	1	4	10
Delamere ditto	0	6	8
Produce of Flowers at Delamere	0	10	4
Collection at Buckley Chapel ..	4	12	6
	10	7	
Nantwich Association—per Rev. B. Senior ..	26	0	

312 6

Less Expenses .. 23 11

288 14

Stockport.—Tabernacle—Rev. S. Ashton.

Collection	7	3	1
Monthly Prayer Meetings	4	7	1
Collected at Mr. S. Barratt's			
Factory	6	8	6
J. Witcher's Missionary Box ..	2	0	0
W. Wilson's ditto	0	8	0
	20	6	

Cornwall Auxiliary Society—Mr. J. Baynard, Treas.

Falmouth—Rev. E. Muscutt.			
Subscriptions	8	3	6
Collection by Deputation	12	14	6
Sunday-school	1	3	9
Missionary Box	0	13	3
Collected by			
Mrs. Bargas	1	0	0
— Eastcott	3	16	6
— M'Dowall	3	0	0
— Muscutt	6	1	6
— Mitchell	0	14	0
For Female Schools in India			
—by Mrs. Muscutt	7	13	0

45 0 0

Less Expenses .. 0 12 6

41 7

Fowey—Rev. R. Quiller.

Subscriptions	3	5	6
Collection by Rev. J. Edmonds ..	1	15	0
	5	0	

Grampound—Rev. J. Hart.

Subscriptions	3	2	0
Juvenile Society	2	1	6
Collection by Rev. J. Edmonds ..	1	4	0
	6	7	

Launceston—Rev. J. Barfitt.

Subscriptions	10	0	0
Collection by Deputation	14	4	7
	24	4	7
Less Expenses ..	1	4	7
	23	0	

55

Loce—Rev. W. James. Subscriptions..... 2 18 8 Collection by Rev. J. Edmonds 2 11 0 Penryn—Rev. T. Wildbore. Subscriptions..... 23 5 6 Juvenile Association .. 21 10 0 Collection by Deputation .. 7 14 9 For the Native Teacher <i>Henry Martyn</i>, 8th payment .. 10 0 0 Missionary Boxes of Mr. Toms 5 5 0 — T. Trencry 1 6 0 Collected by Miss Harvey 4 11 0 For Female Schools in India— by Miss Wildbore 6 0 0 Mrs. Callan Harvey..... 1 1 0 Less Expenses .. 80 13 3 0 11 3 Penzance—Rev. J. Foxell. Subscriptions..... 20 12 0 Juvenile Society, for the Native Teacher <i>J. Foxell</i> pay... 10 0 0 For Native School in India .. 4 0 0 Miss Eliza Dennis donation .. 10 0 0 Missionary Boxes 8 11 9 Collection by Rev. J. Edmonds 20 5 2 Portscatha—Rev. W. Billing. Subscriptions .. 2 5 10 Collection 0 18 11 Less Expenses .. 3 4 9 0 2 6 St. Columbe—Rev. G. Oke. Subscriptions..... 4 8 0 Collection by Rev. J. Edmonds 1 15 7 Less Expenses .. 6 3 7 0 6 3 Tregony—Rev. J. Hart. Subscriptions..... 4 5 0 Collection by Rev. J. Edmonds 1 0 0 Torpoint—Rev. J. Shepherd. Subscriptions..... 6 7 8 Collection by Rev. J. Edmonds 1 1 0 Less Expenses .. 7 8 8 0 8 8 Truro—Rev. W. Moore. Subscriptions..... 8 8 0 Associations .. 20 4 5 Collection by Deputation .. 12 0 0 Sunday-school, for the support Native Schools..... 4 11 4 Less Expenses .. 45 3 9 1 12 0 Bodmin—Rev. J. W. James. Collection by Rev. J. Edmonds..... 1 13 6 Leskeard—Rev. R. Watts. Collection by the Rev. J. Edmonds 1 18 0 Lostwithel—Rev. J. Skeat. Collection 3 0 7 St. Austel—Rev. J. Taylor. Collection by Rev. J. Edmonds 3 0 0 St. Agnes—Rev. T. Noyes. Collection by Rev. J. Edmonds 4 0 0 St. Ives—Rev. T. Coales. Collection by Rev. J. Edmonds .. 5 0 0 321 4 6 Less Expenses .. 4 14 9 316 9 9	Derbyshire Auxiliary Missionary Society— Mr. A. N. Harrison, Treas. Derby—Rev. Mr. Gawthorne— Collections 51 0 0 Weekly Subscriptions..... 33 11 9 Sunday-school 0 16 6 Missionary Boxes of Miss Macconnell..... 0 10 8 — Brierly 0 8 10 — Storer 1 0 0 Little Eaton 0 19 2 Coxbench..... 0 4 2 88 11 1 Matlock—Rev. J. Wilson. Collection 14 1 4 Weekly Subscriptions 15 16 7 Sunday-school 1 7 3 Subscription 2 0 0 33 5 2 Swanwich—Mrs. B. Haslam's Miss. Box.... 1 4 9 Belper—Rev. Mr. Gawthorne. Collections 26 6 3 Subscriptions and Donations .. 23 11 4 49 17 7 Heage—Rev. Mr. Gawthorne. Collection 9 5 6 Subscriptions..... 20 8 8 29 14 2 Green Bank—Collection 6 0 0 Missionary Boxes of Miss Rodgers 0 17 9 — Greatorex..... 0 7 9 — Wharton 0 15 8 Mrs. Abel..... 0 19 7 — B. 0 4 2 Collected by Mrs. Abel..... 0 18 5 — Bullock 1 7 10 Miss Martin 1 8 0 — Wharton 0 11 2 — Rodgers 1 9 8 15 0 0 Hatfield Gate—Subscription 1 0 0 Melbourne—Rev. Mr. Ellaby. Collection 4 11 2 Collected by Miss Tomlinson .. 2 1 6 6 12 8 Ashbourne—Rev. Mr. Start. Collection 9 2 1 Subscriptions and Donations .. 11 8 10 20 10 11 Wirksworth—Rev. Mr. Hine. Collection 7 5 3 Weekly Subscriptions 20 13 6 Sunday-school 6 8 0 Missionary Boxes 0 12 3 Annual Subscription 1 1 0 36 0 0 Ilkiston—Rev. J. Shaw. Collection 15 2 6 Weekly Subscriptions 12 6 0 Sunday-school 1 5 6 Collected by Mrs. Harrison..... 0 5 9 Miss Harrison..... 1 5 0 Mr. Barker..... 0 10 8 — Whitehead's Miss. Box... 0 14 10 31 10 3 Moor Green—Rev. J. Shaw. Weekly Subscriptions 5 0 0 Marple Bridge—Collection..... 10 15 4 Bolsover—Collection..... 2 11 3 Glossop—Collection..... 14 11 6 Chinley—Collection..... 9 8 0 Barrow—Rev. Mr. Pritchard. Collection and Sunday-school .. 5 19 6 Weekly Subscriptions 2 12 3 8 11 9 Benton—Weekly Subscriptions 3 5
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Chesterfield—Rev. G. D. Mudie.		
Collection	12	18 7
Collected by		
Miss J. Smith	4	1 6
Mr. J. H. Smith	4	0 0
— C. Tucker	0	11 6
Subscriptions and Donations ..	6	12 0
Brampton	0	7 9
	28	10 10
	396	0 10
Less Expenses ..	37	9 5
	358	11 5
Durham.—Chester-le-street—Rev. Mr. Nicol.		
Collection after Public Meeting.	3	0 0
Less Expenses ..	0	3 6
	2	16 6
Hampshire.—Lyndhurst—Proceeds of a Walnut Tree, &c.		
	1	0 0
Herts Auxiliary Society.		
Bishop's Stortford—Rev. W. Chaplin	93	2 0
Buntingford—Rev. Mr. Stow (half-a-year) ..	4	12 10
Harpden—Rev. T. Barker	5	10 5
Hertford—Rev. J. Anthony (half-a-year)	20	16 3
Hitchin—Rev. J. W. Wayne	22	10 0
Sawbridgeworth—Rev. H. Tyler (half-a-year)	25	5 8
Ware—Rev. E. Edwards (half-a-year)	27	15 2
Walkern—Rev. W. Thompson	7	13 1
Wymondley—Rev. T. Morell	22	1 8
	229	7 1
Less Expenses ..	8	18 1
	220	9 0
Huntingdonshire Auxiliary Society—		
W. Foster, Esq., Treas.		
Contributions	34	7 2
For the support of Schools at		
Travancore	2	5 0
Ditto, at Belhelsdorp	1	5 0
	37	17 2
Kent.—Ramsgate Aux. Soc.—Miss Mary Brown		
per Rev. W. Ellis	20	7 5
Lincolnshire.—Barton—Rev. J. Winterbottom.		
Subscriptions ..	6	3 2
Middlesex.—Staines Auxiliary Society—		
Rev. R. Porter.		
Penny-a-Week Subscriptions	8	13 3
Subscriptions	2	2 0
Missionary Boxes, Interest, &c. .	0	15 0
Collections after Sermons by		
Rev. W. Ellis	6	9 0
	17	19 3
Less Expenses ..	0	9 0
	17	10 3
Norfolk Association in aid of Missions—		
T. Brightwell, Esq. Treas.		
Contributions	210	0 0
For the Widows' Fund	10	0 0
For the support of the Native		
Teacher, John Palmer, 8th pay-		
ment	10	0 0
	230	0 0
Northumberland.—Alnwick—per Rev. J. Rate		
	24	0 0
Oxford—J. Smith, Esq., donation....		
	5	0 0
Somersetshire Auxiliary Society—		
J. Spencer, Esq. Treas.		
Taunton—Rev. T. Luke.		
Male Branch—Subscriptions ..	8	14 6
Collected by		
Mr. G. Norman	1	15 0
— Stevens	0	6 6
— R. Whitby	2	8 2
Collection—per Rev. W. Ellis.	9	2 0
	22	6 2

Female Branch.	
Subscriptions, &c.	3 12 4
Collected by	
Miss Bailey	1 10 4
— Boon	1 3 9
— Carpenter	2 5 2
— Currie	1 10 6
— Hendebourck	6 13 9
— H. Horsey	19 11 0
— Jeffries	2 3 7
— Webber	1 4 4
— Wriford	2 12 0
— Wright	0 18 9
Mrs. Webber's Miss. Box	0 7 0
	34 12
	56 18
Less Expenses ..	0 9
	56 9
Bishops Hall.—Rev. J. Winton.	
Collection per Rev. W. Jay ...	4 6 0
Master Greathead—donation ..	5 0 0
Subscriptions	4 4 0
	13 10 0
Less Expenses ..	0 6 0
	13 4
	Total .. 69 13
Bath.—Ladies' Association—Towards the	
support of a Native School at <i>Ambatoumanga</i> , to be called <i>Bath School</i> —	
per Mrs. Jeffreys.	
Collected by Mrs. Jeffreys ...	2 9 5
Missionary Box in Mrs. Jeffreys'	
Seminary	0 15 7
Misses Yarnold and Hartley's	
Seminary ..	1 12 0
Collected by Master Slatterie ..	1 5 3
	6 2
Suffolk.—Bury—John Sabine, Esq.—	
per Rev. J. Yockney	10 0
Surrey.—Berry Hill—Robert Barclay, Esq. ..	
	50 0
Wilts.—Fifield—Collected by Miss Blandford .	
Market Lavington—Dividend of a Legacy by	
the late Mrs. Sarah Green—Rev. T. Cook	
and Mr. T. Doran, Exors.	20 19
Trowbridge—Legacy by the late Mr. James	
Chapman — Messrs. J. Chapman and J.	
Hughes, Exors.	100 0
Westmoreland.—per Rev. D. Jones.	
Kendal	15 3
Kirby Lonsdale	8 14
Milnthorpe	4 4
	28 1
Yorkshire.—Doncaster—Rev. Mr. Shadrach.	
Collection and Subscriptions	27 5
Wales, South—Collections by the Calvinistic	
Methodists—per Rev. D. Charles.	
Carmarthenshire.	
Llandausaint	7 17 3
Meidrim	3 5 0
Cwmbach	1 13 0
Capel Dewi	1 0 6
Llanpumsaint	2 12 6
Llandilo—Collection	12 18 1
Mr. D. Lewis's Miss. Box ..	1 14 4
Court	1 0 0
Pannau	3 8 0
Cilycwm	7 11 9
Llansadwrn	3 19 6
Ceunhyrrach	1 2 0
Llanarthney	1 11 2
Llandiarog	3 10 3
Llandiveiog	1 15 0
Nantgaredig	0 1 6

Llanvynydd	2	1	0
Llangydeirne	3	2	0
Pantgwyn	2	13	2
Talley	2	5	2
Capeleran	0	15	0
Bankyyelin	2	17	6
Wauuifor—Mrs. B.	2	0	0
Llanddowror	0	14	0
Llanstephan	0	13	0
Bwlch	1	16	0
Convil	3	11	0
Newcastle	4	0	0
New Inn	1	0	0
Forge	1	0	0
Rhydygauau	2	2	0
Bout	1	0	6
Cross Inn	1	1	1
College	1	5	7
Llanawel	4	0	0
Rhydcymerau	0	16	6
Caio	2	0	6
Llandoverv	7	0	0
Myddf	1	6	0
Llangadock	2	17	0
Clynmeirch	0	11	0
Bettws	1	7	2
Llanedi	0	12	1
Hendre	2	9	0
Llansaint	0	10	0
Carmarthen—Water-street Cha- pel Collection	17	7	9
Ditto, Sunday-school	15	6	5
Little Water-street ditto	0	9	8
Glangwilly ditto	0	9	9
Pensarn ditto	0	15	8
Cwmffrwd ditto	0	10	8
Commons ditto	1	8	3
Collected by			
Miss Lewellyn	1	4	4
— Charles	1	0	0
Missionary Box, per Messrs.			
Nichol and Mortimer	2	4	6
Subscriptions	5	0	0

167 8 2

Cardiganshire.

Aberystwyth—Male Branch	10	19	7
Female ditto	11	6	10
Missionary Box—J. W.	0	13	2
Abermeirig	1	19	6
Talsarn Sunday-school	0	11	8
Trichrig ditto	0	8	8
Cilerwysg ditto	0	10	2
Aberffrwyd	1	11	6
Aberaeron	3	9	0
Bethania	3	16	6
Bethel	3	5	3
Blaennannarch	7	6	6
Sunday-school	9	0	0
Blaencfen	2	7	6
Blaenpenal	7	12	8
Blaenpiwylf	3	3	2
Blaencarog Sunday-school	1	16	8
Bonterwd	1	15	1
Bontrhydfendigaid	5	5	8
Borth	2	4	8
Brynowen—Mr. T. J.	1	0	0
Cardigan—Collection	5	5	10
Male Branch	3	9	0
Female ditto	6	5	2
*	5	4	1
Cwmystwyth	0	14	0
If sfin	6	0	0
Gosen	1	7	8
Graig	1	17	6
Lampeter	3	10	2
Llanarth	2	7	6
Llanddewiaberarth	4	18	0
Llangwryfion	4	7	3
Pwllciau Sunday-school	0	16	3
Penpontbren ditto	2	3	1
Llangaetho	16	18	3

* Obliterated by the seal,

Llanio Sunday-school	1	8	7
Llanilar	2	3	8
Dyffrynllar Sunday-school	1	1	6
Pant-glas ditto	0	11	0
Llanon	5	5	0
Llechryd	3	0	0
Lledrod	5	8	2
Pantcamddwr Sunday-school	0	15	0
Rhoswlad ditto	0	8	5
Cwmcrognant ditto	0	11	0
Rhostie ditto	1	2	2
Llanafan	2	4	6
R. E. Wenauult	0	10	0
Llanddewibref	2	1	2
Llwynpiod	1	9	7
New Quay	8	10	0
Penllwyn	3	5	2
Penmorfa	11	8	0
Pengarn	2	12	4
Pensarn	3	17	4
Pennant	4	3	6
Rhiwbwys	6	2	4
Salem	3	15	9
Sion	2	0	0
Swyddffynon	3	12	1
Treddol	4	1	10
Tregaron	10	5	6
Twrgwyn	14	2	0
Trinity Chapel	1	16	4
Mrs. L. B.	3	0	0
Trisant	1	4	3
Ditto, for 1827	1	12	3
Yspytty	1	17	7
Carrog—J. M.	1	1	0

261 14 10

Breconshire.

Gorwydd	12	2	4
Pontrhydyvere	8	12	6
Brecon	6	17	8
Llangamarch	6	10	0
Talgarth	6	2	6
Trecastle	5	10	7
Devynock	5	2	4
Builth	5	0	0
Merthyr-Cynog	4	8	2
Crickhowell	3	12	1
Crai	3	0	0
Llanvihangel Nantybrane	2	10	11
Forest	2	8	0
Llangorse	2	5	0
Llandilo	2	0	0
Bwlch	1	6	8
Ystradvelite	1	5	0
Capel-issa	1	0	2
Pencelly	1	0	0
Pontneathvaughan	0	19	0
Llangeni	1	0	9
Cwmiciu	0	17	0
Pelin-newydd	0	12	0
Cerickadan	0	10	0
Llysawen	0	10	0

85 1 11

Monmouthshire.

St. Meilons	2	0	0
Vorteg	0	9	0
Nantyglo	1	16	0
Keudle	1	8	0
Roch	0	10	6
Risca	0	17	0
Castle-town	0	15	0
Croslowerth	0	6	6
Blaenavon	2	11	2
Newport	1	3	2
Tredegar	1	3	8
Llanmartin	3	1	0
Gellygroes	1	12	0

17 13 0

Glamorganshire.

Aberdare	4	0	0
Bryntirion	2	2	0
Crinat	0	5	0
Dinaspowis	2	18	6
Dyffryn	5	9	6

Gyfylchi	1	1	0
Jalestone	0	8	0
Lanvabon	1	1	0
Lantrisant	3	7	6
Landyvodog	1	7	1
Merthyr	6	6	6
Newbridge	9	13	6
Pyle	3	10	0
Pentyrch	0	9	0
Salem	5	9	6
St. Fagans	3	5	0
Trechill	7	11	3
Tonyrevaill	3	16	10
Oldcastle	4	15	0
Cefn	2	10	0
Hirwain	1	0	9
Lansamlet	7	6	0
Morristown	7	0	0
Aberthaw	4	0	0
Cadoxton	0	7	0
Caerphilly	0	5	0
Lantwit-major	1	7	8
Lysworney	0	2	6
Pendawlon	2	0	0
St. Brides-major	1	0	0
Ystrad-mynach	0	14	6
Brythyn	4	0	0
			101 3 7

Pembrokeshire.

Fishguard—Public Collection..	9	0	6
Subscription	1	1	0
Captain T. Griffiths (Victory)	3	0	6
Bontgarreg	2	6	0
Bwlchygroes	4	0	0
Newchapel	4	6	6
Caervarchell	1	13	0
Kilgeran	2	9	6
Wiston	1	9	6
Glanrhyd	2	5	0
Hall Public Collection	1	19	0
Subscription	1	1	0
H. West—Collection	1	14	8
Collected by Mr. Davies	5	5	4
Pembroke—Mrs. L.	2	0	0
Trevine—Public Collection ..	2	9	7
Subscriptions	12	12	0
Newport	0	11	0
St. David's	5	10	6
Solva	0	16	0
Wollaston	0	12	0
Woodstock	6	10	0
Forchill Sunday-school, ...	0	17	6
			73 9 7

Less Expenses .. 2 0 9

706 11 1

704 10 4

Milford Haven—Rev. W. Warlow.

Collection	12	7	10
Subscriptions, &c.	4	3	4
Collected by Mrs. Howells ..	3	7	7
Missionary Boxes of			
Mrs. Band	2	2	4
Miss Evans	0	8	0
Warlow	1	2	6
Roberts	0	10	4
E. Nichols	0	10	8
J. Nichols	0	13	8

25 6 3

Less Expenses .. 1 2 0

24 4

Abergavenny—per J. H. Morgan, Esq.

Llanrhapley—per ditto

10 12

3 0

13 12

Scotland.—Tain.—Northern Missionary Society

—per Rev. Dr. McIntosh

50 0

Dumfries Missionary Society—

per Rev. A. Effe

3 0

Nairnshire Missionary Society—

per Rev. W. Barclay

7 0

Skelmine—Legacy by the late George Rus-

sel, Esq.—per P. Duguid, Esq. (Less Ex-

penses)

70 0

For the Widows' and Orphans' Fund.

Thank Offering

1 0

For the support of a Native School at Kidderpore.

Islington.—Lower-street Meeting—Rev. J.

Yockney—For the Native School called

Lower-street Islington Sunday-school (3d

payment)

10 0

The Thanks of the Directors are presented to the following; viz.—

Mr. Holdgate, for an African basket and a dirk for the Museum.—Mr. Blades, for a small case of toys for Tahiti.—

Mrs. Sabine per Rev. J. Yockney, for Malcolm's "Memoir

of Central India," 2 vols. (for the Mission Library).—Re-

John Burder, for 50 copies of his "Final State of the

Heathen."—Miss Maurice, for 25 Nos. of the "Missionary

Register."—Mr. Allan, for 48 Nos. of the "Christian

Guardian," and 17 Nos. of "Biography of Eminent pious

Christians.—Anonymous, for a case of ink-stands, work-

boxes, &c.—Rev. T. East and friends, Birmingham, for

box and set of tools for Rev. Messrs. Williams and

Pritchard, South Sea Islands.



REV^d JOHN HUNT.

CHELMSFORD

Engraved by E. SCRIVEN, from an original Painting by WILDMAN.

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1829.

Memoir

OF

THE REV. MATTHEW WILKS,

For more than Half a Century one of the Pastors of Tabernacle and Tottenham-court Chapel.

THE removal by death of so many of the founders of those great and benevolent institutions which adorn the age, and bless mankind, cannot but be regarded with melancholy interest. When the London Missionary Society first started into existence, it possessed the singular advantage of being patronized by six or seven influential and highly gifted ministers, all at that time in the prime of life, and all devoted with seraphic zeal to its rising interests. This was a most happy and favourable dispensation of divine Providence, in as far as it gave to the noble cause the benefit of their watchful superintendence, during that period in which it was most liable to fail, and in which the enemies of the undertaking struggled with greatest zeal for its extinction. The very circumstance, however, which tended in the highest degree to establish the society in the affections of the public, was preparing heavy trials for its subsequent friends. Those trials are now most pungently felt. "The Fathers

—where are they?" Eyre is not; Love is not; Stephens is not; Brooksbank is not; Hyatt is not; Bogue is not; Townsend is not; Waugh is not; and now the venerable Wilks is no more! Whether the present race of ministers will be able to enter into the labours of their departed fathers, is a problem yet to be solved. May the Lord God of the prophets pour out his Spirit from on high, and make them equally faithful if not so pre-eminently useful!

The subject of this Memoir was born at Gibraltar, on St. Matthew's day, which gave rise to his name, in the year 1746. His father was an officer in the army, and was quartered with his regiment at Gibraltar, at the period of his son's birth. From that station he was soon after removed to Ireland, where the regiment remained for many years. Subsequently to this he retired from the army on half pay, and settled with his family at Birmingham, where he resided till the period of his death. Only three years ago, the Rev. Mat-

thew Wilks, in company with one of his sons, and two of his grandchildren, went to visit his father's grave; on which occasion tears of filial love were seen streaming down his furrowed cheeks. He greatly revered the memory of his father, and taught his children to pronounce his name with affectionate respect.

Of the early youth of the deceased we have been able to learn but little, of a character strictly authentic. He was always distinguished from his infancy by an acute intellect, and by a certain sprightliness of mind nearly allied to wit, and certainly identified with genius. When but a lad, he was apprenticed by his father, in the town of Birmingham, to a respectable trade, which he speedily acquired, and in the exercise of which he manifested becoming diligence and integrity. It does not appear, however, that the morning of his days was hallowed by the influence of divine grace. Like others around him, he lived according to the course of this present evil world, and proved that childhood and youth are vanity.

In the year 1771, a new and happy era commenced in his existence. His steps were providentially conducted to the town of West Bromwich, where the Rev. W. Percy (afterwards minister of Queen's-square Chapel, Westminster, and subsequently one of the pastors of the Episcopal Church of the United States of America) was curate of the parish—a decidedly evangelical and faithful preacher of the word. This clergyman was one day, according to custom, preaching in a private room in the neighbourhood of the town, and the subject of this Memoir, hearing the sound of his voice, stationed himself, out of mere curiosity, under the window. The word fell with almighty and resistless power upon his spirit; he was pricked to the heart, and began to cry earnestly—"what must I do to be saved?" The change of character immediately produced, showed that the work was of God;

"Old things passed away, behold, all things became new."

It may here be stated, as a somewhat remarkable circumstance, that the ministry of the Rev. W. Percy was also blessed to the conversion of Miss Shenstone (who afterwards became the wife of the deceased), and of his brother, Mark Wilks, for many years a respectable Baptist minister at Norwich.

The intelligent mind of Mr. Percy soon discovered a standard of intellect in his young convert, which promised, under favourable auspices, extraordinary usefulness to the church. He, therefore, embraced an early opportunity of intimating his desire that Mr. W. would devote himself to the duties of the sacred office. At first the proposal was received with hesitation by his young friend; but after mature deliberation, and repeated entreaties on the part of his beloved minister, he was induced to enter the College belonging to the Countess of Huntingdon, at Travecca, in Wales.

While a student in that seminary, he made great progress in the study of theology, and acquired habits of preaching, very far above mediocrity. During the latter period of his college life, a sermon, delivered by him, was heard by Robert Keen, Esq., one of the Executors of Mr. Whitfield, and a manager of the Tabernacle and of Tottenham-court Chapel. As the result of this casual hearing, he was invited to preach in London; and in the autumn of 1775 was appointed minister of the Tabernacle connexion. His opening ministry in the metropolis was attended by all the best symptoms of a desirable popularity. The truth preached by him to crowded assemblies, was blessed to the conversion of many, "and the Lord added to the church daily such as were saved."

His respectability and usefulness experienced a considerable accession, at this time, from his union, by mar-

riage, to Miss Shenstone, of Halesowen, in Staffordshire, who was cousin to the poet, William Shenstone, of the Leasowes, and of a very distinguished family. To this lady, whose praise, for Christian meekness, good understanding, and humble piety, is in all the churches, he was most tenderly and devotedly attached. She died more than twenty-one years before himself; and though he felt his loss most keenly, for it was sudden, yet he displayed a fortitude which only a strong mind and great principles could have produced. To the Rev. T. Jackson, of Stockwell, who asked him on that occasion how he was able so well to support himself? he replied, in his own characteristic way—"Do you wish to know? Then hear! My little troubles I think I can bear myself, and often find my strength is weakness; my great troubles I take to God, and he sustains me. Through life take little and great to him."

Few men, perhaps, have been so useful, in such a variety of ways, as Mr. Wilks. He entered, indeed, on his public labours in a connexion and at a time pre-eminently favourable to success; but the result more than equalled the expectations which could reasonably have been formed.

Great as have been the changes, of late years, in the entire complexion of the religious world among Dissenters, the congregations at Tottenham-court and Tabernacle have prospered most abundantly. In the latter place of worship, there are, at the present time, more than eight hundred communicants, and their contributions to the Missionary Society, and other institutions that might be mentioned, have exceeded those of any other congregation. "Among these kind and affectionate congregations," as Mr. W. was accustomed to designate them, he continued to reside, and to labour with uncommon assiduity and zeal for more than *fifty-three* years; during which period no serious misunderstanding ever took place, nor

was any diminution of mutual esteem ever permitted to arise.

The early years of his ministry were distinguished by almost unprecedented labours in the cause of God. Field preaching was then much practised in the connexion to which he belonged; and, being popular, he engaged repeatedly, both in the metropolis and its vicinity, in that most useful exercise. Nor did he become less an object of interest to his people when the glow and energy of youth had passed away. The solidity, practical tendency, and original complexion of his discourses, added to his well-known integrity and benevolence of character, rendered him, to the very close of a long life, more than ordinarily acceptable as a minister of the word. His general success as a Christian pastor, may be judged of by the circumstance that so many useful ministers were called to the knowledge of the truth under his preaching. At *one* period of his life there were *ten* pastors of churches, all of whom attributed their conversion to him as an instrument, and all of whom had been introduced to their spheres of labours by his kind and effective patronage.

His labours in the pulpit and out of it were so incessant, that nothing but a vigorous constitution could have borne up under the pressure. In preparing for the pulpit, in preaching at home and abroad to crowded auditories, in pastoral calls, in visits to the sick, in attending the Committees of Christian and charitable institutions, he showed himself "willing to spend and be spent." In order effectively to meet such repeated and overwhelming claims, he was, by principle and habit, an early riser; thus redeeming time for private study and devotion. For the same reason, also, he practised a most commendable abstinence from all luxuries of the table, and partook even of plain fare with a rigid observance of order and rule; maintaining, at the same time, a pru-

dent and taciturn habit, which prevented the unnecessary waste of his animal strength, and never suffered him to degrade himself by becoming the ministerial buffoon of the company. If he ever appeared silent and gloomy, it was only to those who were strangers to his general rules and habits.

His regard to the people of his charge, was only equalled by that generous glow of redeemed hearts, which he received in return. The anxieties of the faithful pastor were reciprocated by the kind attentions, prayers, and sympathies, of a devoted people. In his family devotions he was accustomed to pour forth his heart in agony for the welfare of his charge; especially when any of them seemed to be lukewarm and inconsistent in their Christian walk. To the members of his congregation, poor and rich, he was strongly and impartially attached. "Did you ever," said he to Mr. Wilkinson, who had been clerk at Tabernacle for thirty-four years, and who apologized for asking him to bury some very poor person in a cold winter's day,— "did you ever know me ask whether a person was rich or poor, when my duty was to be performed, or good was to be done?"

Long, indeed, will the poor members of Tabernacle have reason to regret the death of their sincere friend and benefactor. To them he was pre-eminently kind, both by his personal charities, and the influence he exerted with others on their behalf. To him mainly they were indebted for the erection of twelve alms-houses, for the reception of poor and deserving widows; and also for the establishment of a charity school, for clothing and educating one hundred poor children; besides two or three Sunday and catechetical schools, for the religious instruction of the rising generation.

But though his labours in his congregation were so abundant, his mi-

nistry was conducted upon principles unrivalled for their disinterestedness. For many years, when he had seven children, his income, as minister of the Tabernacle, did not exceed £100. per annum; and though it might have been considerably augmented, had he been disposed to encourage the measure, it never amounted to more than £200—one half of which sum was regularly expended in Christian charities, or on the poor. But though he was thus careless as it respected his own income, he stipulated for a more liberal provision for his colleagues, and obtained on their behalf an increase of salary, and a decent competence for their families after their decease.

His last colleague was the Rev. John Hyatt, whom he regarded with a love such as Paul cherished to his son Timothy. For the comfort and honour of that distinguished minister of Christ he was ardently solicitous, and never ceased to lament his removal till the hour of his death. Of his happy fellowship with Mr. H. he has written in the following terms: "To me he was, indeed, a brother beloved, and I can add, that during a period of more than twenty years, in which he was my coadjutor, an angry word or look was never exchanged." *

From the period of Mr. Hyatt's death, three years ago, the entire pastoral duty connected with the two places of worship, devolved upon him; and though his age was such as to preclude the possibility of the exertions of past years, yet he was enabled to act so as to preserve unbroken harmony, and to acquire a firmer hold than ever of the affections of the people.

During the whole of his ministry, his attention was pre-eminently directed to the welfare of the rising generation, especially the young members

* See Mr. Morison's Memoir, prefixed to Mr. Hyatt's last volume of sermons.

of the church. To their intellectual, as well as spiritual improvement, he devoted a large portion of his valuable time; and, in not a few instances, did he take upon himself the task of imparting the elements of useful knowledge to individuals, who are now most usefully employed in the work of the Christian ministry.

Nor were his labours for God confined within the limits of his own immediate connexion. He did the work of an evangelist, both in town and country; so that his name became intimately associated with almost every labour of love, undertaken in the age in which he lived. To the work of itinerating he devoted much time in his early ministry, and retained a strong attachment to such services to the very last, often encouraging individuals to devote themselves to that work, whose pretensions to the stated ministry of the word might be too slender to justify their introduction to any of the existing academies.

Among the distinguished objects which benefited by his effective aid and patronage, the following may be briefly enumerated.

The Book Society, which has lately excited so much notice, and which has been the instrument of diffusing so much religious knowledge and vital godliness among the poor, received from Mr. W. an early and energetic support. He was one of its first friends, and did much to establish it in the public confidence.

To him too, *the College at Highbury*, in the first stage of its existence, was greatly indebted. Before its removal to Hoxton, and while under the care of Dr. Addington, it received from Mr. W. many substantial marks of genuine regard; and though in after years he was identified with another similar institution, yet he looked on its students and tutors, to the last, with affectionate concern, wishing them all success in the work of the Lord.

With the deceased the *Evangelical Magazine*, which has distributed so much intelligence, and gladdened so many widowed hearts, originated, in the following manner. The Rev. John Eyre, who greatly loved and respected Mr. W., called and said he had been applied to by the Rev. T. Priestly and a printer, to unite in a religious magazine, of which the profits were to be equally divided. Mr. W. endeavoured to convince him of the pecuniary hazard he was likely thereby to incur; more especially as he had property, and would necessarily become chargeable for all deficiencies. Mr. E. was thence induced to decline the undertaking; upon which Mr. W. proposed the catholic principle of the *Evangelical Magazine*, which instantly met the generous views of Mr. E., and which, after some preparatory meetings with other efficient brethren, was carried into effect in the year 1793, since which period it has continued to be conducted on the plan suggested by its venerable founder. For some time Mr. W. engaged to supply the biographical articles of the work, and wrote, with his own hand, the lives of Berridge, Newman, Trotman, and others, in the early volumes of the *Magazine*.

He was also one of the *founders* of the *London Missionary Society*. The very first meeting, which was attended by Messrs. Bogue, Stevens, Love, Reynolds, Brooksbank, and Townsend, was convened in the joint names of Mr. Eyre and himself.

To the *Village Itinerancy*, which originated in the benevolent heart of Mr. Eyre, he acted as gratuitous secretary for twenty-five years, during which period he procured for it large supplies of money, and augmented to a happy degree, the sphere of its influence, rendering it an object of respect and attachment throughout the country.

His was the honour, too, to attend the very first meeting convened for

the purpose of establishing the British and Foreign Bible Society. On that occasion he contributed his assistance, as also at the two or three subsequent meetings; but when he saw that Mr. Owen and the evangelical clergy came forward, he said to his friends, Mr. Platt, Mr. Sloper, and some others present, "Thank God! the ship is launched. Now let us retire; let *them* take the helm; and let us content ourselves with filling the sails."

He assisted also, most efficiently in the formation of the *Irish Evangelical Society*,—an institution which shared in his most ardent attachment, for which he raised very considerable funds, and in the furtherance of whose objects he actually officiated, for several months, as secretary, in the eighty-first year of his age, when it pleased God to remove, by death, its late valued advocate, the Rev. Mr. Gilbert.

Among the first band of holy men who met to concert measures for the formation of the *Religious Tract Society*, the name of Mr. W. will be found to occupy a distinguished place. From such a cause he could not, and did not, stand aloof. It had his early, warm, and generous support. In its original constitution, as a voluntary society, composed of Christians of various denominations, for distributing small and useful tracts among all classes of human beings, he cordially sympathized and greatly rejoiced.

The *Female Penitentiary* might be

said to originate with him; for it literally grew out of some papers sent at his request to the *Evangelical Magazine*, by his son, the Rev. Mark Wilks. He attended its first meeting, and took £50 in his pocket, to contribute to the rising cause; but finding the Chairman and several opulent friends, contributing only *ten guineas*, he presented the same sum, telling them publicly that he had brought fifty pounds, and only subscribed so moderately, lest he should be thought ostentatious and profuse.

Constitutionally, and on principle, devoted to the interests of religious freedom, as a great instrument of promoting vital godliness among a people, he was one of the principal excitors of opposition, in the metropolis, to the far-famed and justly odious Bill of Lord Sidmouth. In its utter overthrow he greatly triumphed; and gave his full influence to the establishment of "the Protestant Society for the Protection of Religious Liberty," which has done so much to prevent and punish intolerance throughout the land.

With this brief outline we must close our remarks for the present month; reserving for April many interesting details of private history, several striking anecdotes, an account of Mr. W.'s last illness and death, and an outline of character, supplied by one who well knew and greatly loved the deceased.

(To be concluded in our next.)

N. B. See the Obituary.

A TRANSATLANTIC MINISTER'S OWN ACCOUNT OF THE CAUSES OF AMERICAN REVIVALS.

To the Editor.

MY DEAR SIR;

THE following letter I have had the pleasure of receiving from my valued friend, the Rev. W. B. Sprague, to whom it was addressed by the able and judi-

cious writer; and who will, I am persuaded, share with me the responsibility of giving it to the public. It is a spirit-stirring effusion of no ordinary mind, and it is adapted, I conceive, to

produce very beneficial impressions. Without feeling myself pledged to the adoption of *every* sentiment it expresses (although there is but very little which I regard as questionable), I think I shall render no mean service to your Magazine by sending it for insertion. With earnest desires and prayers for the more abundant effusion of the Holy Spirit on our churches, and on our nation,

I am, my dear Sir,
Faithfully yours,
H. F. BURDER.

Williams College, Nov. 14, 1828.

REV. AND DEAR SIR;

Your favour of August 16th would not have lain so long unanswered, but for a series of most pressing calls. Your friends inquire whether the differences between England and America, in regard to the mode of the Spirit's operations, can be referred to a difference of national character, or can in any way be accounted for. If, by national character, is meant every thing by which one nation differs from others in their views, feelings, and manners, the fact must be ascribed to national character, except so far as it is to be referred to inscrutable Sovereignty. Doubtless, the spirit acts so much in a line with nature, that national character has vast influence; and to show all the reasons of the difference, would be to show all the circumstances which can contribute to render one nation unlike another. But this would be as impossible as to explain all the causes of the winds blowing in such a direction, and shifting about continually. In both cases, some general reasons can be assigned, but innumerable details escape our research. We must, doubtless, ascribe the difference in part to sovereignty more or less inscrutable; partly, perhaps, to the method of God's covenanted mercy; and, so far as means are concerned, to the manner in which they are shaped by the circumstances which influence or constitute national character. Without pretending to exhaust the subject, I will offer the following reasons for the blessings which have visited our country; leaving it to our brethren on the other side of the water to determine how far they are distinctive.

1. *The sovereignty of God.* This land, which was discovered by the light

of the Reformation (in other words, by that agency of the public mind, which, a few years after, produced the Reformation), seems to have been reserved for the asylum of the oppressed, during the troublous times before the millennium, and as a place where the church might take her more glorious form, and grow up into millennial beauty and splendour.

2. *Some things have occurred in the history of this country, which favour such a destiny.* The United States were not doomed to grow up from barbarism, bringing up with them the marks and clogs of a more barbarous state. They began in an enlightened age, and in possession of all the knowledge and institutions of the most enlightened nation on earth. The circumstances of their settlement, and still more of the revolution, swept away a thousand authorities and prejudices connected with long-established forms, and left them to take that shape which the unfettered reason of an enlightened age approved. This advantage soon discovered itself in their civil institutions, in their systems of education, and in no way more than in their religion.

3. *No country was ever settled by such a colony as peopled New England.* They were among the best people of the best nation on the face of the globe, and in its best age. They broke away from everything dear on earth, for the sake of their religion: they came with unconquerable attachments to civil and religious liberty, and brought a mass of science, competent to found those literary institutions, which have covered New England with light, which have excluded ignorance, and left scarcely a man unable to read his Bible. Their churches, their Sabbaths, their laws, their rulers, their colleges, their schools, —all were subservient to religion; and they entailed a blessing on their posterity, which proved that they transacted with a covenant God. Their descendants have been distinguished from all the other inhabitants of the United States. A part of New Jersey was settled by the descendants of the pilgrims, where they have remained, in a great manner, unmixed. And I have seen indications of the Spirit of God having repeatedly passed through their towns, and stopped near the boundary which divided them from another race. There are families in New England, in

which an unbroken succession of pious generations can be traced from the first settlement of the country to the present time.

4. *There are evidences in our history which have given a general bias in favour of revivals.* In addition to the fact, that New England was born in a revival (for it was a revival of religion which separated the pilgrims from their country, and brought them hither), a strong impression was made in favour of revivals by the embalmed name of Whitfield, and the great work of grace through the land in his day. The influence of President Edwards and Doctor Bellamy, in New England, of Presidents Davies and Finlay, and the Tennents, of the Presbyterian church, and the converts of that day (some of whom lived to a good old age, and had great weight of character, as the Rev. Dr. John Rogers, of New York),—the influence of these men, with their writings, and the writings of their disciples (as Hopkins, and West, and Dwight, in New England; and Dr. Green and others, of the Presbyterian church), have brought almost the whole country to look on the revivals of that day as the work of God; and on revivals in general with veneration and desire. This opinion once settled, it is natural for Christians to hope, and pray, and strive, for those special movements which are called by this name; and such is the coincidence between natural and supernatural communications, that those efforts are likely to succeed.

5. *The boldness and energy of New England,* formed in a life of exercise, amidst the roughness of our forests, and under the impulses of unbounded liberty; the plainness of our republican manners, and the *matter of fact* character of our mental operations and of our style; the unparalleled diffusion of knowledge, under which the young grow up with strong common sense, and demand to be fed with *truth* instead of *sound*;—all these causes operate to produce great plainness and directness in the public preaching, and to confine it to a naked, pointed, condensed exhibition of the truth, of the *whole* truth, without abatement or disguise even of those parts which, in some places, would be considered strong meat. Thus, the “sword of the Spirit,” sharp and glittering, is

brandished before all, and it is not likely to be brandished in vain.

6. But the most powerful means is yet to be mentioned. It is found in the distinct apprehensions which prevail in New England *on the subject of regeneration*; the sinfulness of every moral exercise up to the moment of that great change, and the duty of immediate submission. Such a view of things leads the preacher to divide his audience into two classes, and to run a strong and affecting line of demarcation between them. When one feels that the moral, sober, yet unregenerate part of his audience are doing pretty well, and can afford to wait a little longer before they submit, he will not be so pressing, nor fall with such a tremendous weight upon their conscience; when he feels that they cannot do much more than they do, but must wait God’s time, he will not annoy and weary them, and make them sick of waiting, and compel them to come in. But when one enters the pulpit under a solemn sense, that every unregenerate man before him, however awakened, is an enemy of God, is resisting with all his heart, and will continue to resist until he submits; that he must be born again before he is any better than an enemy, or has made any approaches towards holiness;—when one looks around upon the unregenerate part of his audience, and sees that they are under indispensable obligations to yield at once; that they have no manner of excuse for delaying; that they deserve eternal reprobation for postponing an hour;—when one feels, from the bottom of his heart, that there is nothing short of regeneration, that can answer any purpose, and that he cannot leave his dear charge to be turned from enemies to God to friends, ten years hence—delivered from condemnation ten years hence—but must see it *now*:—O, how he will pray and preach: he will give *God* no rest, and he will give sinners no rest, and he will bring down their immediate pressing obligations upon them with the weight of a world! Under such preaching, sinners must either turn to God, or be miserable. There is no chance for them to remain at ease on this side of infidelity itself. But the doctrine of progressive regeneration must be attended with more silent and gradual effects.

Some of these reasons apply with

peculiar emphasis to New England; but the sentiments of New England are scattered far and wide through the country, and her influence, in every thing relating to religion and science, is felt to the land's end.

I rejoice to hear that some of the best and most enlightened men in England, are solemnly inquiring into the cause why the land of our fathers' sepulchres—that *glory of the Eastern World*—is not visited with stronger

manifestations of divine power. It is a token for good; and I hope and pray that the time may not be far distant, when that beloved country shall be drenched in the heavenly flood, and become the point of strong irradiations to enlighten and regenerate three quarters of the globe!

I am, my dear Sir, with most perfect confidence and esteem,

Affectionately yours,

E. D. GRIFFIN.

CRITICAL REMARKS

ON ZECH. viii. 7.

THE words יְהוָה אֱלֹהֵינוּ יֵשֵׁב עִמָּנוּ are rendered by the LXX. ῥομφαία ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου, καὶ ἐπὶ ἄνδρα πολίτην μου λέγει κύριος παντοκράτωρ; "Sword! awake against my shepherds, and against my fellow-citizen," saith the Lord Omnipotent." The same translation is found in the Arabic, Armenian, Slavonic, and several other versions, and some commentators have attempted to justify it; but its absurdity must be apparent, when we consider that, though עִמָּנוּ signifies a *fellow-citizen*, when it occurs in relation to another who fills the same capacity, it is totally inapplicable to any mere creature, in reference to the Deity. If, indeed, πολίτης were to be taken in the simple sense of "citizen," and the person spoken of regarded merely as a subject of the theocracy, the passage would then express what is declared in those portions of Scripture, in which men are said to be "sojourners" with God; but here it is evidently equivalent to συμπολίτης, and, therefore, improper.

The primary signification of עִמָּנוּ is *fellowship, common possession, the participation of something in common*; from the obsolete verb עָמַם, *communis fuit res*, which is still preserved in Arabic; and, as the citizens who compose a body politic, share in common its different privileges and advantages, according to their different relations, the word came to denote a neighbour, or fellow—one who partakes of the same nature and external privileges with another. In this sense it is used in the Mosaic code. But where is the merely human person, of whom it can be said, that he is the fellow, or equal,

of Jehovah? "To whom will ye liken me, or *shall I be equal?*" saith the Holy One." (Isaiah xl. 25.) It can only be affirmed of Him, who, "being in the form of God, thought it not robbery to be *ΙΣΑ ΘΕΩ, equal with God.*"—(Phil. ii. 6.) Besides the passage under consideration, עִמָּנוּ occurs eleven times in the Hebrew Scriptures, and uniformly in the sense of fellow, equal, or neighbour; and the same idea of correspondence, proximity, equality, and community, attaches to עִמָּנוּ, a substantive of frequent occurrence: so that the proper meaning is that expressed by the authors of our common English version, Michaelis, De Wette, and other eminent critics. The following note of Michaelis on the passage will not be unacceptable to the reader:—

"It is something very great and unexpected, for God to speak in this manner of a neighbour, or one who was his equal; but in the prophet Zechariah, we have been accustomed to hear of an angel of God—one sent by God, and (chap. xi. 4) appointed to be the Shepherd of the Flock, to whom the name of JEHOVAH is given. It must be the same person who is here spoken of; and, though it might be obscure in the days of the prophet, and difficult for any one to conceive how the sword could attack One, who, in this sublime sense, is the equal of God, yet to us it is rendered perfectly clear by the New Testament; and Christ, who is God-man, has explained the passage of himself—Matt. xxvi. 31. Except it were for this interpretation and accomplishment of the words, I should not really know what idea to form of them; but, thus applied, the

verse has the following meaning:—“Christ the great Shepherd, given to the people of Israel, shall die a violent death. His flock shall then be scattered; but God will collect them again; he will take care of the despised flock of the followers of Christ.”

The rendering of De Wette—*den Mann meines Gleichen*, “the Man, my Equal,” is the more important, as com-

ing from the pen of one, who, at the time he made the translation, was the Coruphæus of the German Socinians; is generally allowed to be one of the first critics of the age; and who, there is reason to believe, is retracing his steps towards the full adoption of those sound views of Divine truth, from which he had so awfully departed.

Jan. 24, 1829.

H.

DR. BARROW,

ON

THE KINGDOM OF CHRIST.

To the Editor of the Evangelical Magazine.

DEAR SIR;

ON perusing, this morning, a sermon of Dr. Barrow, on the sufferings of Christ, I was greatly struck with the scriptural nature of his views respecting the kingdom of Christ, as purely spiritual, celestial, and eternal. As it may gratify many of your readers, who have no access to the volume of the Doctor's works in which it is inserted, to see what has been said on this subject by a clergyman of the Church of England, who resigned the Mathematical Chair at Cambridge to Sir Isaac Newton, and was called “the unfair preacher,” because he so completely exhausted every subject, as to leave no room for others to come after him, I herewith forward an extract, and remain,

Dear Sir, yours truly,

Jan. 24, 1829.

H.

“Another advantage of this kind of suffering was, that by it the nature of the kingdom which he did intend to erect was evidently signified: that it was not such as the carnal people did expect,—an external, earthly, temporal kingdom, consisting in dominion over the bodies and estates of men, digni-

fied by outward wealth and splendour, managed by worldly power and policy, promoted by forcible compulsion and terror of arms, affording the advantages of safety, quiet, and prosperity here: but a kingdom purely spiritual, celestial, eternal; consisting in the governance of men's hearts and minds; adorned with endowments of wisdom and virtue; administered by the conduct and grace of God's holy spirit; upheld and propagated by meek instruction, by virtuous example, by hearty devotion, and humble patience; rewarding its loyal subjects with spiritual joys and consolations now—with heavenly rest and bliss hereafter. No other kingdom could he presume to design, who submitted to this dolorous and disgraceful way of suffering: no other exploits could he pretend to achieve, by expiring on the cross: no other way could he rule, who gave himself to be managed by the will of his adversaries: no other benefits would this forlorn case allow him to dispense. So that well might he then assert, *My kingdom is not of this world*, when he was going in this signal way to demonstrate that important truth.”

SUTTEES.

To the Editor.

MY DEAR SIR;

IT cannot but prove a source of considerable pleasure, to all who feel desirous for the extension of Messiah's kingdom, to witness the liberality evinced by the followers of Christ in

every denomination, year after year, in furnishing pecuniary means for sending to the heathen world, that word of eternal life which is able to make them wise unto salvation.

I should rejoice to see the day, when

our exertions in this glorious and best of all causes should increase ten—yes, a hundred fold. But, it occurred to my mind with considerable force, when looking at the Quarterly Sketch for the use of the subscribers to the London Missionary Society—and more particularly the plate which represents a SUTTEE,—that the friends of *humanity*, and more ESPECIALLY THE PRO-FESSED FOLLOWERS OF CHRIST, have not exerted themselves as they *ought or might*, to suppress those scenes of HORRID CRUELTY; and to prevent the recurrence of that species of murder (*for such it really is*) which still stains the page of history, and calls upon the Majesty of Heaven to scourge *British Christians*, and every friend of humanity, for not endeavouring by any possible means to prevent it.

Those means are now presented to us. The British Senate is now assem-

bled, and it is a well known fact, that those who preside at the helm of Government have the disposition to put a stop to those scenes of bloodshed. Under these most favourable circumstances, let us make a most *formidable, united, and firm* appeal to both Houses of Parliament, and let every congregation, both in and out of the establishment, never cease annually to present their petitions, until the funeral pile shall be unknown, and the cry of its expiring victim heard no more.

Should you consider the above few plain hints worthy of a place in your valuable and widely circulated Miscellany, your insertion of them will oblige,

Dear Sir,
Yours sincerely,
A FRIEND TO HUMANITY.

Chester, Feb. 6, 1829,

LETTER OF THE LATE DR. RYLAND.

THE following letter, from the pen of the late excellent Dr. Ryland, derives its chief interest from the circumstance, that it is in all probability the last he ever wrote. The sentiments it contains, and the piety it breathes, will render it peculiarly acceptable to most of our readers.

MY DEAR SIR;

Your very kind letter deserved an earlier reply; but I am so feeble that I knew not how to write last week: yesterday was the tenth Lord's-day whereon I was laid aside from public worship,—not only unable to preach, but prohibited by my physician from going to hear my excellent colleague.

For seventy-two years I never was prevented from attending public worship, since I was old enough to be taken to it, for two Lord's-days together, that I know of: I am persuaded I never was for three. And for fifty-four years have never been hindered from preaching by illness, unless two or three times, at distant periods, for a single Sabbath.

I hope it will be found, that I had a single eye to the divine glory, and a sincere love to the souls of men; but, oh! how far from that intensity of regard which those objects demand! "Be merciful to me, O God! according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions." I sometimes give vent to my musings in plain rhyme. Last month I thought of an expression in 2 Tim. i. 18, and expressed my feelings thus:—

1.

In that day,
Oh! grant I may
Find mercy, Lord, with Thee,
Through Him who kept thy holy law
Without a blemish or a flaw,
Then died upon the tree.

2.

Full of sin
And guilt within,
No worthiness I plead;
If thou iniquity shouldst mark,
Dismal my prospects were, and dark,—
Hopeless my case indeed!

3.

Merit none
Call I mine own,
But my demerits vast;
Think of the merits of thy Son,
What he has suffered!—he has done,
And I am safe at last.

4.

Vile I am,
But this blest Lamb
His precious blood has spilt;
That blood, thou hast been pleased to say,
Can wash the foulest stains away,
And cancel all my guilt.

5.

On Him I
Humbly rely,
All other trust abjure:
Jesus, to Thee alone I flee;
This hope shall like an anchor be
For ever firm and sure.

Oh! what a passage is that towards the close of Micah, "Who is a God like unto Thee?" &c.; and that expression, "Thou wilt cast all their sins into the depths of the sea!" Could the Alps be cast into the depths of the sea, they would be hid as completely as a little pebble.

May the Lord increase our faith (a faith like my very dear friend Scott's, attended with proportionate repentance and self-

abasement), and help us to live and die, "looking for the mercy of our Lord Jesus Christ unto eternal life!"

I pray God to establish your health, and that of your family, and to grant you much of his presence and the joys of his salvation.

Pray for your cordial brother,
Stokes Croft, JOHN RYLAND.
April 11th, 1825.

POETRY.

THE MERCY OF GOD.

"Thy tender mercies are over all thy works."

FATHER of all this mighty frame,
Of worlds and systems without end,
Countless praise-offerings to thy name
Thou parent of the whole, ascend!

This wide spread earth is but a star
Among the thickest hosts of light;
And yon bright speck which glitters far,
A world—though but a point to sight!

From each, thy creatures look to thee,
And thou dost hear them when they call;
Or far, or near, where'er they be,
Thy bounteous hand supplies them all.

ETERNAL FATHER!—When we trace
Such love, such vastness in thy ways,
Abashed, we fall before thy face,
Rapt all in wonder and in praise!

Homerton.

JAMES EDMESTON.

THE WINTER EVENING.

THE earth is drest in her white shroud,
And hushed is every songster gay,
And red upon a snowy cloud,
The sun hath cast his parting ray;

All leafless are the trees around,
And thick and cold the evening air,
And there is not a cheerful sound
But fluttering birds that twitter there,

They perch upon the unclothed trees,
And fly around the chilling snow;
No more they feel the summer breeze,
And crystal streams have ceased to flow.

Why do I love this cheerless scene,
These heavy clouds so pale and cold,
Nor wish for summer's robe of green,
And skies of azure tinged with gold?

It is that sorrow's blast hath blown
In wintry coldness on my heart,
And joy like withered leaves hath strown,
And bid the forms of spring depart.

For nature seems to mourn like me,
O'er faded things that once were bright,
And dear is nature's sympathy,
Though desolation meet my sight.

And sometimes ever green I view
Those plants that drop not to the tomb;
Lowly they are, and dark their hue,
Yet sweetly 'mid the waste they bloom.

They tell me, that in kindness, Heaven
Hath left some flowers around my way,
And in most tender mercy given,
To light my path, a cheering ray.

And then the thought that beauteous spring
Will come again upon the hill,
And brighten every faded thing,
And every grove with warblers fill,

Reminds me of that fairer land,
Where sorrow's tear is seen no more,
The music of an angel band,
The summer of an heavenly shore.

Morpeth.

SARAH ELIZABETH.]

REVIEW OF RELIGIOUS PUBLICATIONS.

SERMONS BY TIMOTHY DWIGHT, D.D.
LL.D., late President of Yale College.
In two volumes. 21s.

Waugb and Innes, Edinburgh.

WE are happy to see two additional volumes of Sermons from the eloquent pen of Dr. Dwight; and we are convinced that those who have admired his *System of Theology* (a work that has been so popular, and we think deservedly so, in this country) will not be disappointed in perusing the volumes before us. These Sermons, we learn, were printed from manuscripts sent over by the Editor, the Rev. Edward S. Dwight, of New Haven, son of the author, to this country. In the short and modest preface by which they are introduced to the British public, we have the following account of them.

"The great body of the Discourses in the two volumes now offered to the public, were originally preached at Greenfield, and were ultimately written out at New Haven. The author, from long and habitual attention to exactness of thought, of arrangement, and of language, was accustomed, in conversation, in the desk, and while dictating to an amanuensis, to present the conceptions of his mind, in a form and manner so finished, as to need usually few or no corrections to prepare them for the press. This was the case with the following Discourses—they are published as written down, with scarce an alteration either from the author or the editor.

"The last twelve Discourses of the first volume are valedictory sermons, delivered in successive years, to the members of the sermon class, on the last Sabbath of their collegiate life—the Sabbath preceding the public commencement, just before they were admitted to the degree of Bachelor of Arts. Two of these, on the Nature and Danger of Infidel Philosophy, have heretofore been published, both in this country and in England. A third, that on Acts ix. 24, has been extensively regarded as one of the finest models of pulpit eloquence.

"Three of the sermons were delivered at the ordination of different clergymen;—that on '*The Dignity and Excellency of the Gospel*' was first delivered at Milford, in 1785, at the ordination of the Rev. William Lockwood. At that time, a manuscript copy of it, without the knowledge of the author, was sent, by one of his friends, to Cowper, the poet. It is the sermon of which he speaks in Letter 137, of '*Hayley's Life of Cowper*.'

"The sermon on Jer. viii. 20, entitled

'*The Harvest is Past*,' was probably the most useful,—by many, perhaps, will be regarded as the most eloquent—of his discourses; at least, our extensive revivals of religion were supposed to commence in consequence of its delivery.

"Should these two volumes be favourably received, it is not improbable that one or two more may hereafter be published."

The distinguishing features of Dr. Dwight's writings, are a considerable originality of thinking—a great variety of illustration with which his extensive knowledge, both of men and books, furnished him—a remarkable felicity in sketching character—and (what is, we conceive, a peculiar excellence of sermons at all times) the most pointed appeals to conscience; so that, in the language of an eloquent preacher in our own country, he "insulates his hearers, and by placing each of them apart, renders it impossible for him to escape by losing himself in the crowd."

The first of these features we consider strikingly exemplified in the first sermon. The text is in Deut. xxix. 29—"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children," &c. In this discourse, the author very successfully shows that divine wisdom is as truly manifested by what is kept secret, as by what is revealed—not only in what is communicated, but in the point at which revelation stops; and that instead of our difficulties being removed, were the discoveries of revelation somewhat enlarged, that new, and perhaps still greater, difficulties would appear.

Did our limits allow us, we could give striking specimens of each of the other characters just mentioned of our author's style of writing, from the volumes before us; but as this would carry us too far, we must refer our readers to the sermons themselves.

We should be happy to learn that these volumes found their way into our universities and theological academies, as the advices addressed to the students of Yale College, in the sermons preached to them on the last Sabbath of their academical course, are equally applicable to all young men when leaving a seminary of education, and entering on the business of life. And here, it must be recollected, that these Discourses are not exclusively addressed to students of theology, but to those who had the prospect of pursuing all those various occupations in which, in social life, men are engaged. There is such an acquaintance with the human character and the human heart, such a soundness and judiciousness in his remarks and

admonitions, as cannot fail to please, and, we should think, improve, every intelligent reader: and there is, withal, such a manifest and deep solicitude for the future prosperity of his pupils, as must have tended powerfully to secure for these addresses an entrance, not only into the understandings, but into the hearts of his hearers.

From the circumstance mentioned in the preface, that one of the sermons was the means of producing not less than four revivals of religion, when delivered in different places, we eagerly turned to a discourse which had been so eminently useful, and we were not disappointed. It certainly contains some of the most powerful appeals to the conscience we ever read.

As Dr. Dwight is confessedly no ordinary writer, we consider these volumes a most valuable accession to any theological library; and should be happy to find that such encouragement is given to the publication, as to induce the respected Editor to present to the British public such other specimens of his father's sermons as are still in his possession.

MORNING EXERCISES FOR THE CLOSET;
for every Day in the Year. By WIL-
LIAM JAY. 2 vols. 8vo. One Guinea.

Hamilton, Adams, and Co.

THOSE who remember and value Mr. Jay's "Short Discourses," will be prepared to understand and estimate the character of these "Morning Exercises." The only two differences that we perceive are, 1st, *greater brevity*, and 2d, *a spirit of more profound devotion*. We quite agree with Mr. Jay's enlightened correspondent (pray is not this correspondent Mr. Wilberforce?) whose opinions are quoted in the preface. "I have a sincere veneration for the intentions of Bogatzky, and other similar authors; but there is such a paucity of thought, such a poverty of expression, such a narrowed range of ideas, such a ringing of changes incessantly, on a few topics, without gracefulness or variety; as to render the books exceedingly unattractive to the present rising generation. In these cases, I conceive we are bound to provide, as far as we can, that the food presented to their minds may not disgust, by the manner in which it is served up; and that, when we put important truth in their way, it should be encumbered with as few external obstacles as the case will admit." These remarks are certainly most just and weighty. It is really a sorrowful thing to look into the closets of our friends, and see how sadly they are furnished in the department referred to. What with self-righteous potions on the one hand, and antinomian cordials on the other,

the meditations of the closet have been sadly deteriorated. And even where these errors have been avoided, a meagreness almost insupportable runs through the class of works in question.

Mr. Jay has performed an acceptable service to thousands of devout minds, by the publication of his "Closet Exercises." They are full, without being tedious; illustrative of the sacred text, without any thing of dry criticism; deeply devotional, without one sentence fitted to minister to a depraved sensibility; impressive alike in sentiment and diction, without the slightest departure from the simplicity that is in Christ Jesus.

In one feature this work stands pre-eminent. Each meditation is an express illustration of a particular text, and not merely a motto, as is too commonly the case. It may also be observed, that the variety preserved by this method is very great,—greater by far than in any similar work in the English language. With many, the mere circumstance that Mr. Jay, the first preacher of his age, has furnished *three hundred and sixty-five* more short discourses, chiefly upon devotional subjects, will operate as a sufficient inducement to prompt an immediate purchase. If all are as much gratified as we have been, they will not regret their bargain. Mr. Jay must have gone down to posterity if he had not written these invaluable "Exercises;" but now that he has embalmed himself in the hallowed recollections of the "Closet," he will be associated, as an author, with the prayers and devout meditations of the faithful while the world stands.

It is but simple truth to affirm, that these volumes are worthy of Mr. Jay in his happiest and most characteristic moments.

TWELVE LECTURES ON ECCLESIASTICAL HISTORY AND NONCONFORMITY; exhibiting a brief View of the Principal Facts and Persons mentioned in Church History. By ISAAC MANN, A.M. 8vo. 10s. 6d.

E. Palmer.

THE compendium of Church History contained in these Lectures will be found useful to those whose reading has been limited, and whose access to larger works may, in a great measure, have been precluded. Mr. Mann has the credit that is due to a diligent compiler, who possesses, at the same time, the happy art of condensation. In the twelve Lectures which compose this volume, the principal facts connected with ecclesiastical record are presented to the mind of the anxious inquirer in a lucid and instructive point of view. Truth is in general impartially sought after by the author, and error receives from him

its appropriate award. Amidst the corruptions which secularized and debased the true church, Mr. Mann has, through the long line of past ages, kept his eye stedfastly fixed upon God's faithful witnesses.

Were it not for certain symptoms of denominational peculiarity which characterise this work, we should be disposed to bestow unqualified praise on it. In the *second* and *eleventh* Lectures, Mr. M. shows himself a Baptist in the usual way. Pædo-baptists, of course, have not so much as a good plausible conjecture to stand upon. The rite was never heard of till the time of Origin, and it is not quite sure if even he refers to it; but whether he does or not is of no consequence. The Old and New Testament came from Judea, but, infant, baptism came from Africa. Moreover, "Jesus Christ was an Antipædo-baptist!" and therefore the whole question is settled. We have no wish to go into this controversy; but we do wish that our Baptist friends were a little more modest in urging their pretensions. They must be a wonderfully privileged denomination, if all the true light has fallen upon their little body of Christian people. Query—Are they, on general subjects connected with Christianity, more enlightened than their Christian neighbours? Or do they show a more cheerful submission to the ascertained will of Christ? But for the exception mentioned, we think these Lectures highly creditable to the talent and industry of Mr. Mann. We must add, however, that in denominating the "London Missionary Society" the "Independent Missionary Society," he has ventured on a correction which he cannot sustain, and which savours somewhat of affectation. The Society in question is not an Independent Society, unless the exclusion of Anti-pædobaptist principles constitutes it such. The Missionaries may be of the church of Scotland, of the church of England, or of any of the dissenting bodies, provided they are good men, preach the Gospel faithfully, and walk before the heathen in obedience to the commandments of Christ. In one word, they may establish any order of church government they may think fit. Query—Can the Society then be properly denominated "Independent?" We say, No.

CHRISTIAN FELLOWSHIP; *or, the Church Member's Guide.* By J. A. JAMES.
Third Edition. 18mo. 3s.

Westley and Davis.

We are happy to inform our readers and the public at large, that Mr. James has consented to the publication of this cheap and neat edition of a most useful and deservedly popular work, which we hope will every day become better known in town and country.

We trust that wealthy members of churches will purchase this edition largely, and distribute it among those who may be poor, but intelligent. We wish that Deacons could so contrive as to put their Pastors in possession of two or three dozen of the "Church Member's Guide;" we can assure them they might thereby be enabled to do great and extensive good.

THE DELUGE, and other Poems. By MARY HILES. 5s.

Simpkin and Marshall, London.

WHEN friends solicit the publication of any work with which in manuscript they have been pleased, we think it perfectly fair that they should also undertake to secure the author against all the pecuniary loss to which, by complying with their solicitations, he is exposed. Not that we mean to say, that in this case their risk would be very great, or even any at all, but it certainly would prevent our being annoyed with the spawn of many a sickly fancy, and which, but for such friends, the authors assure us would never have been thrown upon the public.

The authoress of this unpretending little volume, as we learn from one of its articles, has been for some time engaged in the honourable and useful employment of instructing children. In that department, we are informed, she was peculiarly able and successful. Indeed, the pious sentiments and amiable feelings displayed in her work, are such as must have made it a high privilege for the offspring of Christian parents to be under the training and superintendence of such a governess. Of late, she has resigned this important office, and we regret it: had she thrown aside the lyre and renounced all connexion with the Muses, we should have been less disappointed. In saying this, however, we would not be understood as intending at all to underrate her character as a poetess; but we do think, that, in the present day, when the press is so prolific in works of fancy and of taste, her talents and her time would be much more usefully employed in the one department than in the other.

We consider Miss Hiles as particularly unfortunate in the title of her book, and in the choice of her principal subject. The Deluge is one of those tremendous events in the history of our world, which the most ordinary minds cannot think of, or contemplate, in the most ordinary manner, without a great deal of poetical feeling mingling itself with their conceptions. Imagination, even the dullest, when allowed to range over its varied scenes, will pourtray to itself pictures of tenderness, of desolation, and of terror, which the language of few is

able to embody, or to invest with a corresponding vividness of colouring. None but a genius of the loftiest kind ought to attempt such a subject. Any other will sink far below even our own humblest conceptions of it. Few will be able to carry us beyond them. With the other pieces, which are all short, we are much better pleased. There is good sense, amiable feeling, and deep piety, displayed in every one of them; which is more than can be said of many poems of much mightier pretensions. We do not expect that this volume will be valued by all the admirers of poetry, but by persons of a kindred spirit with the authoress, we have no doubt it will be perused with pleasure and advantage.

MINISTERIAL PERSEVERANCE; *a Charge delivered at the Settlement of the Rev. Arthur Tidman over the Church assembling in Barbican, London, on the 8th of January, 1829.* By ANDREW REED. 8vo. 1s.

Westley and Davis; Holdsworth and Ball.

A FEW months since we had occasion to notice, with distinguished approbation, a charge delivered by Mr. Reed, at the settlement of Mr. Miller at Old Gravel-lane. With that eloquent and powerful address we were extremely gratified and delighted. Its sentiment was purely evangelical, its appeals were singularly faithful, its composition was chaste and animated, and its entire character was that of usefulness. Happy we are to find, that Mr. Reed was capable of a still greater effort of mind. The charge before us bespeaks a standard of intellect, and a class of feelings, which fall to the lot of few, comparatively, who exercise the functions of the sacred office. The text upon which it is founded, is 2 Tim. iii. 14—"Continue thou in the things which thou hast learned."

The following extracts will show, better than any remarks of ours, the character of the discourse:—

"Whatever is new in religion is false. The elements of our salvation, like the elements of our being, are simple in their kind, easy of access, and few in number. Our sagacity is not to be flattered, our labours are not to be stimulated, by the hope of important discovery. We are not to seek an additional revelation; we are to present to our own attention, and that of others, the truths already revealed, with "singleness of heart." But the mind is proverbially fond of novelties. It, therefore, requires considerable discipline to reduce it to the terms of our ministry. There is in revealed truth something too simple and too obsolete for its taste. If dull, the mind settles down into a comparative indifference to objects it has so

long contemplated; if restless, it busies itself in surrounding it with strange and meretricious attributes. The truth is plain, and men would beautify it; the truth is naked, and men would clothe it; the truth is weak, and men would protect it; the truth is poor, and men would enrich it. In the ardent pursuit of these sickly speculations, the truth is too often forsaken and lost; or if retained, it is preserved, like the ancient mummy, imprisoned in its dressings, and whose voice we are no more to hear—whose loveliness we are no more to behold. We are to beware of this iniquity of the heart. We are to suppress those disgusts which spring from the vice and weakness of the mind towards the simplicity of truth, and the simplicity of those institutions by which it is best represented. We must not bring down the majesty of truth to our tastes, but elevate our tastes to its majesty. We must revert to original principles and impressions. As we have received Christ Jesus the Lord, so we must walk in him, so we must teach him. By an habitual recurrence to those periods in which the great objects of religion filled the whole sphere of our vision, and engaged all the passions of the soul, we must seek to perpetuate the sensation and the joy.

"It is often for want of this, that too many are obliged to look back on the early labours of their ministry for the chief proofs of success; whereas those proofs should be accumulating on our path at every step of our progress. We may have added considerably to our stores of knowledge, and practice may have given us skill in the use of them; but if, in making these acquisitions, we have lost our warm attachments to the common truth, and our single and honest intention of honouring God alone, we shall be the worse and not the better qualified to labour for the salvation of the world. The winter's sun, though it shine with unwonted splendour, leaves the earth as barren as it found it; it is when its light is happily combined with its warmth, that all nature starts into life and fertility.

"If ever there was a time in which caution, on this subject, was required, it is the present; if ever there was a place in which it was useful, it is in the metropolis. The elements of good and evil are abroad, and they are working everywhere and powerfully. The instruments and means brought into this conflict are multiplied beyond all number, and are of every degree of comparison. The calls addressed to the pious and benevolent minister are made to him every hour of the day, and from every point of the compass. He sympathizes with them all; but it is manifest, to obey them all is impossible. The attention is in danger of distraction; and the spirit is exposed to a useless and injurious excitement by an endless variety of claims. Amidst clashing de-

mands for service, we are in danger of standing still and doing nothing; or, borne away in the whirl and tumult which surrounds us, we are liable to lose all just government of our time, our talent, and ourselves; and hasting from thing to thing, we may proffer our help everywhere, and give it effectually nowhere."

These noble and just sentiments need no comment from the pen of a reviewer. They evince great practical wisdom of the existing state of the church, and great force of intellect in representing prevailing dangers. All young ministers should see this charge.

LETTERS FROM THE ÆGEAN. By JAMES EMERSON, Esq. In Two Vols. 12mo.

H. Colburn.

THERE is an unusual literary fascination about these Letters; but it is not this circumstance which induces us to notice them, so much as the fact, that they contain many pleasing illustrations, derived from Eastern and classic usage, of the word of God. Mr. Emerson evidently looks upon the sacred volume with profound respect, and avails himself of every opportunity of rendering its general allusions intelligible to ordinary readers. In passing through some of the most interesting scenes of the Lesser Asia, where Apostles laboured and martyrs bled, Mr. E. has collected many a sacred memorial; and, did our limits permit, we should be glad to show our readers in what particular way the author has aided the general cause of Christian truth. We shall submit one or two specimens out of many. In referring to the *Sublime Porte*, we find the author has introduced the following note.

"I do not remember to have any where seen an allusion to the coincidence between this title of the Grand Seignior, or rather the Turkish Government, and the constant application of the term *gate*, throughout the sacred writings. The *Baba Hoomajun*, the Sublime Porte, is one of the gates of the seraglio, and from it the Ottoman Emperor derives his singular appellation. In the same manner, the word 'gate,' in its various applications throughout the Scriptures, signifies *power*, as in the instance, when God promises Abraham that his posterity should possess the *gates* of their enemies—Gen. xxii. 17. And, the *gates* of hell shall not prevail against the church—Matt. xvi. 18; the gates of death—Psalm ix. 13; the gates of the grave—Isaiah xxxviii. 10; the gates of righteousness—Psalm cxviii. 19; and various other passages convey the same import.

"Again, *gate* signifies, in another sense, justice and judicature, or the place of assembly where judgment is pronounced; for example, the gate of Bethlehem, where

judgment was given between Boaz and Naomi's relation, in the matter of Ruth's marriage, Ruth iv. 1; and in Lamentations v. 14, it is mentioned thus—"The Elders have ceased from the *gate*," that is, from frequenting the council-chamber.

"Another, amongst many significations, is a *multitude*, or a *family*; thus, when Boaz tells Ruth, chap. iii. 11, that all the *gate* of his house know she is virtuous; it means, literally, the persons of his household.

"Influenced by that unchanging tone of habit and feeling, which characterises the Orientals, it is easy to account for the assumption of this poetical and patriarchal epithet by the Sultan; and the passages I have quoted, assigning to it *power*, *justice*, and *multitude*, render it expressive, as well as tasteful and magnificent."—Page 14, vol. i.

In another place, we have the following pleasing illustration. The author is speaking of the kinds of wild fowl that he had seen.

"In some of the Cyclades," observes Mr. E., "where the inhabitants are too poor to be enabled to expend much money on gunpowder, they have a practice of chasing them (that is, the wild fowl) on foot till the birds are so wearied as to be easily taken with the hand. Does not this illustrate, 1 Sam. xxvi. 20, which speaks of Saul pursuing David, 'as when one doth hunt a partridge on the mountains?'"

Mr. E.'s style is glowing and poetic. Let the following specimen suffice. The passage expresses the feelings of the writer after passing through the narrow strait which separates the islands of Zea and Cythnos.

"It was Sunday; and if that day be possessed of peculiar stillness and repose on land, it must be doubly more so at sea, and among the Cyclades. The day was an Oriental one: not a wandering vapour to stain the deep blue heaven, and not a breath to warp the mirror of the sea: no passing bark gave life or motion to the scene; the sails hung in lazy folds upon the mast, and not a sound disturbed the ocean's silence. The crew were assembled on the quarter-deck, and I never listened to the Liturgy with such interest and attention—every sound was solemn, and every line awoke some recollection of home and England. It was a new feeling, in such a situation, to hearken to the same accents we had so long heard only in the village church, repeated amid scenes rich in the sublimities of nature, and hallowed by the brightest associations of history and time; to listen to the precepts of Christianity almost amidst the very scenes where they were first delivered, and to trace the wanderings of its Apostles on the same waves their barks had traversed."—Page 9, vol. i.

We can assure our young readers, that Mr. Emerson's book will afford them a high degree of pleasure and entertainment in the perusal.

THE MODERN MARTYR. By the Author of "The Evangelical Rambler." Two Vols. 12mo. 10s.

Westley and Davis.

THE wide circulation and extensive popularity of "The Evangelical Rambler" must have prepared the public for receiving with special favour any publication from the same quarter. The author is evidently a student of human nature; and possesses very considerable power in sketching human character. The scenes introduced in the "Modern Martyr" are but too common, it is to be feared, even in this age of liberality and refinement. Persecutors there still are; and we verily believe that many a heart withers under their cruel influence, that never has been permitted to utter its deep wailings, save in the ear of the Lord God of Sabaoth. If the two volumes before us are made instrumental in crushing, or in any measure abating, the fiend-like spirit of private or public persecution, for conscience sake, we shall rejoice, and shall feel ourselves somewhat more, perhaps, reconciled to a class of writings which have become by far too prevalent in the present age. We do not attribute to Mr. East the highest qualifications for writings of the kind before us; nevertheless, he ranks considerably above mediocrity.

INDIA'S CRIES TO BRITISH HUMANITY; containing the *Suttee's Cry to Britain*; showing that the *Burning of Hindoo Widows* may be abolished with ease and safety. *Facts and Observations on the Practice of Taxing Pilgrims in various parts of India, &c. An Appeal to British Humanity and Justice, relative to exposing the Sick on the Banks of the Ganges, &c. And an Appeal to the Society of Friends on behalf of Christianity in India.* By J. PEGGS, late Missionary at Cullack, Orissa. 8vo.

Wightman and Cramp.

THE public are much indebted to Mr. Peggs for his enlightened and indefatigable labours in the cause of humanity. He has fairly made out his premises, that all the murderous customs now practised by Hindoos may be abolished with safety and honour to the British Government. We earnestly entreat our readers to peruse these tracts. They are altogether resistless in their appeals. As soon as some conclusion has been come to in Parliament on the subject of Catholic Emancipation, we advise our Christian friends to call meetings, and pour in petitions from

one end of the kingdom to the other. Government only waits to know the public mind. The voice of truth, humanity, and religion, must prevail. But the Christian public must bestir itself in the great cause. The world is too selfish to take upon itself the labour necessary to success.

ACCOUNT OF THE EDINBURGH SESSIONAL SCHOOL, AND THE OTHER PAROCHIAL INSTITUTIONS FOR EDUCATION, established in that City in the Year 1812; with Strictures on Education in General. By JOHN WOOD, Esq. 12mo. 4s. 6d.

J. Wardlaw, Edinburgh.

MR. WOOD'S exertions on behalf of the rising generation are beyond all praise; and such an experience as he has accumulated, from a minute inquiry into the best methods of conducting the moral and intellectual machinery of a school, is of immense consequence to the public. He is no theorist,—no advocate for the newfangled notions of excluding *emulation* and *punishment*. He takes human nature as it is, and sufficiently shows the absurdity of conducting the practical business of a large school upon those strict principles which will only apply to the government of a scripturally constituted Christian church. We have not seen a book upon the every-day details of an educational system equal to Mr. Wood's. He writes with the confidence and the wisdom of one who has thought for himself, and whose reflections and speculations have all been matured by the indubitable test of experience. To the masters of grammar schools, and to the principals and committees of educational institutions in general, we would very strongly recommend the perusal of this admirable volume.

THE MONTHLY BIBLE CLASS-BOOK, UPON THE AMERICAN PLAN; or, Scriptural Aids to promote a Revival of Religion among the Rising Generation; in the form of Catechetical Exercises, upon some of the most interesting portions of Sacred Writ. Intended, also, as a Familiar Commentary on the Books of Scripture. Vol. I.—Gospel by John. Parts I., II., and III. 6d. each. By JOHN MORISON, Author of an "Exposition of the Book of Psalms," &c. &c.

Westley and Davis.

THE adaptation of this valuable little manual, to the end proposed by the author, is very happy and promising. A greater blessing could not befall the country than the introduction of such Catechetical Exercises into every congregation throughout Great Britain. We sincerely trust, that the sale of the "Bible Class-Book" will be such as to en-

courage the worthy and industrious author to go forward in his most useful undertaking. He has never engaged in a more praiseworthy design. To ministers, heads of families, and teachers of Sunday-schools, we particularly commend the "Bible Class-Book." And, after a very careful perusal, we can introduce it with confidence into the hands of people generally, as a sound, practical, and pious commentary on the word of God. "Should religion," observes the author in his Preface, "experience a pre-eminent revival in this country, a powerful impression must be made upon the rising generation. In what way can this be expected so effectually to be accomplished as by leading the minds of inquiring youth directly to the fountain of living waters? Catechisms, founded upon human formularies of doctrine, may often serve an excellent purpose; but exercises directly derived from the written Word, and directed towards its immediate illustration, must claim a decisive superiority." W.

DOMESTIC INSTRUCTION ON USEFUL AND INSTRUCTING SUBJECTS. By MRS. MATTHIAS, Author of the "Laundry Maid," &c. Two vols. 18mo. 5s.

Seesley and Sons.

WE have looked at these neat little volumes with care, and believe them to be eminently fitted to realize the benevolent object of the fair author; who wishes, by the supply of wholesome instruction and amusement, to exclude from the nursery, and from the tea-table, the idle chit-chat and silly tales by which they are alike encumbered and deteriorated. In a natural, easy, pious, and engaging way, Mrs. M. has supplied, in THIRTY-SIX conversations, a fund of useful knowledge, on a vast variety of subjects. We hope the work will receive great encouragement.

THE CHORAL HARMONIST; or Sacred Extracts from the Works of the Great Masters (in Sacred Music). Compiled and Selected by JOS. HART. No. I. to VI. (to be completed in 48 Nos.) at 1s. each; to Subscribers 9d.

THESE Numbers contain the scores, with a judicious organ part subjoined, of Handel's Grand Te Deum; a Sanctus and Hosanna, with a Grand Chorus by Haydn, adapted to English words; and some other pieces of first-rate merit, by Mozart and Cherubini. It would be presumptuous ignorance in us to criticize, or even to praise such composers; but we beg leave to say, that if such works as these, though not intended for congregational use, were the study and practice of singing societies and family parties, it would do much to correct the public taste, and would create a just odium against those light

and trifling secular airs so often introduced, not only into private practice, but into most of our public congregations—a result "most devoutly to be wished."

NATURAL THEOLOGY; or, Evidences of the Existence and attributes of the Deity, collected from the Appearances of Nature. Part I. 12mo. pp. 48. 6d.

J. A. Hessey, Fleet-street.

WE hail with peculiar pleasure the first part of a series of publications, all, it is said, confided to the care of able men, intended to constitute a library of religious knowledge. The design is excellent, and if the part before us is to be regarded as a fair specimen of the execution, the work will stand pre-eminent. We shall watch the progress of the undertaking with great interest.

WORKS RECENTLY PUBLISHED.

1. *A Letter, from the Ministers composing the Congregational Board in London, to the Churches of the Congregational Denomination in London and the Country, with their Pastors and Deacons.* Price 2d.; or 14s. per 100.

2. *The New Sacred Poem.* The Second Edition of the "Opening of the Sixth Seal," dedicated, by permission, to the Rev. H. H. Milman, Professor of Poetry in the University of Oxford.

3. *The Marrow of Modern Divinity; First and Second Parts, with Boston's Notes to the First Part.* To this Edition is added, the difference between the Law and the Gospel, by Fisher, author of *Marrow*; Hints from Brown's History of the Scottish Church, with respect to the Controversy about the Marrow; the Answers to the Twelve Queries by the Commission to Boston; the Erskines, &c. (a Tract which has commanded the approbation of many eminent divines). This Treatise has undergone many impressions; when first published, it was recommended by some of the best divines of the age—Caryl, Strong, Burroughs, Members of the famous Westminster Assembly: and in modern times, by E. and R. Erskine, Boston, Whitfield, Hervey, &c.

3. *Parts I. II. and III. of Mr. Morison's Bible Class Book, upon the American plan.* 6d. Also, Vol. I. of his Exposition of the Book of Psalms. 12s.

4. *Serious Essays on the Truths of the Glorious Gospel, and the various Branches of Experience, for the Use of true Christians.* By the late JOHN RYLAND, D.D. of Bristol. 1 vol. 18mo. Third Edition.

5. *A Brief Report of the Chelsea Infant School; a Sermon on Infant Education, preached in aid of its Funds, by the Rev. Dr. MAYO, Fellow of St. John's College, Oxford. To which is added, an Outline of the Instruction given, and the Lessons, &c. used at the School.* 1s. 3d.

WORKS PREPARING FOR PUBLICATION.

1. In a few days will be published, Pastoral Discourses on the subject of Revivals in Religion. By H. F. BURDER, M.A. Together with a Statement of Facts and Documents relating to American Revivals.

2. *A Memento for the Afflicted.* By Barzillai Quail.

3. A Volume of Tales, under the title of *Sketches of Irish Character*, from the pen of Mrs. S. C. Halls, the Editor of the *Juvenile Forget me Not*, is announced for publication in April.

4. Memoirs of the Rev John Brown, of Haddington, Professor of Divinity under the Associate Synod. Taken from his Remains. They contain, (1) the Principal Events of his Life; (2) His own account of his Christian Experience; (3) Sketch of his Character, with some Anecdotes not formerly known; (4) Dying Advice to his younger Children: (5) Dying Advice to his Congregation; (6) Large Account of his Dying Sayings to his Friends.

5. Mr. Carpenter, Author of *Scientia Biblica*, &c., has in the Press, in one large volume, 8vo., Popular Lectures on Biblical Criticism and Interpretation.

6. Mr. W. Jones, Author of the *History of the Waldensians*, &c., has in the Press, a *Christian Biographical Dictionary*; comprising the Lives of such Persons in every Country, and in every Age, since the Revival of Literature, as have distinguished themselves by their talents, their sufferings, or their virtues. The work may be expected to appear in the course of next month.

RELIGIOUS INTELLIGENCE.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Jan. 21, 1829.

Widows.	Denom.	Recommended by	£.	Widows.	Denom.	Recommended by	£.
J. B.	Indep.	Rev. J. Arundel ..	5	<i>Welsh.</i>			
E. B—m.	—	G. Burder ..	6	B. D.	Indep.	Rev. G. Burder ..	4
D. B—y.	C. Meth.	R. Hill	6	A. D.	—	Dr. Winter ..	5
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M.A.C.—n	—	G. Burder ..	6	J. G.	Indep.	J. Morison ..	5
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E. K—g.	—	Dr. Winter ..	6	J. C.	Indep.	Rev. G. Ewing ..	4
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A. W—g.	—	G. Burder ..	6	S. P.	Indep.	—	5
A. W—s.	C. Meth.	R. Hill	6				
E. W.	Indep.	W. F. Platt ..	6				

* Several Cases, usually presented at this season, have not come to hand.

LONDON.

TABERNACLE CONNEXION.

WHILE it is our painful task this month to record the death of our revered friend, Mr. Wilks, we have the happiness to inform our readers that a successor has been fixed upon, in Mr. Campbell, of Kilmarnock; whose reception by the people, the managers, and Mr. Wilks himself, has been such as to warrant the hope of future union and prosperity in the Tabernacle connexion. It is somewhat remarkable, that the arrangements with Mr. Campbell were only finally adjusted on the day before his venerable predecessor was called into eternity. We happen to know, on the best authority, that the thought of Mr. Campbell's appointment soothed the last hours of the departing saint. We sincerely trust, that the great cause which the immortal Whitfield commenced will not be permitted to decline. It has proved a blessing to thousands. We owe it, in justice to the Managers, to inform the public, that the present unsettled state of things at Tottenham-court Chapel, is in no way owing to any culpable indifference or selfishness on their part. Funds would not have been wanting to effect an immediate purchase, had not the proprietors demanded double the value of the property, or nearly so,—a demand which the Trustees could not think it right to accede to themselves, nor to encourage the religious public in any way to encourage. It is, at the same time, a mournful consideration, that a property so long sacred in all its associations should now stand in jeopardy of being alienated from the great object to which it has been devoted for the last century. "Arise, O Lord, and plead thine own cause!"

RESOLUTION OF VILLAGE ITINERANCY.

At a Meeting of the Committee of the Village Itinerancy, specially summoned on the occasion of the death of the Reverend Matthew Wilks, the late venerated Superintendent and Secretary of the Institution, holden on Monday, the 2d February, 1829,

It was Resolved unanimously,—That this Committee, deeply sensible of the loss of which the Church of God has sustained by the death of their late venerable friend; and considering, as they do, that for more than half a century he has been a faithful, active, zealous, and exemplary minister of the Gospel in the largest congregations of this city; that with unbending integrity he combined sincere esteem for all his Christian brethren; and that he has been honoured to unite both in the formation and efficiency of some of the most important Institutions for the advancement of the kingdom of Christ,

which have distinguished this age and country;—cannot withhold the expression of their heartfelt sympathy with the bereaved members of his family; the churches in which he laboured with so much honour and usefulness, and the Christian public at large; and, collecting as they do on this occasion, the peculiar obligations under which this Society has been laid by his prompt and persevering exertions in the infancy of its establishment; his vigilant superintendence, and other invaluable gratuitous services for a period of more than twenty-five years, desire to record their deep sense of the privation which the Society must sustain by his decease; and direct their Assistant-Secretary to correspond with the gentlemen to whom the arrangements of the funeral are entrusted, in order to the attendance of all the Members of this Committee with the Society's Students, in the mournful procession, as a sincere, though utterly inadequate, mark of their affectionate attachment to his memory, and grief for his loss.

E. ASHBY,
Assistant-Secretary.

Society's Rooms, Old Broad-street.

IRISH EVANGELICAL SOCIETY.

Meeting of the Committee, Feb. 3rd, 1829.

JOHN BROADLY WILSON, ESQ.,
in the Chair.

RESOLVED. 1. That, while the members of this Committee cherish the deepest and most affectionate sympathy with the bereaved family of their late highly-esteemed and venerable friend, the Rev. M. Wilks, and with the afflicted churches over which he so long presided, they feel constrained to adore the wisdom and the grace of God, by which he was so highly distinguished, and so richly blessed, as a man, a Christian, and a minister of the Gospel.

With devout thanksgiving to the Giver of all good, they record, that unimpeachable integrity, that practical wisdom, that disinterested zeal, by which the life of their departed friend was pre-eminently characterised; and those valuable services, which, for a period of more than fifty years, he was enabled to perform for the advancement of genuine Christianity;—in the extensive congregations, of which he was the judicious, affectionate, and faithful Pastor;—in those numerous, benevolent, and religious institutions, which, in their formation and progress, enjoyed his counsels, and his influence;—and in the world, where he was uniformly governed by the divine philanthropy of Him who came to seek and to save that which was lost

Resolved 2. That, in addition to the preceding memorial of their sincere esteem and veneration for the character of the late

Rev. M. Wilks, the members of this Committee feel it to be a distinct obligation to record the invaluable services he was honoured to perform, on behalf of the Irish Evangelical Society, which originated in his enlightened piety and zeal, and of which he was the active, liberal, and steady friend; earnestly praying, that a large portion of his ardent and disinterested love to the best interests of Ireland may be imparted to themselves, and to their successors, in the superintendence of this Institution.

Resolved 3. That a Deputation from this Committee attend the funeral of their deceased friend, the Rev. M. Wilks, on Friday next, as the sincere expression of their respect and attachment to his memory.

A. TIDMAN, Secretary.

Office, 51, Threadneedle-street.

ORDINATION.

WE understand, that on Tuesday, 3d of March, in the morning, the Rev. John Young, of Edinburgh, will be ordained Pastor of Albion Chapel, Moorgate. Messrs. John Brown, of Edinburgh, George Young, of Whitby, and others, will take part in the service.

GOOD FRIDAY TO BE KEPT AS A FAST.

Board of Congregational Ministers, resident in and about London.

Tuesday, Feb. 10, 1829.

RESOLVED, — That the Editors of the Evangelical and Congregational Magazines be requested to insert the following Resolution of the Board:—

“That, as a practical manifestation of the interest which this Board feels in the great subject of Revivals in Religion, they cordially unite in recommending that Friday, the 17th day of April, be set apart for special humiliation; and, as far as practicable, of united prayer in the several churches and districts with which they are respectively connected.”

THOMAS HARPER, Sec.

THE BISHOP OF LONDON.

WE are, both on principle and feeling, opposed to all violent attacks upon public men. Like others, they are liable to err in their opinions, and in the course of action founded upon them. It is, therefore, most unchristian to hold them up to ridicule and contempt, until they have shown a pertinacious indifference to the voice of the public, and added to error of judgment a course of action unjust and oppressive.

Upon these general principles we were induced, last month, in a mild and respectful tone, to mark our disapprobation of Dr. Bloomfield's conduct, in reference to his Lordship's prohibition of the use of Christ Church for the benefit of the Book Society. We totally, as our observations indicated, disapproved of the prohibitory act; yea, more, we were convinced it was *illegal*; but we hoped, (and we now *believe*), that his lordship laboured under certain misapprehensions, which, when cleared away from his enlightened mind, would no more return to obscure his perceptions of public duty. *These misapprehensions, his lordship has acknowledged, have been cleared away.* He has listened to certain representations which have been made to him, on the subject of the Book Society and other institutions of a kindred nature, and has expressed his determination to allow things to flow on in their wonted channels. The Rev. H. Budd has since preached in his lordship's diocese for the Sunday-school Union, and the Rev. J. Pratt has been permitted to continue his prayer-meeting. There is sometimes as much Christian virtue in relinquishing an error as in not committing one. We sincerely hope that Dr. Bloomfield will regain every particle of public confidence he may have lost by recent measures; and that we shall no more hear of a metropolitan Bishop endeavouring, even by an inadvertency, to build up the walls of separation and strife.

RECENT MEETING OF THE THREE DENOMINATIONS AT RED-CROSS-STREET LIBRARY.

By an immense majority this venerable body, previously to their knowing anything of the recommendations from the Throne, had come to the determination of petitioning the Legislature for the removal of all political disabilities on religious grounds. It should be observed, that the petition agreed upon did not specify Roman Catholics in particular, but applied equally with them to Jews and Quakers. The discussion was conducted with the utmost candour, deliberation, and impartiality, during two successive meetings of the body, *regularly* convened; and the result was, that only *eighteen* voted against the measure, some of whom, to our certain knowledge, agree with their brethren in sentiment, and only object to make themselves, as Protestant Dissenting Ministers, direct parties in aiding the Catholics. In other words, they would rejoice to see the Catholics emancipated, and the public mind tranquilized; but they have conscientious scruples on the question of whether or not it is their duty to interfere. Such scruples deserve to be treated with the utmost respect; they have been entertained by some of the greatest and wisest men of whom the Three Denomina-

tions of Dissenting Ministers ever boasted. Indeed it is most unfair to treat with any degree of contempt the opinions of any man, conscientiously taken, and maintained in a Christian temper, on this subject. There is too much clamour and political frenzy among all parties at present; and we sincerely trust that Christians, both in and out of the national establishment, will be careful to avoid that violence which only a bad cause can require, and which a good one must ever disdain to employ.

In reference to the Red Cross-street Meeting, we are anxious to state, on our own personal knowledge, that the Unitarian ministers were by no means, on that occasion, as has been unjustly insinuated, the predominant parties in bringing forward, defending, and carrying the proposed measure. Their zeal by no means exceeded that of many others, whose opposition to Socinian and Roman Catholic doctrines have been strongly marked, and whose names, if mentioned, would be a guarantee for the soundness of their learning, the strength of their intellect, the discriminating accuracy of their theological opinions, and, above all, the evangelical fervour of their piety.

Whether right or wrong, the petition of the Three Denominations is no Socinian measure; and we must say it is truly disingenuous, whatever party may be guilty of it, to represent it as such. Indeed, it is obvious that all such representations bear a twofold interpretation. They, of course, are intended to injure the measure proposed by the King's Ministers; but what is to us an object of greater importance, they are intended to throw unmerited obloquy upon our Evangelical Dissenting brethren, who have as little real sympathy with Unitarian opinions, as the most orthodox churchmen in all England.

SELF-EXAMINATION.

MANY professors sit down and dole away hours in what they call "self-examination,"—which is nothing more than trying to find some hope that they are safe;—instead of looking for evidence that they love Christ in a holy devoted life of activity in his service.

If any person wishes to know whether he is a Christian, let him inquire what he is *doing* for the Lord's cause; and if he finds a soul full of love to God and his cause, a willingness, *yea, delight* to do his will, a spirit to concentrate all his property, time, talents, and influence to his service, then let him hope, *yea, rejoice* in the Lord alway, and again I say rejoice. But if he find no evidence of the kind and character above named, let him conclude it is best to repent and believe in the Lord Jesus Christ, and that without delay, before it be for ever too late.

PROVINCIAL.

INDEPENDENT CHAPEL, TAMWORTH.

ON Tuesday, October the 21st, 1828, the first Anniversary of the Independent Chapel, at Tamworth, was celebrated, when two sermons were preached; by the Rev. J. Sibree, of Coventry, and the Rev. Dr. Raffles, of Liverpool.

In the end of the year 1827, we inserted a notice of the New Independent cause in this town, under the following circumstances. From the Independent Ministers in the neighbourhood, we received a pleasing account of this new opening for the preaching the Gospel; but as it was too long for insertion in our Magazine, we ventured to abridge it about one half; in doing which, however, we are sorry to find, from our ignorance of the actual situation of Tamworth as it respects the means of grace, we conveyed an erroneous impression to the minds of some of our friends, leading them to suppose that the Gospel was not preached in the church. We beg, most unequivocally, to renounce every unkind or unjust intention in this matter, and to assure our friends of the high respect which we entertain for our Christian brethren of the national church in that place; and for the respected clergyman of the town, the Rev. T. Blick. We cordially wish well to the disciples of Christ, of every denomination; and sincerely hope that the New Independent cause at Tamworth will prove an extensive blessing, and realize a generous support. We are glad to know that the work of the Lord prospers in connexion with this cause.

ORDINATION.

ON Thursday, January 29, 1829, the Rev. M. Brown, A.M., late assistant minister at Whitson, was ordained pastor over the Presbyterian congregation at Morpeth, Northumberland. The Rev. G. Boag commenced the services of the day with prayer; the Rev. G. Anderson preached from Gal. v. 1; the Rev. G. Gibb asked the usual questions, and received the confession of faith; the Rev. A. Hutcheson offered the ordination prayer; the Rev. J. Bryce gave the charge to the minister; the Rev. J. Rate addressed the charge to the people; and the Rev. M. Dodds concluded by prayer. On the following Sabbath, the Rev. Mr. Brown, of Berwick, introduced to the congregation the pastor whom they had chosen, to whose character and acceptance as a preacher of the Gospel he bore the most honourable testimony.

The Rev. Mr. Davies, late of Lindfield, will be recognized as the Pastor of the Con-

gregational Church at Enfield, lately under the care of the Rev. Mr. Thomas, on Wednesday, the 18th inst. The Rev. Messrs. Leifchild; Lewis, of Islington; Turnbull; Dobson; Davies, of Ipswich, &c. &c. are expected to take parts in the service.

CASE OF BARTON, LINCOLNSHIRE.

THE church and congregation, under the pastoral care of the Rev. John Winterbottom, Barton-upon-Humber, Lincolnshire, while they desire to feel truly grateful to Almighty God, take this method of presenting their sincere thanks to those ministers in London, and in the country, who have so obligingly recommended the case of their place of worship; and also to those of their respective friends, who have so liberally contributed towards the reduction of the heavy debt with which they were burdened. Although there is still a considerable sum which remains unliquidated, they trust that, by increased and persevering exertions, they shall be enabled to raise it among themselves.

Barton, Jan. 12, 1829.

GAELIC SCHOOL SOCIETY.

The Society in Edinburgh for the support of Gaelic Schools, in the Highlands and Islands of Scotland, held its eighteenth anniversary on Tuesday, the 27th January. In the absence of the Right Hon. the Earl of Moray, President of the Society, David MacLayan, Esq. was called to the chair. An animating and interesting report was read by the Rev. Dr. Ritchie, from which it appeared that, although the income of the past year had somewhat exceeded the expenditure, the debt of the Society had not been materially diminished. It was also stated, in the report, that the number of schools at present supported by the Society is eighty, attended by about five thousand scholars. Many of these scholars are grown up persons, and not a few are advanced in life. So intense is the anxiety to be able to read the Scriptures in their native language, that many instances have occurred of individuals, previously unacquainted even with the letters, acquiring the art of reading with fluency in the short space of three months. In moving and seconding the various Resolutions, the Meeting was addressed by the Rev. Dr. Muir; Rev. Dr. Jamieson; Rev. John Paul; Rev. John Sinclair; and Rev. Walter Tait, of Edinburgh; Rev. John Smyth, of Glasgow; John Campbell, Esq. of Carbrook; Dr. Huie, Secretary of the Society, &c. We cordially recommend this Society to all of our readers who feel any interest in their Highland countrymen. Its sole object is to teach them to read the Scriptures in their native lan-

guage; and, incredible as it may appear, it is nevertheless true, that when this Society commenced its benevolent labours, there were in the Highlands and Islands of Scotland, not fewer than one hundred and fifty thousand persons capable of instruction, yet unable to read in any language whatever. The Society has already done much good, and we trust that it is destined to do a great deal more. May the blessing of Him "who dwelt in the bush," be on its labours, till "the inhabitants of the rock shall sing," and they shall "declare his praise in the Islands;" till "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom like the rose."

FOREIGN.

WEST INDIES.

DEMERARA.

WE regret exceedingly to state, that a most alarming fire has broken out at George Town, which has consumed houses and property, of various kinds, to a most alarming extent: some say, 200,000*l.* will not cover the actual damage.

AMERICA.

GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

A MEETING was held last summer, in the city of New York, composed of forty-six delegates from different parts of the country, and two hundred and thirty-one other individuals, who attended unofficially, for the purpose of devising the best means of redeeming the Lord's day from dishonour and growing abuse. One of the leading rules adopted by the delegates convened was—"That any person may become a member of the Union, by subscribing to the constitution, and signing the following pledge, viz.—We whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other, and to the Christian Public, to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance, whose owners do not employ them on the Sabbath." The address of the Union is so excellent and impressive, that we propose to give it an early insertion.

OBITUARY.

THE REV. MATTHEW WILKS.

IN another part of the Magazine we have commenced a memoir of this distinguished and holy man; but, as it does not extend to the close of his life, we owe it alike to affection and duty, not to allow a month to pass without informing our readers of the happy testimony which he was enabled to bear to the divine faithfulness and mercy in his last days. Seldom has it fallen to our lot to hear of a departure out of this world more eminently illustrative of the sublime and consolatory tendency of the Gospel of peace.

In the autumn of last year, that illness may be said to have commenced with our late revered friend, which, after many flattering alleviations, terminated his useful and happy career. The nature of his complaint was an inflammation of the stomach, superinduced, in all probability, by the anxieties connected with the effort to obtain a successor; and by the doubtful situation of Tottenham-court Chapel, in consequence of the exorbitant demands made by its present proprietors for a renewal of the lease, which expired last Michaelmas.

During the various stages and fluctuations of his disease, he evinced an elevated state of religious experience, and ministered to the edification of all around him. One Sabbath morning he requested his grand-daughter, to read the 46th, 87th, 99th, 122d, 132d, and 147th Psalms. After which he said:—"What do all these Psalms express?"—She replied, "I should rather you would tell me."—"No," said he; "I ask you."—"Well, I suppose," said his grand-daughter, "they express the blessedness and security of the Church of God."—"Yes," replied he; "and the interest and delight every Christian must feel in its welfare. David says, 'I was glad when they said unto me, Let us go into the house of the Lord.' We should be glad, too, my dear, to be at Tabernacle to-day. But it is well for us, that when we can go to Tabernacle no more, we shall have a better church—a better Sabbath—and (after a pause) a mansion in heaven!"

On another occasion he said:—"Pray for me, my dear child; and tell me all the faults you see in me."—His grand-daughter smiled, but he proceeded.—"I am serious. I shall love you, and thank you for it; and I will act so towards you: and let us always pray for each other, but never slander each other."

Feeling himself, one day, very ill, he said to the same relative, "I commit you to God, to whom I commit my own soul, and Tabernacle, and Tottenham Court, which are always on my heart."

On Christmas Eve, having so far recovered as to dismiss his medical attendants, he entered into a serious and edifying conversation on the subject of Revivals. He said, "No one desires revivals more than myself; but a miracle only can produce them in England. Professors are so thoroughly mixed up with the world, in their habits, manners, and tone of conversation. There is so little of the simplicity of godliness. They are so frivolous, as well as so carnal. God only knows how I agonize over some of them."

A near relative referred him to America, and said, "There the revivals appear real, and such as you would approve;—without false enthusiasm and noise."

His reply was, "Well, I hope so; and the state of society there is not so corrupt. In fact, they have not had time yet to become so. They are, altogether, a new people; and luxury is not so mixed up with every habit as here. When first I came to Tabernacle, the really pious people were always *ad it*. Our week-night services were as well attended as those on Sundays; and, on Christmas Days, the place was crowded. Now, to-morrow there will be but few people; because they will be making their puddings, and preparing for feasting." An apology was made for them, that if they have family meetings they require some preparation. "Well," said he, "let them meet their families, and be happy with them; that is quite right: but let them not forsake God for their families, or they and their families will rue such love."

After Christmas he greatly improved in health; and the first meeting he attended was one for prayer, on a Monday evening, at the Tabernacle, commenced, for the first time, on that evening, for a revival of religion generally, and for a special blessing on that particular connexion. After he returned home, he inquired, with much animation, of his grand-daughter—"Well, my dear, what do you think of our praying brethren?"—She answered, "I have been much pleased."—He proceeded: "Yes, indeed, they are my glory and joy. So humble, and yet so sensible; no stuff; no flattery; no speaking of me as the dear venerable saint, until I am almost sent into hysterics. Saint, indeed!—a poor worm! I can scarcely refrain from speaking aloud when such language from the pulpit sometimes frets my ear."

Though he appeared to recover, he did not seem unmindful of such arrangements as his expected dissolution might render desirable. He made up all his accounts to Christmas Day last; and, in a memorandum book, left the following solemn hints:—

"As my dear wife was well and dead in less than an hour, it behoves me to be pre-

pared to meet God; and so to arrange my little worldly affairs as to give my successors as little trouble as possible.

"The salvation of my soul has been to me, for many years, a subject of primary concern; and I have no doubt, when Christ appears, I shall through infinite grace appear with him in glory.

"When I reflect upon my origin and early follies, I think no man could be more honoured than myself in being put into the sacred ministry, and settled where I have been more than half a century. My spiritual connexions I sincerely love; and do most cordially long after their souls! May God ever dwell in the midst of them, with all his saving benefits!"

With returning health, Mr. Wilks renewed, during January, his wonted toils; administered the sacrament to both his congregations, addressing them with peculiar affection; visited all the week-day and Sunday Schools; attended prayer meetings; and entered with ardour into the business of the different religious Societies to which he was attached.

His grand-daughter calling on him one morning, found him very poorly. He said, "I believe I am not worse; but I have been reading the account of good Tyerman's death, and it has nearly overset me. I dare not finish it. God's ways are mysterious, but wise and good!"

On January the 21st, he attended the Committee of the Village Itinerancy as Secretary; on which occasion, Mr. Hill remarked how well and competent he appeared. In the afternoon, he conferred with his friends about the appointment of Mr. Campbell, whom, with the utmost confidence, he had recommended as his successor. When he returned to his chamber, smiling serenely, he uttered the mournfully prophetic words: "Well, now, my dear, my work is done, and I can die!"

On January 23d, he was found ill, and in bed; and complained much of nervous pain in the head, and evincing, at the same time, a slight confusion of mind. On the 24th, the pain and stupor increased. His physicians fearing an apoplectic attack, prescribed a blister. The symptoms being unabated on Sunday morning, cupping was resorted to, by which the head was relieved.—On the evening of Lord's Day, feeling himself partially revived, he proposed to read and pray. The 150th Psalm was read, and he consented to engage in prayer, in which exercise there appeared much of his accustomed vigour both of thought and expression.

On Monday his head seemed still more relieved; but his internal pain became acute. His family spoke of the arrival of his medical friends. He replied: "Man has no power; but we must not despair." Again he said,

"We have no power." His son replied, "Not much." He proceeded—"None! none!"—When his son expressed a hope that he might find some relief, he went on to say—"We have no power; but we must not despair, nor despond. I do not despair of my health, nor despond as to my soul. I know—know—*know*—yes, know my Saviour is Christ! He has all power!"—After a short pause, he added, "I have no concern, no alarm, no uneasiness—not the slightest anxiety about my soul." "There is," said he to his son, "the promise of a glorious resurrection to everlasting life! How great is that blessing! That is my joy!"—After another short pause, he added faintly: "That will do! I am not so fond as some of much ecstatic talk."—Soon after this, he said to his beloved grand-daughter, who had taken the place of her father by his bed-side, "But, my dear, there is a *sine quâ non*." On being asked, by his son, smilingly, what he meant? he answered, seriously and deliberately: "Serve the cause of God! Remember your promise," alluding to a promise of assistance in the purchase of Tottenham Court Chapel—"Remember your promise! You know what I mean," His son replied, "If that be all, that promise shall be kept." When deeply affected and delighted, he stretched out his fevered hand, to pat his cheek and head, and said, "My dear son!—my dear son! God bless you, my dear son!" and thereby really proving that love to that connexion, and the cause of Christ, was his ruling passion in his hour of death.

On the 27th, his grandson, by marriage, the Rev. J. Parsons, whom he greatly loved, perceiving that he was in great suffering, said: "I hope, Sir, your consolations abound?" He replied, "Sometimes I feel an entirety of comfort; but it is a sad thing to be a dumb dog." Mr. P. replied, "That, Sir, has not been your character."—Mr. Wilks answered: "No thanks to me for that. It is only as God gives strength!"—He then asked where Mr. P. was going to spend the day? "At home, to prepare for the evening service," replied Mr. P.—"Well," he kindly said, "the Lord be with you, go with you, and stay with you!" A female friend, after some conversation, repeated those lines of Watts:

"Jesus my God, I know his name;
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost."

After a pause, he continued emphatically,

"Then will he own my worthless name
Before his Father's face,
And in the New Jerusalem
Appoint my soul a place."

On the 28th, his symptoms became more unfavourable; all remedies seemed to be ineffectual. Throughout the day he evidently anticipated death. His sufferings were great—as great, perhaps, as nature could bear; yet his fortitude was still greater. Mr. J. Parsons having reminded him of that Scripture, “We have need of patience,” he answered, “Ah, patient! I try to be: that after having done the will of God, I may receive the promise.” Mr. P. said, “He is able to keep what you have committed to him.” He immediately replied, “Every whit.”

To the members of his family he said, “Think of a covenant God! But think, too, of your duties to a covenant God!” This he repeated, adding, “We come so short of his glory.”

To his housekeeper he said, “You have taken God as your God. Cleave to him; confess him; glorify him; and rest on his promises—all his promises.” About noon, he directed a short portion of Scripture to be read, and chose the 62d Psalm; after which, his son prayed, and he faintly said, “Amen!”—About this time his grand-daughter inquired whether there was anything he could fancy to take? He kindly said, “I cannot devise, nor you prescribe, anything like Christ.”—To his physician, who inquired “how he felt?” he answered, “I feel a disposition, Doctor, to trust myself to God.” That he thought himself dying, was obvious, by the manner in which he said, when in an agony of pain, “I can do nothing,” but triumphantly added, “But this God is our God, for ever and ever;” and then, very emphatically, “*He will be our guide even unto death.*” In the afternoon, when suffering severely, he said to his grand-daughter, who expressed her distress at seeing him in such agony—“He will soon come and heal all my sorrows;”—and afterwards, “Oh! the exertion of dying; but he makes my bed.”

Towards evening, the inflammatory action appeared to have spent its power, but destroyed its victim; and he seemed to lie unconscious. His last audible expressions were uttered when his friend, Mr. Townsend, came, and sobbing, said, “they had fulfilled his wish, and thought it would relieve his mind, to know that with Mr. Campbell all was arranged.” He lifted up his hand, and exclaimed softly, “Thank God! God be praised! that is well!”

Through Wednesday night the pain gradually subsided, and on Thursday morning he seemed to slumber—breathing more and more slowly and softly, till about seven o’clock; he then ceased to breathe, for he had fallen asleep in Jesus, whom he had loved so well and served so long.

The funeral, which, in and out of the Tabernacle, was witnessed, with profound

respect, by, at least, 10,000 persons, took place on Friday, the 6th of February. The order, which was remarkably well preserved, was as follows:—The corpse having been placed before the pulpit of the Tabernacle, Mr. Campbell, the appointed successor of Mr. Wilks, at half-past eleven, gave out a hymn, and read the 15th chapter of 1st Corinthians. Mr. Morison, of Trevor Chapel, Brompton, by the appointment of the family, then offered up a prayer suited to the solemn occasion. Mr. Hill, the tried friend for more than fifty years of the deceased, delivered an impressive address, which all, and especially ministers, deeply felt. Mr. Campbell read for Mr. Hill, as his eye-sight failed him, a short account of Mr. W.’s last moments; when Mr. H. afterwards very briefly concluded. The procession (in which there were nearly one hundred ministers of all denominations, and some country brethren, who had come to London for the express purpose of showing respect to the memory of their lamented friend) then moved to the place of interment in Bunhill-fields, when Mr. Hill read the latter part of the burial service of the church of England at the grave. The Pall-bearers were Drs. Winter, Collyer, Harris, Henderson, and Messrs. Hockley and Platt. The scene was most solemn. Tears flowed from many eyes. Young and old evinced their sorrow and their respect; and all retired under the deep impression that a great and good man had fallen in Israel.

DEATHS.

On Thursday, the 29th of January, at Kingsbridge, Josiah Harris Davies, aged five years; and, on the following Saturday, the Rev. Josiah Davies, the father of the above, and the beloved and respected Minister of the Independent Church and Congregation in the above town. His upright, peaceable, and useful life, procured for him not only the respect of his friends and congregation, but also of all who knew him: his sincerity was apparent, his piety unquestionable, and his life exemplary. He was cut off at the early age of thirty-four, and in the midst of his usefulness. His funeral was numerously attended; and was the more solemn and affecting, from the circumstance of the remains of the father and son being at the same time committed to the silent tomb. Ministers of the Independent, Baptist, and Methodist Churches engaged on this mournful occasion; and, at the request of the bereaved family and church, the funeral sermon was preached on the following Sabbath, to an overflowing auditory, by the Rev. Richard Hartley, of Plymouth, from 1 Thessalonians iv. 13, 14. We hope to furnish some further particulars respecting this prudent and amiable minister, who now “sleeps in Jesus.”

AN ELEGY

On the Death of the late Reverend Matthew Wilks, fifty-three Years Minister of the Tabernacle.

Prov. x, 7.—"The memory of the just is blessed."

I.

WHAT thousands daily mingle with the dust
Unmiss'd, unmourn'd, forgotten, or unknown !
How many chas'd from violated trust,
While crowds rejoice to feel their tyrants gone !

II.

But when a man of God resigns his charge,
Whose zeal and talents God and man approv'd,
The stroke is keen, the sorrow spreads at large,
And memory oft recalls the friend belov'd.

III.

Thus Wilks departed, whose protracted days
In honour'd, active usefulness were spent ;
Whose high ambition was his Maker's praise,
And all his earthly wealth, a mind content.

IV.

Not train'd by schools to act the Preacher's part,*
And make, on things unfelt, a vague appeal ;
His sterling truth would pierce the stubborn heart,
And his glad tidings wounded spirits heal.

V.

Yet, his capacious mind had grasp'd the stores
In ancient tongues seal'd up from common eyes ;
But modesty conceal'd his mighty powers ;
Few knew him learned, though all found him wise.

VI.

No slave to human forms in things divine,
No narrow sect confined his Christian love,—
He could with *all good men* in worship join,
And would in *all good works* unshackled rove.

VII.

These wide spread sheets, that now record his worth,—
The widow's aid—the Chronicle of light—
And general Mission—owe to him their birth,
Where differing tribes in one great cause unite.

VIII.

'Twas heavenly love—'twas all-sufficient grace,
The diamond rough, to polish'd lustre wrought—
Enthron'd this Bishop of primeval race,
Who Whitfield's mantle, work, and spirit, caught.

IX.

'Tis past—his labours, trials, and success—
And his freed spirit quits, with glad remove,
The Tabernacle in the Wilderness,
To worship in the Temple pure, above.

X.

No murmuring voice should mark affection strong,
Nor phantom'd fears from Death's cold bed should rise ;
But thanks to God, who spared our brother long,
And faith in him, our Head, who never dies.

February 3, 1829.

ALIQUIS.

* This has no reference to those excellent Institutions, which afford to pious students the means of literary improvement, but to those cases where persons without piety, and often without talent, are brought up for the Priest's office, as a trade to live by, or accumulate riches.

MISSIONARY CHRONICLE

FOR MARCH, 1829.

LONDON MISSIONARY SOCIETY.

THE Directors have pleasure in announcing to the Members and Friends of the Society, that the following Ministers have been engaged to preach on its behalf, at the next Anniversary in London, on the 13th, 14th, and 15th days of May.

Rev. JOHN BURNET, of Cork.

Rev. DAVID DICKSON, D.D., of

Rev. WILLIAM LUCY, of Bristol.

Edinburgh.

And Rev. JAMES BENNETT, D.D., of London, to the Juvenile Societies.

(Further particulars in our next.)

TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission House, Austin Friars, on Thursday, the 26th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c.

After which an address will be delivered by the Rev. James Bennett, D.D., of London.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its Vicinity, are respectfully requested to pay in their amounts at the Mission-House on Tuesday evening, 31st Instant, at Six o'clock, when an Address will be given to them. William Alers Hankey, Esq. Treasurer of the Society, in the Chair.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the Country, are respectfully requested to transmit their Contributions *on or before* the 31st Instant, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* Statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London. They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at 7s. per hundred, will be wanted for circulation along with Local Lists.

EAST INDIES.

CHINSURAH.

Extracts of a Letter from A. F. Lacroix, dated Chinsurah, 25th July, 1828; addressed to the Secretary.

REVEREND SIR;

I beg you will convey to the Directors my best thanks for the privilege they have conferred on me, by appointing me one of their Missionaries, and mention to them, that I hope, with the Lord's assistance, ever to make myself worthy of the confidence they have kindly placed in me.

In general, the aspect of things at this station is favourable. Our preaching is numerously attended; the hearers appear attentive, and are far less disposed to cavil than they were formerly; it is now, in fact, rare to hear any of them bringing forward the sophistical or silly objections with which they were a few years ago in the habit of constantly interrupting us. What may be the cause of this change, I do not pretend to decide, though I trust it does, at least in some measure, proceed from a secret conviction of the superiority of Christianity to Hindooism, which has been attempted to be proved so frequently by various arguments, as to leave little room for them to cavil any further on the subject. At all events, we have from this circumstance, a much better opportunity to state, in an orderly and connected manner, the doctrines and duties of our holy religion, than we used to have, when we were interrupted every moment: a thing which cannot but eventually lead to a happy result.

The native schools, connected with the Mission, are six for boys, which on the whole continue in a flourishing state. The books read are, Nos. 1 and 2 of an Elementary Catechism; the Parables and Miracles of our Lord; the Gospels; a Catechetical Exposition of St. Mark; and in some, a Catechism on the Evidences of Christianity, composed by Mr. Mundy; together with Dialogues on Geography, Astronomy, and Natural Philosophy. The attendance is, on an average, about eighty-five or ninety boys to each school. The school-houses are at present all fitted up to be used as chapels in the evenings, and it is gratifying to see in several of them, a number of the pupils, after their lessons of the day are ended, voluntarily attending again, the preaching of the Gospel to the adults, which from the preparatory instruction they receive at school, they appear to understand far better than the latter. The Chinsurah Free School, whose object I stated in my former letter to Mr. Burder, continues to afford me satisfaction.

Two of the three female schools, which are under Mrs. Lacroix's superintendence, are in as favourable a state as circumstances will admit. Though some of the obstacles,

to female education in this country, have been removed, yet it is to be lamented, that many are still remaining, and will, I fear, continue to exist until some change in the religious and moral state of the nation takes place. And though certainly we ought not to relinquish this branch of missionary exertions, which has apparently enjoyed much of the Lord's blessing, yet it is my opinion, that we ought not to be very sanguine of speedy success, until Christianity has imparted to the Hindoos different ideas of the female sex than they now possess.

I have not, of late, done anything in the way of writing for the press, except a translation, into Bengalee, of the first homily of the Anglican Church, which I undertook at the desire of the Committee of the Calcutta Auxiliary Homily and Prayer Book Society, and which these gentlemen have had since printed. Having received lately a grant of three hundred guilders from the Netherlands Tract Society, I purpose composing and publishing a Tract, the subject of which I have not finally decided, though I think it will be the "*Evil of Sin*," of which the natives have but very imperfect notions.

Our English service on the Sabbath is well attended. We have commenced a weekly service on Wednesday evenings, especially with reference to the benefit of the soldiers belonging to His Majesty's troops stationed here. We hope, by the blessing of God, to be able to do some good in this way.

I much regret the probable departure of Mr. Mundy for Europe, in December next, his constitution having suffered so much from the climate, as to render it inadvisable for him to remain much longer under its influence. I sincerely hope the Directors will speedily send out two or three Missionaries to reinforce the Bengal Mission, which is at present as low as ever I have seen it. Calcutta, especially, is in need of some labourers, the sphere of usefulness at that place being very great.

I am, Rev. Sir,

Yours most faithfully,

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ACCORDING to the late arrangement, the sphere of labour assigned to me, was the Black Town District, understood to include Royapooram and the Fort.

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Of the English congregation at Black Town chapel, I feel thankful to be able to say, that there is of late a very perceptible improvement in the attendance; and that, in

addition to the twenty-two members who attached themselves to the place at the general division of members, which took place in January, there are at present three candidates for communion; while, in several others, there is a manifest spirit of seriousness and attention, which it is hoped will, before long, lead them to yield themselves as a living sacrifice to God. A spirit of union and of zeal appears to pervade this little Christian society.

The Sabbath evening-prayer meeting is generally well attended; and it is, indeed, a source of no small encouragement to a preacher to find, on his arrival at the house of God, the vestry filled with those who are seeking to bring down a blessing on the expected season of worship.

In the month of April last, the church was deprived of one of its members by death. She died, however, expressing her peaceful hope in Jesus; and her last expressions were such as indicated that, though her mind was for some time considerably overcast, yet her sun went down without a cloud.

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As being locally connected with the chapel, I may next notice the female free school. The usual course of instruction has been pursued, and much divine truth has been stored in the minds of the scholars. The number on the list, on the 30th of last month, was forty-two; and the average attendance, during the year then concluding, has been about thirty-five.

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The number in each of the native boys' schools in my department is 245, of which 220 is the average attendance.

The Pursawaukum Tamil school has greatly revived during the year, and that in Armenian-street has continued to increase; that at Elephant Gate has been nearly stationary, while the school at Royapooram has fluctuated exceedingly, and still con-

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among them, some good will be done. The service at Elephant Gate was carried on with considerable difficulty, and the place not being sufficiently public, the number at last became so small, that about a month ago, it was discontinued. In Armenian-street, frequent opportunities have occurred for making known the Gospel, and a more commodious place having been obtained for the school, preaching will be still more frequent. On the last occasion when there was preaching, a very large number, supposed to amount to from two hundred to two hundred and fifty, listened to the word of life. In Royapooram, the Friday evening service has been continued without intermission, and there are generally from twenty to thirty who stand on the outside, besides those who come within the place appropriated to worship.

Tracts and Assistants.

A large number of tracts, furnished by the Madras Tract Society, have been distributed at the preaching places, at places of public resort, and in conversations with the natives; and many interesting particulars might be mentioned to prove that they are often regarded with considerable interest, and highly valued by those who receive them.

The Assistant, Mr. Nimmo, has had the Pursawaukum School, and Elephant-Gate School, services, as his sphere of labour; he also preached in the Pursawaukum Chapel, and has taken a part in the regular superintendence of the schools at Pursawaukum, Elephant Gate, and Armenian-street. Mr. Nimmo has made sufficient progress in Tellogoo, to be able for some time past to preach in that language. He has also gone out to itinerate several times, and has met with great encouragement in doing so. This was peculiarly the case with regard to one itinerating tour, which extended to Conjeveram, where he was cordially received by the people, who listened to him with great attention.

The journey to Conjeveram, as described by Mr. Nimmo, in the diary which he kept, gives so correct an idea of the nature of missionary labour, and is so full of pleasing incident, that I think it will be gratifying to the Society to receive extracts from his journal.*

Stephen, (the native Teacher) who came from Bangalore, has had Royapooram, assigned him as his more peculiar sphere of labour, and has regularly gone there twice a week since February last. He also assists in visiting the schools at Elephant Gate, and Armenian-street, and goes out in the evening to read the Scriptures and tracts, at various places in the neighbourhood.

Assigning to each a sphere, in which he

is more particularly to labour, I have endeavoured to keep up the personal inspection of the schools, and the superintendence and direction of the whole, and to take regularly such services at the different Tamil preaching places as other engagements would admit of.

BANGALORE.

Extracts of a Letter from Mr. Reeve, dated Bangalore, February 28, 1828; addressed to the Home-Secretary.

Since returning from the meeting of the Madras District Committee, I have been on one missionary tour, about one hundred and twenty miles in extent, in a direction where, probably, the sound of the Gospel was never before heard. Some of the towns, in which I spent a day or more, were very large, and the congregations assembled to hear rather numerous. Of the dispositions manifested by the heathen, in the course of this journey, nothing very interesting or remarkable can be mentioned. In most places, tracts and scriptures were readily received; the statements made respecting our ruin through sin, and recovery by Christ, were attentively listened to; and a good deal of courtesy and kindness was shown to the stranger. At one town I had well nigh involved myself in much trouble and annoyance. It was about midnight when I arrived at the place; the inhabitants were asleep; the face of nature was covered with darkness; the watchmen were not at their post to direct the traveller to his proper caravansary. Some man, found at the entrance of the town, half asleep and half awake, directed me, either incautiously or unconsciously, to what afterwards proved to be a temple, and the inner court of which was sacred to an idol. In some towns such places are appropriated to the temporary accommodation of Europeans, &c. in passing through; but it was not so here. Before it was quite dawn I was awake from my sleep, by the noise and clamour of a vast multitude about the place, manifesting the greatest consternation and alarm, in consequence of the imaginary pollution of the precincts of the temple of a dumb idol, by a foreigner having reposed his weary frame for a few hours on its floor. I immediately complied with the wishes of the people, took up my bed, and proceeded to the hovel to which I was now properly directed. But the business did not end here. The principal inhabitants were shortly convened in the town hall, and the most serious discussion ensued as to the means to be employed for the reparation of the injury sustained. A great diversity of opinion prevailed. One was deputed by the assembly to ascertain what was the view I entertained. I then went and made my defence before the people,

* These will be given in the Quarterly Chronicle for April.

A favourable hearing was afforded; general satisfaction was evinced; and I was acquitted of all blame in the affair. Considerable doubt was still felt as to whether something more ought not to be attempted. The most learned expounder of the law, and one celebrated for his skill in casuistry, was called in, and asked what mode of conduct he would prescribe under the present most alarming predicament. It was first suggested that the *firingee* (so they call Europeans) should be sounded, as to his disposition to make a present of £10!! under the exigencies of the case, in order that a public sacrifice might be made to appease the wrath of the idol; but learning his utter abhorrence of sanctioning or conniving at "a sacrifice to devils and not to God," it was finally determined that matters should be adjusted by flogging the two negligent watchmen up and down the town for some hours, offering two or three cocoa-nuts to the lifeless image, and besmearing the tainted floor with a preparation of ordure!! Hail! happy times, when idolatry shall perish, and its deluded votaries be brought into the more excellent way.

I shall now proceed to lay before the Directors a few particulars relative to the several departments of this mission.

Division of Labour.

With a view to the preservation of those good feelings of unanimity, cordiality, friendship, and esteem, so essential to the prosperity of every mission; and with a view also to a mere efficient superintendence of the various sections of the field occupied, and a greater distribution of the talents intrusted to us for improvement;—we have, by mutual consent made, in some respects, a division of labour. The Tamil school students and congregation are considered as more especially under my care; and those of the Canarese under that of my esteemed colleague; though in some occasions the whole are blended together, and receive instructions from one person. The English services, when not prevented by indisposition or absence, are performed by us in reciprocal succession.

Native Church.

Though the triumphs of the Cross, in these dark places of the earth, have hitherto been neither very numerous nor very splendid, yet the Lord has not altogether left himself without a witness. Some few stones have been gathered from the moral waste and general desolation, for the spiritual temple of Jehovah; and here and there our eyes are gladdened by beholding what we fondly hope will prove an heir of glory, a candidate for the skies, and a trophy of the victorious grace of our triumphant Redeemer. There were present in the native church,

the last time the Lord's Supper was administered, twenty-six members, some of them Canarese, and some of them Tamil. The number of communicants was larger; but six persons, who have gone through a course of preparation for the Christian ministry, have recently been removed to other stations, in order to greater usefulness;—one to Bellary, one to Chittoor, two to Salem, and two to Madras; others are now preaching the Gospel in the regions round about. Those who remain, present but little diversity of character; they rather, for the most part, resemble babes than strong men in the Gospel—require to be fed with milk, and must again and again be told what are the first principles of the Gospel of Christ. But, as far as our observation enables us to form a judgment, their knowledge is advancing, their gifts are increasing, and their public profession is without reproach. We should rejoice in the indications of more energy, feeling, and zeal; but who hath despised the day of small things? and what shall not be witnessed when the times of refreshing shall come from the presence of the Lord?

Native Schools.

The native charity schools, at this place, are not so numerous as at some missionary stations. This may, perhaps, be partly owing to the general prosperous circumstances of the people not requiring foreign aid; and partly on account of other causes, disinclining them to admit an influence which would be opposed to their superstitions, prejudicial to their castes, and destructive to their idolatry. You will, no doubt, receive from my devoted fellow-labourer, a particular account of that interesting branch of native schools of which he has charge. I have under my care at present only two, both of them Tamil. One in a populous neighbourhood, called the Choda, about five minutes' walk from my own residence: it contains thirty scholars. The Scriptures, catechisms, and tracts, have been without objection introduced. The master, though a heathen, appears attentive to his business; and the children have already made a commendable progress. The other school is on the mission premises. It consists of twelve orphans, four of them girls, and eight boys. The master was once a heathen, but is now, we trust, a Christian. He seems much devoted to God; but, after so many past painful disappointments, it behoves us to speak with caution. He is diligent in the duties of the school, and appears to take a lively interest in the mental culture, moral improvement, and everlasting welfare of the pupils he has to instruct. It has oftentimes been a source of great edification to observe his apparent humility, fervour, and fluency in prayer. His talents are not great, nor are his attainments con-

siderable, but he has qualifications of which thousands around are destitute. "I pray God that he may be sanctified wholly, and that his whole body, soul, and spirit, may be preserved blameless unto the coming of the Lord Jesus!" The four girls are occupied during the morning in the study of their own language, under the direction of the schoolmaster. The three eldest read very prettily, and will soon write a decent hand. The other is too young to say any thing of at present. In the afternoon they are taught knitting and needle-work, by a European woman. They are also learning, with Mrs. Reeve, to read the Scriptures, &c. in English, and have repeated to her the most of Watts's first Catechism. The boys, for the present, devote their whole attention to Tamil, their vernacular tongue. They have made considerable progress in committing to memory portions of the word of God, Scripture, Catechisms, and several elementary works. It would be premature to say any thing at present, as to their capacities, their dispositions, or their probable future characters. They are in the hands of God; may he renew in them his image, make them shine to his honour on earth, and at length bring them to his kingdom in heaven!

Native Teachers.

Two persons, the fruits of this mission, one named Zechariah, and the other Shadrack, are employed in this capacity. These individuals always spend the greater part of the day with me in my study, reading the Scriptures, and making themselves acquainted with the different branches of theology, as far as the means within our reach furnish the needful facilities. An hour or two, in the afternoon, they have a Pundit, pretty well read in his own tongue, to assist them in acquiring a practical knowledge of the grammatical structure and philosophical principles of the Tamil language. After this exercise, they go with copies of parts of the scriptures and tracts into the towns and villages, not very remote, or into the immediate highways and retired paths of the great city of Bangalore, making known the Gospel, and inviting the poor miserable heathen to turn from their lying vanities to the ennobling service of the living and the true God. On Fridays and Saturdays they are occupied during the forenoons in the preparation of discourses on portions of Scripture, selected and pointed out to them for this purpose. On Sabbath days, and on Wednesday evenings, they preach alternately to stated congregations, with, it is hoped, considerable acceptance. They are by no means deficient in their talents for the acquirement of knowledge, nor backward in their application to study. Their abilities for public speaking are good, and they at times publish the glad tidings of

the Gospel with a pathos and an emotion that are truly pleasing; and their prayers, in humility, fervour, and variety, would often shame those that have enjoyed greater advantages, leading one to hope that they are men of God, and that their supplications and intercessions are dictated by the Holy Ghost.

Native Services.

In consequence of some unpleasant feelings which arose between Samuel Flavel, and the Brahmins, &c. a year or two since, you are aware that there was an unwillingness expressed by the native authorities to permit the regular preaching of the Gospel in the open streets of the Bangalore Pettah. But notwithstanding these prohibitions, frequent visits, in a quiet way, are made to the more retired parts of the town, which are places of resort, and no interference has been made or objection expressed. This place does not belong to the British but to the Mysore government, and the distinction is conspicuously manifest. At Bellary, the natives were constantly in the habit of calling upon us, and thus a great deal of intercourse took place between them and the missionaries. Here it is otherwise; they are shy, reserved, and distant. Where a received system is manifestly erroneous, there is a disinclination often to have it examined and exposed. So it is here—and it is as the Father of lies would have it. "When a strong man, armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour, wherein he trusted, and divideth his spoils."

In the cantonment Pettah, and in the Choda, places more connected with Europeans, and very populous, unwearied exertions may be prosecuted without receiving molestation or occasioning offence. In one or other of these places, and in others that are contiguous, some feeble efforts are made every day to introduce the perishing heathen to the light and life of the Gospel. On these occasions, from ten to fifteen, and now and then as many as fifty, are convened. Sometimes the people listen with attention to the message from heaven; but too frequently they retire with expressions of indifference and insensibility. The best native congregation is on Sabbath morning, when we are sometimes favoured with an attendance of from sixty to a hundred. A few have manifested some concern about their eternal interests.

English Services.

In order to afford more opportunity for labouring directly amongst the heathen, some abridgement took place, a short time

since, in our English services. We have now only preaching on Sabbath evenings, and a public prayer meeting on the first Monday in the month, except occasionally meeting at friends' houses, and spending an hour in expounding the Scriptures.

The little chapel is, in general, pretty well filled. At the commencement of the present year there were four additions to the church, which has been considerably reduced by the removal, to other stations, of regiments that contained many who feared the Lord. It is scarcely necessary to observe, that the triumphs of the Gospel among our own countrymen are essentially connected with the triumphs of the Gospel among the Hindoos. The aid contributed by pious Europeans, in our neighbourhood, to missionary objects, is very important. We are receiving, at present, for local objects, connected with our Society, seventy rupees per mensem, (which, calculating the rupee at two shillings, is *eighty-four pounds* a year) besides donations directly to the Parent Institution, of which you will find, in the next account from the agents, a particular statement. Our religious friends are otherwise very actively employed, some of them, either by benevolent personal efforts in their own private spheres, or by fostering other kindred Societies.

Circulating Library.

The books presented to this mission by the Religious Tract Society, together with a number of old Evangelical Magazines, have been placed in one of the vestries connected with the chapel. A young friend has taken on him the duties of librarian, and these works are now in circulation among the European soldiers, &c. If there are any good books waiting at Austin Friars for exportation, and sent thither by Christian friends for this purpose, a supply now and then will be acceptable, to replenish this library.

Sale of Ladies' Needle-Work.

It may be gratifying to the kind friends in England, who intrusted us with some of the fruits of their zeal and industry, to learn that most of the articles sent out by us met with a ready sale. The proceeds have been remitted to the Society's agents, and will thus be appropriated to their legitimate object. The amount realized was 114½ rupees, or (reckoning the rupee at two shillings) £11. 9s.

Works in the Press, or preparing for Publication.

The printing of the Pentateuch in Canarese, which was left with the Madras Bible

Society ready for the press, prior to my embarkation for England, was completed the latter end of last year. The Bellary press, I understand from Mr. Hands, is now preparing to give to the heathen the Book of Psalms and the Prophecies of Daniel (*of which he is the translator*), after which it is probable the whole of the inspired Volume will be ready to be printed in consecutive order; but as this period is likely to be protracted, any further observations on this subject may be preserved. A small work, entitled Scripture History, in Canarese, which I completed some time since, is now nearly through the press at Bellary, and we hope to receive a supply, in a few weeks, for circulation.

The printing of the English and Canarese Dictionary is advanced to *V*, and the composing of the Canarese and English Dictionary makes daily a little progress.

My worthy colleague is preparing (first in the form of tracts, and afterwards to be published in a volume) a body of divinity in Canarese, which, I trust, will be very useful, more especially to the catechists and young converts, at first, and ultimately to the heathen at large.

AFRICAN ISLANDS.

MAURITIUS.

Extracts of a Letter from the (late) Rev. D. Tyerman, and G. Bennet, Esq., the Deputation of the Society to the South Seas, &c. &c., dated Mauritius, March 21, 1828; addressed to the late Secretary.

HAVING learned that a vessel is proceeding in a day or two for London, we hasten to write this short letter for the information of the Society.

We must here mention, that when we were hesitating whether, on account of the expense, we should wait here so long a time before going on to Madagascar, a young gentleman, in the civil service, to whom we had paid one hundred dollars (20*l.* sterling) for our board, returned the money, saying, he judged it so important for us to go, that if we would remain and make the visit, he would give the sum to the Society towards lessening the expenses.

Labours of Mr. Le Brun.

The Rev. Mr. Le Brun is a laborious missionary, and is much respected here. There are, in the little chapel in Port Louis, two public services in French every Sunday, at 8 A.M. and at 4 P.M.; also one service in English at 7 P.M. Since we have been here, there has also been an English service on the Tuesday evening. Since we came,

Mr. Tyerman has officiated at these Sunday and Tuesday evening English services. It is painful to say, that the attendance on all these public services is very small. The Church members, united under Mr. Le Brun's care, consist of about forty members.

Mr. Le Brun has a Sunday-school in the chapel, which is held early in the morning, for the children of the congregation and others; and another, held at mid-day, for blacks, free or slaves.

There is also a respectable day-school in the chapel, towards the support of which the Governor contributes thirty dollars per month. Mr. L. has also another school in a different part of the town of Port Louis, in which some slaves are taught.

On one Thursday in the month Mr. Le Brun visits the chapel lately built at Piton, twelve miles from Port Louis, when he holds a public service, and superintends the instruction given to the slave-children on the estates of Mr. Telfair, and those of a Monsieur Menard, the French gentleman who gave the ground for building the chapel at Piton. A young man, educated by Mr. Le Brun and a member of his church, is the schoolmaster, and has the charge of the above slave-children.

These are the chief opportunities which Mr. Le Brun has for spreading the knowledge of the Gospel: they are not many; but we believe he is desirous of improving them to the best of his powers. We think him entitled to the confidence and approbation of the Society.

Praying that the Divine Providence may increasingly smile on the Society, in its means, its exertions, its managers, officers, agents, &c., we remain, entreating a continued interest in your prayers, with most affectionate respect, very dear Sir,

Your Friends and Brethren
in the Gospel,

(Signed) GEORGE BENNET.
DANIEL TYERMAN.

MADAGASCAR.

*Extracts from the Second Report of the
Madagascar Missionary School Society,
1828.*

THEN UNDER THE PATRONAGE OF HIS LATE
MAJESTY RADAMA.

It being the divine injunction, "Train up a child in the way he should go," we feel it our imperious duty to persevere in the object proposed by this Society, namely, the diffusion of useful and Christian knowledge throughout the island of Madagascar. The experience of years, however, in communicating instruction to a people, ignorant of the advantages of education, and to whom the salutary influence of divine truth affords

a novel exhibition, has powerfully demonstrated the immense importance of cultivating the decision of a Ruth, the patience of a Job, the perseverance of a Paul, and the wisdom of a Solomon; while to strengthen and adorn every other virtue, the affection of a John should be superadded.

"We know not to give flattering titles," and it would ill become us to indulge in the spirit of adulation; but surveying the past history of Madagascar, and contrasting with it the existing state of things, under the fostering care of its present monarch; considering the humane policy of his victories, the extent of his territories, the number of his subjects, the equity of his proceedings, and his anxiety to promote the education of his people, we think he may justly be entitled to the appellation of Radama the Great. We are happy to bear our public testimony that his Majesty has continued to afford during the past year his patronage and encouragement to the efforts of this Society.

We cherish the hope that the Kabary,* of the 18th of March, will prove the means of augmenting the number of scholars, and of establishing schools in other districts, during the ensuing year; and that thus a door, wide and effectual, may be opened for increasing usefulness. We may quote one part of the royal address, as bearing on this object. "The king urges upon you all to send your children to school, and to replace those who have left,† in order that they may learn good principles, and be enabled, by the art of writing, to commit to paper their family concerns, so that *disputes and contentions, deceits and wars, may cease.*" Thrice hail the auspicious day, we add, when men

"Shall hang the trumpet in the hall,
And study war no more."

Eight of the first students were appointed, in February, 1827, to visit the schools every month, and to make their report to your Committee. The result of their inspection is regularly inserted in a journal kept for that purpose. At the close of their visit in each village, a *prayer meeting* is held, and an address delivered to the scholars. You are also aware that the Missionaries continue to visit all the schools as usual, and frequently as possible, and have thus an opportunity of ascertaining the correctness of the monthly reports of the native visitors. The diligence and improvement of all the teachers and visitors are subject to the constant inspection of the Missionaries at the capital,

* Kabary, signifies both a *message* from the king on public business, and the *assembly* convened to receive it.

† Left, means those withdrawn, by consent of the Missionaries, at the monthly examinations,

where a careful monthly examination of them is instituted.

[Here follows a list of the native visitors, with the towns in their respective circuits. The number of visitors is eight, and the number of towns thirty-one.]

Ever since the establishment of schools in Madagascar, the want of elementary books, in the native language, has been deeply felt. Great inconveniences arose from having merely slates, boards, and manuscripts. And though these might suffice to teach the *written* character, they obviously left your scholars comparatively ignorant of the *printed* character employed in the language, namely, the Roman; and so far incapacitated from using the sacred volume, when it might be placed in their hands. It was, therefore, with unfeigned pleasure, the Committee saw the printing press, belonging to the London Missionary Society, set up in Tananarivo, towards the close of the year 1827. They hailed it as an event promising the most beneficial and important assistance to your labours, by multiplying and perpetuating the means of education to an indefinite extent. They are happy in seeing some reading Lessons, an Introductory Spelling-Book, a Catechism, and Hymn-Book, together with some portions of the Holy Scriptures, already printed; and with which the schools are supplied from month to month.

In connexion with these remarks on the press, it is proper to observe, that on application being made to his Majesty Radama, permission was granted to select a number of youths, to be permanently employed in this department; and, on account of the services they had previously rendered to the Mission as Teachers, &c. the following were chosen.

[Here follow the names of seven printers and eight transcribers.]

The Annual Examination of the Schools

Was held on the 19th and 20th of March, at the Missionary chapel. His Majesty was expected to attend, but being detained by other business, sent Prince Corroller to superintend the proceedings, with several officers besides. The inspection of the writing, and performing a few sums in arithmetic, occupied from ten till five o'clock. Rakoto and Rasoanahary (daughter of Prince Rately), obtaining the prizes. Each school was examined separately, together with several of the scholars, who had previously left, but attended for the occasion. The day's examination was concluded with an address from the king, stating, "You who are relieved at the monthly examinations, and who have left the schools, mind that you forget not what you have learned. Neglect not to attend on Sundays to learn your catechisms, and read the Holy Scrip-

tures; and if you neglect and forget, you will be obliged to attend school again every day till you have exceeded what you had before learned. Those that have left the schools must be replaced. And, farther," said his Majesty, "if any of you wish to be baptized, and married by the Missionaries, *you are at liberty to exercise your own judgment and free will in this respect.*"

The second day's examination commenced at ten o'clock, when the first students, fifteen in number, were examined in geography, the use of the globes, stenography, English grammar, the rules of proportion, progression, and fractions, in arithmetic; part of the first chapter of *John in Greek*, and translations into Malagasy, from dictation, passages being selected from the *English Bible*, at the moment, by the Chairman.

The several schools were then farther examined in reading and writing, and many of the scholars permitted to leave. These were desired to attend on the appointed days, and the rest exhorted to be attentive and diligent.

One hundred and twenty girls have left the central school, who have been taught needlework by Mrs. Jones and Mrs. Griffiths, in addition to the other branches of knowledge. Several others learn needlework of Mrs. Johns, and some of Mrs. Cameron.

In order to obviate, or lessen the prejudices cherished by some of the parents, who reluctantly allow their children to attend the schools, or to continue long in them, a general regulation has been formed, that, as soon as scholars are able to read with facility, to write a good legible hand, to repeat the whole of the catechisms, and have advanced in arithmetic, through the rules of fellowship and proportion, they shall be at liberty to be withdrawn, and their vacancies filled up by new pupils. The competency of the scholars to leave is determined by the Missionaries at the monthly examinations.

Messrs. Jones and Griffiths, by weekly turns, superintend the first class, with the teachers of all the schools, every afternoon. It is understood, that as each country school has two teachers, one should be at the capital, by rotation, to receive instructions; and where the number of scholars exceeds eighty, four teachers are appointed, two of whom attend in rotation. Mr. Johns assists twice a week in this superintendence, besides teaching an English class every morning. Several youths attend Mr. Johns and Mr. Freeman, to learn English grammar, and to assist them in acquiring the native language.

[Here follows, in the Madagascar Report, a tabular view of the state and progress of all the schools, belonging to the Society, of which the following is a summary:—

Districts.	No. of Schools.	Scholars.	Average attendance.	Boys.	Girls.	Teachers.	Assistants.
Voromahery	7	468	316	204	112	7	9
Avaradrano	10	666	487	371	116	14	14
Vakinisisaony	10	489	276	152	124	10	10
Marovatana	6	389	181	120	61	7	7
Ambodirano	4	285	177	110	67	5	5
Mananjara	1	12	12	—	—	1	1
	38	2309	1449	957	480	44	46

It appears that 909 young people have left these schools, furnished with such education as they afford, and 111 have become teachers.]

N. B. Schools were formed so early as 1820 and 1821, by the agents of the London Missionary Society; partial aid being afforded by that Society, and by the British Government at the Mauritius. But to provide for the opening field of labour, and to embrace the co-operation of friends, of whatever party or sentiment, the School Society was established in 1826.

[Here follows the Treasurer's account for 1826 and 1827. Among the donors and subscribers, we observe the names of his late Majesty Radama, James Hastie, Esq., late British Agent, and of several military gentlemen and civilians. The amount subscribed in both years is 1739 Spanish dollars, besides donations of paper and slates from his Majesty's government at the Mauritius. The amount expended on premises and school-furniture, teachers and scholars, books, paper, and printing, &c., is 2317 Spanish dollars, the balance due to the Treasurer being 578 Spanish dollars.]

Circular.

The members of the Madagascar Missionary School Society esteem it their duty to lay the preceding documents before their friends and the Christian public, convinced that their object deserves to be more extensively known, and that it would then obtain more efficient support and co-operation. The scene of labour is a country, lacerated and wasted from time immemorial by intestine struggles among its numerous chieftains for ascendancy, and afflicted from its very centre to its coasts, by that direct scourge of humanity, the slave trade; but which is now, by the providence of Him who governs the nations on earth, released from that terrible scourge, and submitted to the mild and equitable government of one individual, whose aim is to improve the character and to elevate the condition of his people, by the diffusion of knowledge, the useful arts, and true religion, among them.

The labours of this Society are not affairs of mere speculation. A considerable trial has been already made, and the attempt has suc-

ceeded beyond expectation. Schools are established, many have been instructed, many are still in the schools, and pressing applications are made for new ones.* In the year 1825, sixty-four scholars left the school; in the year 1826, one hundred and eighty-five; and in the year 1827, nine hundred and nine; making a total of upwards of a thousand. Besides this number, several youths, as may be seen from the Report, are employed in different departments in the Society, as teachers, &c.; and many of those who have left, have been appointed by his Majesty to fill important official stations in the service of their country. The ground at present occupied by the Society is in the centre of the island (the only salubrious part of Madagascar), and which itself is more extensive than the principality of Wales. The schools are composed of children from all the several villages; a few from each, in proportion to the population. Since the Annual Meeting in March, when the annexed Report was read, extensive additions have been made to the operations of this Society. Sixteen new schools, consisting of one hundred scholars each, have been opened in districts, not previously occupied; two others, of one hundred each, are applied for; and upwards of twenty others have branched out of those specified in the Report, containing from twenty to seventy each.

But for the confident hope that some pecuniary aid would be promptly afforded by the friends of education and Christianity, the Society must and would have declined complying with these new applications; and deeply to be lamented, as such refusal would be, no other alternative remained. Cheered by hope, no application has yet been declined, where any rational prospect of success was presented. Shall the posts occupied be abandoned? Shall the light be extinguished just as it begins to blaze? Surrounding districts, in some of which the population is numerous, are beginning to feel awake to the object, and ask for instruction, and *must* the request be negated?

* It may be gratifying to the friends of the Society to learn, that from communications received of a later date, it appears that the Schools have increased in number from **THIRTY-EIGHT to upwards of NINETY!**

It will be seen from the Report, that the schools of this society embrace children of both sexes, and of all classes; that they are at once week-day and Sunday schools; that elementary instruction and Christian knowledge are combined; that a care is still exercised over those who leave the schools; that a succession of scholars is secured by arrangements from the King with the head people of the villages; that the schools are made to furnish new teachers from themselves; and that the whole are subject to the visits and superintendence of the Missionaries. It may be needful only to remark further, that the mutual system of instruction is adopted; and that the mode recommended by the British and Foreign School Society is acted on, with such a modification in some of the arrangements, as appear best adapted to the state and circumstances of the country. The Society begs to solicit contributions, either of money to meet the general expenditure of teachers, native visitors, school apparatus, &c., or of paper for printing books for the use of the scholars; or of shopkeepers' goods (particularly of linen and woollen drapery, of hosiery and haberdashery), which may find sale at the repository in the capital, the profits of which are appropriated to the funds of this Society, and have already most materially aided its operations.

A library has been formed for the advantage of the scholars who have learnt *English*, and to provide publications for translating into the *native language* as opportunity may offer. Donations to aid these objects will be most gratefully received.

It is in contemplation to erect a large house, for the purpose of receiving, for gratuitous board and education, a number of youths, from various parts of the island, where the prevalence of the Malagassy fever forbids the formation of schools. Ground has been allotted for the building by the King, and some preliminary calculations and arrangements made. The accomplishment of the plan, and the extent to which it may be carried, the accelerating or retarding the object, must be determined by the amount of means with which the Society may be entrusted.

Signed, by direction of the Society,

D. JONES, President.

D. GRIFFITHS, Secretary.

D. JOHNS, Treasurer, *pro tempore*, in the room of the late J. Hastie, Esq.

J. J. FREEMAN.

Tananarivo, May 28, 1828.

P. S. Donations of money, paper, slates, books, &c., will be thankfully received by either of the officers of the London Missionary Society, Austin Friars, London.

WEST INDIES.

BERBICE.

Extracts of a Letter from Mr. Wray, dated Berbice, 11th June, 1828; addressed to the Treasurer.

IN Berbice, we are going on much as usual. Our people are, in general, walking in the ways of God, and a number of slaves are earnestly desiring spiritual instruction. One of our members lately died in the faith of Jesus; but another was added to us, last month, in her place; and the sacramental occasion proved a time of peculiar refreshment to our souls.

You will rejoice to hear that our Sunday-school room, under the chapel, is completed, and that we had the pleasure to open it on Sabbath, the 1st of June. I gave an address to the children and others, suitable to the occasion. Some of the children expected a collection, and brought their money; from whom there was collected on the following Sabbath, eighteen florins ten stivers.

You will be pleased to hear that his Excellency, Lieutenant-Governor Beard, and the Honourable the Council of Government, have liberally voted me *One Thousand guilders*, to assist in defraying the expenses. This is highly to their honour, and shows the desire of the Governor and Council to promote education among the lower classes of the people; and surely this is the wisest plan they can adopt to ameliorate the state of the slaves, and to mitigate the evils of slavery.

We, indeed, labour under great disadvantages for want of a sufficient number of pious and zealous teachers; but we have a few, and we trust that God will bless the means used on behalf of the children and people who attend. If we had twenty pious, good teachers, by the blessing of God, we could do wonders in instructing the rising generation. We pray that God may raise up many to come forward to the work of the Lord.

One of the members of the Council had enclosed me a *joe* (about five pounds) in a polite note, previously to the Government grant being made on behalf of the school. Other individuals have also assisted us. One gave a thousand feet of lumber. I enclose a copy of the Minutes of the Court, which his Excellency the Governor directed to be sent to me yesterday, and which, I doubt not, will give great satisfaction both to you and the Directors.

[Here follow the minutes referred to, which were inclosed in the following letter of the Colonial Secretary.]

"Secretary's Office, Berbice,
"10th June, 1828."

"REV. SIR;
"By command from his Excellency the

Lieutenant-Governor, I transmit an extract from the Register of the Proceedings of the Honourable the Council of Government of the Colony of Berbice, dated 28th May, 1828, together with his Excellency's order on the Receiver General, amounting to one thousand guilders, the sum voted to you by the Governor and Council to re-imburse your expenditure in fitting up a Sunday-school under your chapel. Requesting you will do me the favour to acknowledge the receipt of the two enclosures,"

"I am, Rev. Sir,

"Your most obedient humble Servant,

"(Signed) JAMES INNES,

"Col. Sec."

"The Rev. John Wray,
"of the London Missionary Society."

P. S. I trust the above will meet with the approbation of the Society, and encourage them to go on in the work of the Lord in this colony. The grant of the Council is truly gratifying to us, as I doubt not it will be to you, as it is expressly for teaching slaves to read, as well as others, and it is certainly a proof of their approbation of our labours in this department. I trust other colonies will follow the example of our Government Council.

ARRIVAL OF MISSIONARIES OUTWARDS.

DEMERARA.

Extracts of a Letter from the Rev. Joseph Ketley, dated George-Town, Demerara, December 8, 1828; addressed to the Secretary.

MY DEAR SIR;

AFTER a voyage of six weeks, we have, by the kind hand of our heavenly Father, safely landed on the shores of Demerara. The passage, upon the whole, has been favourable. We met with every kindness and attention from Captain Hurry. The passengers also behaved very respectfully towards us during the whole of the voyage. On the second Sabbath, having previously obtained leave of the Captain, it was my intention to preach to the sailors; but being seized with indisposition, during the preceding night, it was thought prudent for me not to expose myself to the open air; I, therefore, only distributed tracts among the seamen, which were gratefully received. On Sabbath, November 16th, finding myself better, the Captain ordered the deck to be prepared for divine service. Nearly the whole crew, together with the Captain and passengers attended, chairs and temporary forms having been placed between the main and mizen masts, and around the capstan, upon which I placed my Bible. Having offered up a short prayer, and read the 92d psalm, I expounded part of the 55th chapter of Isaiah. Having again prayed, I delivered an address from Mark i. 40—42, and closed

the service with prayer. We had not long passed the Island of Madeira. The sky being serene, a gentle breeze passing over the wide-spread sea, and making the ship to glide smoothly along the faces of the deep, and the sun sending forth his cheering rays, all gave pleasurable feelings; while the attention manifested by all around, excited the hope that "the word of the Lord would not return unto him void." Opportunities were also afforded on each succeeding Sabbath, which were embraced; and the attendance and attention were equally encouraging. It was gratifying to see the sailors occupying a portion of their Sabbaths in perusing the tracts which were weekly distributed among them.

We arrived at the River Demerara early in the afternoon of yesterday. Information having been communicated to Mrs. Davies, we found numerous persons assembled to welcome us with joy. During last evening, as well as nearly the whole of this morning, we were constantly receiving the salutations of — "Welcome, Massa!" — "Welcome, Missee!" — "We glad to see you, we be long without Pastor!" — "We pray long!" — "Wait long!" — "Have long patience!" — "Not disappointed;" — with other such sentences, expressive alike of their gratitude and their joy. Mr. Fletcher, the Wesleyan Missionary, paid us an early visit this morning, and he has, in the true spirit of a Christian brother, offered to assist us in any way that may be needful. Having heard of my arrival, he announced it from his pulpit last evening. This afternoon he kindly accompanied me to the Secretary's office.

I am sorry to inform you, that Mrs. Davies is unwell. In consequence of her indisposition, she has not been able to give her attention to the poor negroes as formerly. They appear to be much attached to her.

And now, my dear Sir, I trust I shall continue to have an interest in your prayers, and in the prayers of the Directors, and in the prayers of all the saints, that I may be enabled to "take heed to myself," and "to the ministry which I have received in the Lord;" and that in this place, "the word of the Lord may have free course, and be glorified."

I remain, my dear Sir,

Affectionately yours,

(Signed) JOSEPH KETLEY.

MADAGASCAR.

By a letter received from Mr. Edward Baker, Printer, dated Mauritius, Sept. 2, 1828, information was received of his safe arrival at that island, on the 21st of August, after a tedious voyage. By subsequent communications from Madagascar, information has been received of his safe arrival at the port of Tamatave in that island, and of his intention to set out for Tananarivo (the capital), the place of his destination.

HOME INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

DEATH OF THE REV. MATTHEW WILKS.

It having been communicated to the Directors, that the Death of the Rev. Matthew Wilks had taken place on Thursday, the 29th ultimo, and that the Treasurer and the Secretaries of the Society had attended the Funeral, as a mark of respect, on the part of the Directors,

It was Resolved,

“ That it is with the deepest regret the Directors receive this painful communication. In the death of this venerable Minister of Christ, who, during more than half a century, laboured most indefatigably in this Metropolis, to promote the salvation of men, and the glory of the Saviour, the Directors deplore the loss of one of the Fathers and Founders of the Missionary Society; whose early zeal and energy contributed most efficiently to its establishment; whose personal devotedness and liberality were invariably manifested in the promotion of its objects; and who, to the latest moments of his lengthened life, continued to pour out his prayers for its success, and to recommend its interests to his friends.

“ While they record their feelings respecting the loss which this Society in particular, and the cause of religion in general, has sustained by his removal, they unfeignedly bless God for his extensive and long-continued usefulness, and devoutly pray that his example may be followed by many, and that his death may be sanctified to his family, his flock, his numerous religious connexions, and the members of this Society at large.”

DEPUTATION TO IRELAND.

HORSELYDOWN.

THE Rev. Dr. Paterson, from Russia, and the Rev. William Ellis, Missionary from the Sandwich Islands, have been appointed by the Directors in London to visit Ireland on behalf of the Society; and propose to commence their labours at Cork, on Sabbath-day, the 22d instant.

THE Annual Sermon on behalf of the Female Auxiliary Society, connected with Horselydown Meeting, Southwark, will be preached at that place, on Thursday evening, March 5th, by the Rev. Rowland Hill, A. M. Service to begin at half-past six.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st January, 1829, inclusive.]

IN LONDON AND ITS VICINITY,

Mrs. Ware—donation	10	0	0
A Thank Offering	5	0	0
W. B.	1	0	0
Mr. Thompson's Missionary Box	2	13	0
North London and Islington Auxiliary Society.			
Islington—Union Chapel—Rev. T. Lewis—per			
Mr. Tarn, Treasurer.—On account	50	0	0
A Lady—per Rev. T. Fry	1	0	0
W. T.	1	10	0
Kensington Aux. Society—per Mrs. Vaughan,			
Treas.	100	0	0
Orange-street Chapel—Mr. B.—			
per Rev. J. Arundel	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Devonshire.—Plymouth, Devonport, and Stone-			
house Aux. Society—Mr. W. Stuart, Treas.			
Plymouth—Batter-street Coll.	19	0	0
Ladies' Association—by Mrs.			
Bowman.	26	0	0
New Tabernacle Collection ...	21	11	0
Ditto, Juvenile Society—by			
Mrs. Rendle	19	2	5
Subscriptions and Donation ...	14	13	0
Missionary Box	0	6	6
Proceeds of Work, by Young			
Ladies connected with the			
New Tabernacle—for Female			
Schools in India	11	8	0
Annual Subscriptions	2	10	0
Devonport—Prince's-street.	10	0	0
Ladies' Association	16	10	10
Mrs. Rodgers' Miss. Box	0	6	6
Annual Subscriptions	14	2	6
Town Hall Public Meeting ...	6	1	6
Morrice Town—Salem Chapel.	6	7	0
Mount-street Chapel ..	8	8	11
From Two Young Persons ...	2	17	5
	180	5	7
Less Expenses ..	11	4	7

169 1 0

Hampshire.—Newport—St. James's-street			
Chapel—Rev. T. Binney.			
Subscriptions	13	14	0
Sunday-school	3	10	0
Freshwater—per Mrs. Mitchell			
and Friends	5	0	0
	22	4	0
Less Expenses ..	0	3	8

22 0 4

Havant—Rev. W. Scamp.			
Subscriptions and Donations ..	23	11	8
Collection ..	7	11	6
Hayling Island—per Mr. Hall ...	1	1	9
Juvenile Missionary Society ...	6	11	0
	38	15	11

Kent Auxiliary Society—per Mr. Shepherd,			
Treas., on account	20	0	0
Lancashire.—Manchester—Cannon-street			
Chapel—Rev. S. Bradley—Juvenile Society	40	0	0
Middlesex.—Staines—from Members of the			
Society of Friends, for the support of <i>Native</i>			
<i>Schools in India</i> —per Rev. R. Porter.			
Mr. Tothill	1	0	0
Miss Pope	1	0	0
Mr. T. Ashby	1	0	0
—T. Ashby, jun.	0	10	6
	3	10	6
Wilsdon—Proceeds of a Hive of Bees—			
per Mr. Kilby	4	0	0

Rutlandshire.—Ketton and Duddington Ladies'			
Association—per Mr. Islip.			
Collection ..	7	7	6
Duddington Penny-a-Week So-			
cietv	2	3	6
Ketton ditto	2	19	10
Missionary Boxes	0	15	8
	13	6	6
Less Expenses ..	1	0	0

12 6 0

Staffordshire Auxiliary Society—			
Rev. T. Sleigh, Secretary.			
Cheadle—Bethel Chapel—Rev. J. Clark.			
Missionary Box in the Chapel ..	0	12	11
Sabbath-school	2	10	0
Ditto, at Tean	1	0	8
Collected by Mrs. Clark	5	11	3
Miss S. Horn's Missionary Box	0	15	6
Subscription	0	10	0
M. and H. Holmes, by Tracts ..	6	13	10
J. Holmes' Missionary Box	1	0	0
	18	14	2
Less Expenses ..	0	12	6

18 1 0

Leek—Rev. J. Morrow.			
Collected by			
Miss Goodwin	4	8	2
—Ashton	3	4	8
—Ditto, Missionary Box ...	0	19	0
—Abbott	7	3	6
—Clulow	3	4	8
Subscriptions ..	2	0	0
	21	0	0

Hanley—Rev. R. W. Newland and Congre-			
gation ..	9	9	0
Newcastle-under-Lyne—Marsh Chapel—			
Rev. T. Sleigh.			
Juvenile Society—per Master			
A. Sleigh	5	1	2
Subscription	1	1	0
	6	2	0

Shelton Association—Hope Chapel—

Rev. J. Edmunds.	
Subscriptions	2 2 0
Collected by	
Miss Barlow	2 0 0
— Bennett	2 18 11
— A. B.	0 2 11
— Hadley	1 11 0
— Mary Ann Hammersley ..	3 12 0
— Tomkinson	1 1 0
Mrs. Wordley	1 12 8
Collection after Sermon by Rev. J. Edmunds.	11 8 7
	27 9 1
Less Expenses ..	0 9 2

26 19 11

Stafford Juvenile Missionary Society—

Rev. J. Chalmers.	*16 0 0
Stone—Rev. J. Hargreaves—Juvenile Aux. Society—Mr. W. S. Matthews, Treas. Collected by	
Miss Robinson	2 0 0
Mrs. Yeld.	2 5 3
Miss M. Goodwin	1 17 6
— Lowe	0 18 5
William Mason	0 14 9
William Buxton	0 9 9
John Hobson	0 6 6
W. S. Matthews	0 10 5
Sabbath-school Children	1 7 11
Small Sums	0 10 4
	11 0 10
Less Expenses ..	0 14 4
	10 6 6
	107 19 9

* Acknowledged in November Chronicle.

Yorkshire.—West Riding Auxiliary Society—

per G. Rawson, Esq., Treas. (to 14 Jan. 1829)	
Borobridge	5 3 2
Ripon	7 6 0
Rotherham Auxiliary Society	96 3 6
Ditto, Independent College Miss. Society	34 12 4
	143 5 0
Less Expenses ..	18 18 0
	124 7 0

Yales.—South Auxiliary Society—Pembroke-
shire—Welsh Branch—Rev. J. Griffiths,
Secretary.

Hebron—Rev. J. Evans.	
Collection	6 0 0
Sunday-school	6 0 7
Pantyrodyn Sunday-school	3 0 0
Penygroes—Collection	4 7 0
Sunday-school	5 14 5
	25 2 0
Pisa—Rev. J. Evans.—Collection	0 15 6
Bridgend—Rev. D. Davies.	
Collection	2 5 2
Sunday-school	1 6 6
Subscriptions	2 0 0
Zion's Hill Collection	1 14 2
Sunday-school	1 14 2
	9 0 0

Newport—Rev. T. Jones.

Collection	2 2 0
Sunday-school	1 14 0
Morfa Collection	1 0 0
Subscriptions	3 1 0
	7 17 0

Solvey—Rev. Messrs. Harris and Mortimer.

Collection	3 0 0
Sunday-school	3 2 6
	6 2 6

Trefgarn—Rev. B. Griffiths.

Coll. at the Public Meeting ..	35 12 10
Subscriptions	2 0 0
	37 12 10

Glandwr—Rev. J. Davies.

Collection	7 14 3
Sunday-school	5 15 6
Collected by Cards	2 10 3
	16 0 0

Rhosycaerau—

Collection ..	1 13 3
Sunday-school	2 2 3
Subscription	1 0 0

Fishguard—Rev. W. Davies.

Collection	1 15 6
Sunday-school	0 14 0
Small Sums	0 17 6
	8 2 6

Trewyddel—Rev. L. Rees.

Collection	1 17 1
Sunday-school	1 14 0
	3 11 1

St. David's—Rev. J. Griffiths.

Collection	9 1 10
T. Raymond, Esq. Subscription ..	1 1 0
	10 2 10

	124 6 3
Less Expenses ...	0 4 3
	124 2 0

Pembrokeshire—English Branch—

Mr. W. Owen, jun. Treas.

Haverfordwest—

Green Meeting—Rev. J. Bulmer.	
Collections	10 0 0
Auxiliary Contributions	4 0 2
Missionary Boxes	0 15 6
Subscriptions ..	5 0 0
	19 15 8

Tabernacle—per Mr. W. Thomas.

Collections after Sermons—per Rev. Messrs. Ellis & Loader	10 0 0
Collection after Public Meeting	10 2 0
Sir R. B. Philips (Don. at ditto)	5 0 0
Missionary Boxes of	
Mrs. Lloyd ..	1 0 0
Miss Madock	0 12 0
Mrs. Witham	0 10 1
Miss Gower	0 11 0
Sunday-school Children	2 1 1
Weekly Subscriptions	13 13 10
A Friend	1 10 0
	45 0 0

Keyston and Wolfsdale—Collections ..

Narberth—Rev. H. Davies—Collections	5 1 3
* Milford Haven—per Rev. W. Warlow	7 0 0
Pembroke—Tabernacle—Rev. T. Harries.	24 4 3

Collections	9 18 3
Auxiliary Contributions—by	
Mrs. Treweeks ..	2 8 6
Sir J. Owen, Bart. M.P.	5 0 0
	17 6 9

Pembroke Dock—Rev. T. Williams.

Collections	2 18 0
Tenby—Rev. B. Evans.	
Collections	23 12 3
Miss M. Lock's Missionary Box	8 5 0
	31 17 3

	153 3 2
Less Expenses ...	14 17 6
	138 5 8

* Particulars in our last Chronicle.

Scotland.—Dundee Missionary Society—per

Mr. P. Thomson, Treas.	15 0 0
Huntly Missionary Society— per Mr. J. Macdonald.	
Male Branch	15 0 0
Female ditto	15 0 0
	30 0 0

*Donation in aid of the Anglo-Chinese
College.*

Ireland.—Belfast—T. Turnley, Esq. 5 5 0

*For the Education of Native Females in
India.*

R. M. E. and H. 1 3 6

The Thanks of the Directors are presented to the following; viz.—

H. Stone, Esq., for 28 vols. of Eyan. Mag., 2 vols. Gospel Magazine, and 6 pamphlets.—Mrs. Woodward, for nine years "Proceedings of the Church Missionary Society."—A Lady, for Poole's Annotations.—Mrs. Lawson, for toys &c. for the schools in India.—Rev. G. Collison, for a piece of cloth.—A Lady, by Rev. G. Collison, for 6 vols. of Christian Guardian, and 13 vols. of Youth's Magazine.—Rev. Mr. Hine, per Rev. W. Ellis, for a box of apparel &c., and Mr. T. Watson, per ditto, for a cask of tools, for the use of the Native Teachers and Converts, in the South Sea Islands.

ERRATUM.

In our Chronicle for January, page 42, 2d col. 5th line from the bottom, for "Less Expenses" £4. 15. 3. read £2. 15. 5.—Total £68. 12. 10.

VERSES

WRITTEN UNDER A PORTRAIT OF THE LATE REV. ALEXANDER WAUGH, D.D.

(By Thomas Pringle, Esq.)

From "Friendship's Offering, for 1829."

WHOE'ER thou art whose eye may hither
bend,

If thou art human, here behold a friend.

Art thou of Christ's disciples?—he was one

Like him whose bosom Jesus leant upon:

Art thou a sinner burthened with thy grief?

His life was spent proclaiming sin's relief:

Art thou an unbeliever?—he could feel

Much for the patient whom he could not
heal.

Whate'er thy station, creed, condition be,

This man of God has cared and prayed for
thee.

Do riches, honours, pleasures, smile
around?

He could have shown thee where alone is
found

Their true enjoyment—on the Christian plan
Of holiness to God and love to man.

Are poverty, disease, disgrace, despair,

The ills, the anguish to which flesh is heir,

Thy household inmates?—Yea, even such as
thee

He hailed as brothers of humanity;

And gave his hand and heart, and toiled, and
pled,

Till nakedness was clothed, and hunger fed;

Till pain was soothed, and even the fiend

Despair

Felt that a stronger arm than his was there.

And ye, far habitants of *Heathen* lands,

For you he raised his voice and stretched his
hands;

And taught new-wakened sympathy to start

With generous throbs through many a British
heart,—

Till wide o'er farthest oceans waved the sail

That bade in Jesus' name the nations hail,

And Afric's wastes and wildered Hindostan
Heard the glad tidings of 'Good will to man.'

Such was his public ministry. And they
Through life who loved him till his latest
day,

Of many a noble, gentle trait can tell

That, as a man, friend, father, marked him
well:

The frank simplicity; the cordial flow

Of kind affections; the enthusiast glow

That love of Nature or his Native Land
Would kindle in those eyes so bright and
bland;

The unstudied eloquence that from his tongue
Fell like the fresh dews by the breezes flung
From fragrant woodlands; the benignant
look

That like a rainbow beamed through his re-
buke—

Rebuke more dreaded than a despot's frown,

For sorrow more than anger called it down;

The winning way, the kindness of speech,

With which he wont the little ones to teach,

As round his chair like clustering doves they
clung—

For, like his MASTER, much he loved the
young.

These, and unnumbered traits like these,
my verse

Could fondly dwell upon: but o'er his hearse

A passing wreath I may but stop to cast,

Of love and grateful reverence the last

Poor token. Weeping mourners here

Perchance may count such frail memorial
dear,

Though vain and valueless it be to him

Who tunes his golden harp amidst the sera-
phim!



REV^d ANDREW REED,

LONDON.

Engraved by J. THOMSON. from an original Painting by WILDMAN.

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR APRIL, 1829.

Memoir

OF

THE REV. MATTHEW WILKS,

For more than Half a Century one of the Pastors of Tabernacle and Tottenham-court Chapel.

(Concluded from page 94.)

IN the necessarily brief sketch of Mr. Wilks's public life, contained in our Miscellany for March, we were able to furnish but few particulars respecting his early ministry. Of its general success and popularity we were able to speak in terms of unhesitating confidence; but could not, for the want of materials, descend to minute particulars. From the Rev. George Burder, however, who was intimately acquainted with the deceased for more than fifty years, we have been happy to receive undoubted testimony as to the very strong and decisive impression which attended the youthful labours of Mr. Wilks. Before Mr. B.'s settlement at Coventry, in 1783, Mr. W. was in the habit of preaching occasionally in that city, and the effect of his discourses was such, as to render him an object of distinct and grateful remembrance to very many. To some, indeed, his message became "the savour of life unto life." On one occasion he preached from the words of the Psalmist—"He shall

deliver thee from the snare of the fowler" (Psalm xci. 3); when a profligate character, who had spent the Lord's-day morning in bird-catching, was so struck and alarmed at what the preacher addressed to sinners, that his conversion from the error of his ways was the happy result,—a result which was fully demonstrated by his subsequent holy walk.

In Bristol, too, Mr. W.'s occasional visits, during a long series of years, were received with extraordinary approbation. In the pulpit, he was admired for the vigour and discrimination of his discourses; and, in the private circle, he was looked up to as a father for wisdom and counsel. Many still connected with the Bristol Tabernacle would be ready to confirm this testimony, and to add their regrets to those of thousands of British Christians, for the loss which has been sustained by the church of Christ by the death of this faithful and eminent servant of the Lord Jesus.

Nor must his frequent journeys,

especially in former years, for the Missionary Society, be overlooked, as they were productive of equal reputation to himself and benefit to the great cause. In Wales, in Scotland, in Ireland, and in most parts of England, he had pleaded, with distinguished effect, the interests of the perishing heathen. His texts, his manner, his illustrations, his personal intercourses, on such occasions, all tended to draw down attention upon the special object of his mission, and to render him one of the most effective advocates ever employed by the London Missionary Society. We have often heard our country friends speaking with admiration of sermons that had been preached fifteen or twenty years before.

And here we cannot but refer for a moment to Mr. W.'s discourse, preached before the Missionary Society, at Surrey Chapel, in the month of May, 1812, which, if not the most eloquent, was, beyond all dispute, the most ingenious, and, we might add with safety, the most effective sermon ever preached before that Society. The text was selected from Jeremiah vii. 18—“*The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.*” When the text was announced, in the midst of a crowded assembly, every eye seemed to express astonishment at the preacher's choice. He had not proceeded far, however, in his undertaking, when the feeling of astonishment gave place to that of pure delight, and when all present seemed convinced that though the text was uncommon, it was by no means inappropriate. Having glanced at the idolatrous worship of the queen of heaven, the ardour of the worshippers, and the persons employed in it, he then said—“*I will contrast your objects; compare your ardour; and muster your agents.*” The appeal

was admirably directed, and energetically sustained; and from the hearing and perusal of that part of it which referred to the agents, viz. *the men, women, and children*—arose that system of auxiliary institutions, which now pervades the whole country, and combines in its support young and old, rich and poor. Such an extraordinary effect has seldom, perhaps, sprung from the preaching of a single discourse. Irrespective, however, of its impression, as delivered from the pulpit, it possesses considerable merit as an argument, and as a composition. No one can peruse it without feeling, that if the deceased did not often appear before the public as an author, it was not because he was less qualified for this task than some other contemporary divines.

We closed the first part of this Memoir by a reference to those societies which realized from Mr. W. a warm and generous support. To the list mentioned we might have added many others; for scarcely was there any good cause among Protestant Dissenters, with which he did not stand, in some measure, identified. During a life unusually protracted, he shewed himself the humble and devoted follower of Him who “went about doing good.” With but very few abatements, indeed, his energies and his usefulness were continued till the autumn of last year. The infirmities of old age approached him so very gradually, that few of those works of faith and labours of love, in which he delighted, were relinquished by him, till he was called to exchange them for the nobler employments of heaven.

In our Obituary department for last month, we presented a somewhat detailed sketch of the death-bed experience of Mr. W., to which we beg particularly to refer our numerous readers. In that sketch it will be seen, that, in the absence of all rapturous emotion, our departed and

venèrated friend was pre-eminently the subject of divine peace. Calm and reflective, he expressed himself on every subject, to the members of his family, to his medical attendants, and to other friends, in a way most instructive and edifying. Deep humility; strong faith; patience, in enduring great suffering; fortitude, in encountering the last foe; joy, in the prospect of a blessed resurrection; and thoughtful piety, leading the dying patriarch to administer the most appropriate counsels to all around him;—were the happy omens that marked his setting sun. “*I know—know—know, yes, know,*” said he, “my Saviour is Christ!”—“There is the promise of a glorious resurrection to everlasting life! How great is that blessing! that is my joy!”—“He will soon come and heal all my sorrows!”—Oh! the exertion of dying! but He makes my bed!”—“My work is done, and I can die!” “I can do nothing; but this God is our God for ever and ever;” and then very emphatically, “He will be our guide even unto death!” Such were some of the utterances of his own personal experience. To the different members of his family, he expressed himself in terms of equal kindness and fidelity. “Let us always pray for each other, but never slander each other.”—“I commit you to God, to whom I commit my own soul, and Tabernacle, and Tottenham Court, which are always on my heart.”—“Think of a covenant God! but think, too, of your duties to a covenant God. We come so short of his glory!” To the Rev. E. Parsons, of York, who said, finding him in great bodily suffering, “I hope, Sir, your consolations abound?” he observed, “Sometimes I feel an entirety of comfort; but it is a sad thing to be a dumb dog.” “That,” replied Mr. P., “has not been your character.” Mr. W. answered—“No thanks to me for that. It is only as God gives strength!” He then pronounced a

fatherly blessing on his beloved young friend—“The Lord be with you, go with you, and stay with you!”

During his illness in November, a most interesting conversation took place between him and a friend who had happened to oblige him, and to show him some marks of peculiar attention. That friend was a Unitarian. One day Mr. W. said to him—“You cannot be a Socinian!” His friend replied, “We do not like to be called by that name!” “But it is your name,” said Mr. W., “though you say, *we* are Unitarians and not Socinians. I am a Unitarian. I worship one Lord Jesus Christ, who is God over all, blessed for ever!” His friend continued—“Well, Sir, I say, let every man be fully persuaded in his own mind.” “Yes,” observed Mr. W., “but let it be on scriptural grounds, and after much examination and prayer. I, Sir, am an old man, soon to meet God—and this is my hope.

‘Jesus, thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head!’

and more :

‘Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully, through Thee, absolved I am
From sin and fear, from guilt and shame.’

There, now, I have done. I never wish to be always attacking people: but you are very amiable—very kind—and very clever: yet this alone will not do; and I wish to do you good, as you have done me.”

The friend with whom this sublime conversation was held, has since confessed how much he was interested and impressed, both by the manner and feeling of his venerable and dying counsellor.

To Mr. Mully, who was brought up in the Tabernacle connexion, and who had been introduced by him into the ministry, Mr. W. addressed himself one day calmly and kindly in the fol-

lowing terms:—"Well, Mully, I am going to die." "And then," as Mr. Mully states, "he spoke with the same placidity of his death, as though he had only been informing me he was going to the country for a month, and was simply giving me directions how to act while he was absent."

In a letter written to Mr. Roby, of Manchester, in the month of December last, he particularly evinced the happy Christian frame of his mind. After stating that he had been ill, and still feared he should be laid aside for the winter, he added, "But though I am a suffering, I hope I am not a murmuring, servant of God: I feel satisfied with his will, and am ready for either world—for earth or heaven."

His WILL, bearing date the 2d of January, 1829, concludes in the following touching and eminently devout strain:—

"I conclude by expressing my affection for the managers, congregations, and brother ministers, of the Tabernacle, and late of Tottenham-court Chapel; and my gratitude to God for their long attachment to me, their unworthy minister and friend. May God preserve them pure in doctrine and practice, and bless us with a happy meeting in glory, through Jesus Christ our Lord."

Notwithstanding the sweet serenity of mind by which he was distinguished and blessed during a long and painful illness, he had occasionally to struggle with temptation and doubt. Once, in his first indisposition, when he was very ill, his grand-daughter inquired—"How are you, dear Sir?" He replied, "Weighed down, my dear, with the cares of the church. I endeavour to pray to God—to tell him he is my God—and to tell him the character he sustains to his church; but I find it hard always to trust him, though I know he is a wonder-working God."

Towards the last, however, all was perfect peace, and he was enabled to say, to the unspeakable joy of survivors, "I have no concern, no

alarm, no uneasiness, not the slightest anxiety, about my soul." His last audible expressions were uttered when his friend, Mr. Townsend, came, and sobbing, said, "We have fulfilled his wish, and thought it would relieve his mind, to know that with Mr. Campbell (his successor) all was arranged." He lifted up his hand, and exclaimed softly, "Thank God! God be praised! That is well!" These words were uttered on the evening of Wednesday, the 28th of January; and about seven o'clock the following day he closed his eyes in death, and tasted the joys of immortality.

Thus lived, and thus died, the Rev. Matthew Wilks, fifty-three years the gifted, faithful, laborious, useful, and beloved Pastor of the Tabernacle and Tottenham-court Chapel, and one of the most zealous promoters of the cause of Christ both at home and abroad. At his death, profound respect was shown to his memory. Devout men, who loved him, and wept his loss, conveyed him to his grave; while more than *ten thousand* sorrowing spectators witnessed and solemnized the event. Nearly *one hundred ministers* mingled in the procession. The devotional parts of the service in the Tabernacle were conducted by Messrs. Campbell and Morison; and the Rev. Rowland Hill, the intimate and beloved friend of the deceased, delivered, in a most impressive tone, a funeral address, and then closed the solemnity at the grave, by reading the last part of the burial service of the English Church. On the following Lord's-day, funeral sermons were preached at the request of the family, in the morning, by the Rev. George Collison, at the Fitzroy Schools; and in the evening, by the Rev. Andrew Reed, at the Tabernacle. These excellent discourses are both published, and must be very acceptable to all who knew and loved the deceased. We happen to know, also, that funeral discourses were

preached by very many other ministers, both in town and country.

We shall close our brief and imperfect memorial of this good and great man, by attempting to sketch the leading features of a character which was strongly marked, and which deserves to be had in everlasting remembrance.

1. *He was a man of masculine intellect.*—His thoughts were in general vigorous and original, and always the opposite of what is weak and common-place. In the pulpit, and in more private situations, he often evinced talents of the first order, in conducting a particular argument. And if, by some of his brethren, he was surpassed in mental polish, and in continuity of thought, to none was he inferior in the force and justice of his sentiments. Like all men, however, of considerable powers, he was the subject occasionally of strong prejudices.

2. *He was a man of great practical wisdom.*—Human nature was his constant study. In prosecuting this study, his opportunities had been ample; but his real acquirements in it far surpassed those of public men in general. He could sift, with remarkable success, the *pretensions* of an individual; and could often detect a weak or a vicious point, which other men did not so much as suspect. Upon this part of Mr. W.'s character, Mr. Burder observed, in his funeral sermon, the notes of which we have seen, that "he had a remarkable insight into the human character. He knew much of human nature, and showed a penetration in discovering the disposition of men beyond any one I ever knew. This rendered him a very useful member of the Committee of Examination in the Missionary Society. His talent in this particular was certainly of a very superior order; and it enabled him, also, to make uncommon appeals to the consciences of his hearers." It was this feature of character which drew towards him, in private life, so

many persons eager to share his advice, and to make him their counsellor in almost all the practical movements of existence. It was this, too, in public committees, which attached an almost apostolic weight to his opinions, and which led all wise and prudent men to reflect ere they differed from him.

3. *He was an enlightened and steady divine.*—During a very protracted ministry, which had been greatly blessed of God, he was never known to waver or vacillate in a single point of Christian theology. He commenced his career with a clear, and affecting, and influential view of the doctrines of grace; and he continued stedfast and unmoveable till his Lord came.

In his funeral sermon for his deceased friend, the Rev. George Burder well observed of him, that "he had a correct and extensive knowledge of the Gospel, in all its parts; not confining himself to two or three of its principal points, but embracing the doctrinal, experimental, and practical parts of religion; as appeared in a small tract which he published, in which he showed the harmony between God's promises and men's duties. He preached the Gospel constantly, clearly, and fully, but always *practically*: he was neither Arminian nor Antinomian."

With an attachment inviolable to the doctrines of election—effectual calling—justification by faith alone, without the works of the law—and the final perseverance of the saints,—he was, beyond all doubt, a preacher of the most practical order. He was a faithful reprover of sin. His appeals to the conscience were unhesitating and direct. Never did he lose sight of man's accountableness. He was not like many, who corrupt the word of God under the mask of a professed attachment to free and sovereign grace. He felt strongly that Christ was not the minister of sin. He never dreamt, with enthu-

siasts and Antinomians, that Christ came to destroy the law, or to absolve us from a single moral obligation. He dealt most faithfully with all the different kinds of religious professors. His knowledge of the human heart, and of the Word of God, enabled him to reprove, rebuke, and exhort, with all long suffering and doctrine. His addresses to the consciences, both of saints and sinners, were very awakening. He knew how to wield the terrors of the law in a due subserviency to the proclamation of mercy through Christ Jesus. Fidelity to the souls of men was his great aim, and to this all other departments of his ministry were rendered subservient. Nevertheless, he knew how to speak a word in season to them that were weary. He could unfold the tenderness of the great Shepherd, and show the security of his little flock. To the afflicted in spirit he could minister the balm of heavenly consolation; and he well knew how to bind up the broken in heart.

4. *He was a man of extraordinary influence.*—In the present age, there is not a single minister among Dissenters whose influence is greater than was that of the deceased. Were we to speak of the numerous charities he established, of the sanctuaries he reared, of the societies he instituted, of the tens of thousands he raised, of the multitudes of poor brethren he assisted, of the control which he exercised over the opinions and property of the wide circle in which he moved,—the public would scarcely credit our report. His real worth and wisdom were perceived, and, therefore, he was confided in. Hence, too, his advice, in certain critical situations, was regarded with that deference which real character, when combined with great practical skill, rarely fails to inspire. Thus, often, in the disposition of property, individuals sought counsel from the deceased, because they knew that in

appealing to him they were asking the best uninspired advice.

5. *He was a man remarkable for his kindness and fidelity to young ministers.*—With an exterior, at first sight, somewhat forbidding, he knew well the heart of a young minister; and could speak to him in a manner, as many living witnesses could testify, calculated to cheer him amidst the difficulties and discouragements of his opening ministry. But his kindness was always blended with fidelity, and bespoke a fatherly solicitude for the true welfare of the young evangelist. He knew how to caution and rebuke, as well as instruct and animate.

6. *He was a man justly celebrated for the help often afforded by him to poor and distressed ministers.*—Of the many able and faithful ministers who labour in the British metropolis, it may be safely affirmed, that no one was a greater friend to his needy and suffering brethren, than the Rev. Matthew Wilks. Instances might be mentioned, indeed, of a liberality most prompt, sympathizing, and even splendid. Many in heaven, and not a few on earth, could tell how he cheered their drooping hearts, and sent them home to their needy and destitute families praising and blessing God. We could name such instances, but forbear.

7. *He was a man of a most affectionate heart.*—Those who knew him not, or who viewed him at a distance, were in danger of drawing an opposite conclusion. But his friends knew well how he loved them. It was, indeed, a high Christian gratification, to spend an hour in private with him, and to receive the accustomed marks of his friendly regard. He was not like some, who find a new friend every day, and who, after the most extravagant pretensions of regard, abandon old associates. Fidelity and steadfastness were the distinguishing features of his more intimate fellowships. The strength of his mind gave

a character of stability to all his friendships, and rendered them an object of deep and sacred regard by all who shared them.

8. *He was a man eminent for his sympathy with the oppressed.*—It was not because the breath of calumny had swept over the surface of a character, that he was tempted to abandon it. No: he knew that good actions are often liable to misconstruction, and that some of the best of men have been cruelly aspersed. While he was bold and determined against sin, never did a more sympathizing judge sit upon the merits of any character that happened to have passed under a cloud. If he was convinced that the individual accused was really upright, he would do his utmost to re-establish him in the public confidence;—or if he could not exculpate him from all blame, yet if he saw him humble and repentant, he would take him by the hand, and endeavour to prevent him from being swallowed up of over much grief. He felt the force of that apostolic injunction—"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

9. *He was a man of great generosity of character.*—He did not urge others to be liberal while he was himself niggardly. He gave at one time, we are informed, three hundred pounds to the London Missionary Society; besides innumerable donations of a smaller amount to that and other institutions. Indeed he was always ready to distribute, and willing to communicate. One noble act of his generosity, which has come to our knowledge deserves particularly to be recorded. He had a small incumbrance on part of a freehold estate, at the East end of London. That estate was previously mortgaged for a large sum. The mortgagee sought to foreclose the mortgage, and gain the estate. The parties were poor,

though respectable; and, resident in Wales, could not make a title to the estate. To secure his own incumbrance, Mr. W. came forward and rescued the estate from the mortgagee, and then prosecuted the suit of foreclosure in Chancery, till he acquired the absolute right of the whole estate. Because legally and honourably the owner, he let it on building leases, and greatly improved it, till it became worth from 8,000*l.* to 10,000*l.* By sale of a small part to the Trustees of the Commercial-road, and by the rents, he at last reimbursed himself the principal money he had advanced with interest; and then, though the estate was his own, he sought out the heirs of the original parties, called them to London—showed them the accounts of all his receipts, and divided it into three parts, and settled it on them, for themselves and their families, and made two of his Tabernacle friends their trustees: thus presenting to strangers, with unexampled liberality, an estate worth then at least 200*l.* per annum, and which will produce, at the expiration of the leases 1,000*l.* a year! His real motive in this affair was an almost romantic sense of honour, and a desire to show the real effect of religion, in producing disinterestedness in the human heart.

10. *He was a man of prayer and deep and chastened devotion.*—It was impossible to listen to his more private prayers, without feeling that he was a man of God. There was an unction upon his spirit that kindled a flame in other bosoms. It was most edifying to join with him in this holy exercise, especially of late years, since age and experience had mellowed his spirit. He was accustomed to press the duty of prayer on young ministers, and those who knew him best were fully aware that he daily walked with God.

It may be said, then, had he no faults?—was he altogether perfect? No, by no means. His failings were

as obvious as his excellencies. He was, perhaps, too impetuous; sometimes too inconsiderate of the feelings of others; and was apt, occasionally, to indulge unduly a certain vein of wit and sarcasm which belonged to him. But is it not human to err? and may we not be permitted to throw the mantle of charity over a character adorned by so much Christian excellence? Never was any man more sensible of his imperfections than was the deceased. He was the first to feel and to confess his errors. And there are not wanting instances in his history in which he has acknowledged his fault at the very moment it was committed.

How delightful to contemplate the death-bed of such a man! To see him full of days—full of faith—full of honours,—yet, as a humble penitent, throwing all at the feet of Jesus, and crying, as it were, with his last breath—“God be merciful to me a sinner.” How should the impenitent, the self-righteous, the unconcerned,—tremble, while they mark the calm and holy surrender of such a spirit? How should the aged, dying Chris-

tian rejoice, to mark an additional proof of the divine power and faithfulness of his gracious Redeemer. How should ministers be stimulated to renewed diligence and fidelity in the work of God, when they see how he sustains, and how he crowns his faithful servants. O the unspeakable honour of being made wise to win souls!! and O! the transporting bliss of being enabled to taste the sweetness of that Redeemer's love whom they have made known to others as the consolation of Israel! Let the churches of Christ unite in imploring, that he would heal the breaches he is making; and that as the fathers of many of our Christian institutions are dropping one after another into the grave, a double portion of the Spirit may rest on those who are called to enter into their labours. Blessed be God, the Redeemer liveth, and remains the same yesterday, to-day, and for ever. When Elijah ascends to heaven, his mantle shall fall on some surviving prophet, and thus shall the bright succession of apostolic men be perpetuated till time shall be no more.

AN ADDRESS

TO THOSE WHO ARE ENGAGED IN PREPARATORY STUDIES FOR THE WORK OF THE MINISTRY,

ON THE SUBJECT OF REVIVALS OF RELIGION.

MY DEAR YOUNG BRETHREN;

It will appear, perhaps, to some, an act of presumption in me thus to offer advice to those who are enjoying the rich and precious advantages afforded by our academical institutions. If an apology for this obtrusion be due, either to you, or to the able and excellent men at whose feet it is your privilege to be brought up for the good work to which God has called you, I will plead the deep solicitude which I feel, both for your own usefulness, and the welfare of the churches hereafter to be committed to your care.

You are fully informed of the great attention which has been lately paid in this country, to the subject of revivals of religion; you know how much has been said and written on this important and interesting topic; and you have, no doubt, participated in the deep anxiety of your senior brethren and fathers, to witness a greater effusion of Divine influence on this part of Christ's vineyard. It cannot surely have escaped your notice, how closely connected *you* stand with such a happy state of things, and how powerfully influential *you* may be, under the divine blessing, in bring-

ing it about. If the largest share of responsibility belongs to those who are already the pastors of our churches, the next in amount lies upon those who are so soon to enter upon the work of the ministry. *Your* situation, my brethren, is next to ours in tremendous import.

"Our fathers, where are they?" The same question will soon be asked by you, in reference to those of us who are now passing the meridian of life; and in a very few years *you* will be seen bearing the heat and burden of the day. *You* are the rising race who, with some exceptions, will be the ministers of the word, and the pastors of the churches, in the next generation. In a very few months, or years, *you* will be found taking the oversight of immortal souls, and watching and feeding the flocks which the Lord hath purchased with his own blood. Is it not, then, of unspeakable importance, that *you* should make the inquiry *whether this general concern about a revival of religion has found its way into our COLLEGES?*

Does not the state of personal religion among our *students* need improvement? I cast no reflection, I prefer no accusation, I institute no invidious comparison,—when I express my conviction, that the fruits of the Spirit and of righteousness are not found in such abundance as could be wished, or might be expected, in our academic groves. I have dwelt, myself, for a season in such a situation, and look back with something of grief and shame upon that portion of my life, as being behind many other parts in fervour of devotion and spirituality of mind. Perhaps many others can testify that they have brought away less of simple, living, earnest piety from a college, than they carried to it; that they declined in religion as they grew in knowledge; and lost, even amidst the pursuits of biblical criticism, the ethereal spirit of a living faith. This does not, in any degree, diminish the necessity, or the value, of academic preparation for the ministry; but merely shows that through a want of watchfulness it has, in some cases, proved the *occasion*, though certainly not the *cause*, of an attendant evil. Perhaps, my dear brethren, your own experience bears, at this moment, a solemn and affecting testimony to the truth of these remarks; perhaps you are almost involuntarily led to say,

"Oh! for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!"

Where is the blessedness I knew,
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and his word?"

Oh! give me back the deep sense of eternal realities I then possessed; the genuine contrition, the lively faith, the joy unspeakable and full of glory, the ardent zeal, I then experienced, and under the influence of which I offered up myself a whole burnt sacrifice unto God; and I will most cheerfully resign all the literature and science which I have gained; and feel myself not only the holier and happier for the exchange, but the more fitted for the great work of beseeching sinners to be reconciled to God."

I wish you, however, to distinguish between the abuse of academical pursuits and their own necessary influence. Literature, as a general rule, is an indispensable qualification for the ministerial office; and the acquisition of it, though attended with some degree of danger to the life of faith, *may*, by prayer and caution, be accomplished, and *has been* accomplished, in innumerable cases, without any detriment to the power of godliness in the soul. If, indeed, it were a thing *impossible*, to acquire the knowledge of languages, of metaphysics, and of science, without the loss, or even the serious diminution of personal religion, it might become a question, whether an unlearned but pious ministry would not be more likely to answer all the ends for which a divine revelation is granted to man, more effectually than a race of scholars or philosophers, who were destitute of experimental piety. We are relieved from the necessity of such a question, however, by an entire conviction that there is no real opposition between literary attainments and a high state of personal religion; and that any diminution in holy affections which may have taken place during the progress of academic engagements, is to be traced up to the sinful negligence of those, by whom those necessary pursuits are conducted.

I will concede, that there is, both in the nature of your literary studies themselves, and in the degree of appli-

cation, which must be paid to them, in order to improve, something which, *without great watchfulness*, may prove an injury to piety. The filthiness of Grecian mythology may pollute the imagination; the study of systematic theology and biblical criticism may produce an irreverent familiarity with divine truth, and deaden your spiritual affections; the intense application of the mind may leave the faculties in such a state of exhaustion, as to unfit them for meditation, and prayer, and communion with God, when the season of retirement comes round. But, perhaps, these things are not more injurious to personal religion, than the occupations of the tradesman, or of the artizan, surrounded and engaged as they are with men whose example and conversation are replete with moral contagion. In our present probationary state, religion will find difficulties to surmount, and enemies to conquer, in every situation.

Rejecting, then, the nature of your occupation, as an excuse for the neglect or injury of your pious habits, let me ask you, my young friends, what is the present state and degree of your personal religion?

1. *What measure of holy affection and heavenly mindedness do you possess?* Are you in those respects what you once were? Have you the same vivid perception and powerful apprehension of spiritual things as you once had? Is penitence as deep, faith as steady, joy as lively, hope as strong, love as fervent,—as they once were? Do you *feel* as well as know? Does crucifixion with Christ, a sense of the value of a Saviour, deadness to the world, aspiration after heaven, delighting in God, retain in your eyes the importance they once had? Or, do you begin to think that the young *student* may throw off something of the simple earnestness of the young *Christian*? Are you aware of anything like a growing persuasion in your heart, or an approach to it, that he who holds daily communion with Euclid and Newton in the lofty abstractions of mathematics; with Homer and Virgil, in the melody of poetic numbers; or with Cicero and Demosthenes, in the inspirations of eloquence;—needs not converse so much with David, in the strains of devotion; with Isaiah, in the raptures of prophecy; or

with Paul, in the experience of Christian doctrine? Ah! my young brethren, I can tell you, that the longer a Christian minister lives, the older he gets, and the richer he becomes in knowledge, the more does he feel anxious to revive the ardour and recover the simplicity of his first love to the Saviour of his soul. *We* wish to combine with our present more matured knowledge, the freshness of our former views and feelings as young converts. Nothing can be more dangerous in itself, nothing more fatal to your character and usefulness, as a minister of the Gospel,—than an idea, that religious affections are not so necessary for *you*, as for the private Christian, for the young convert, or the illiterate professor. If your pious habits are relaxing, you are in danger; and this danger, is greatly increased, if you are attempting to justify such a state of mind as this.

2. *Is private prayer maintained with constancy, punctuality, and enjoyment?* or, are you allowing your studies to encroach upon the time formerly allotted to this holy and necessary exercise; and sinking into mere short, lifeless forms of devotion? Time was, when you felt that you could as soon live without bread, as without prayer. It was your practice, and your delight, to enter your closet, and to commune with your Father who seeth in secret. Is it so *now*? or is the spirit of devotion fled? Are you not often reading Homer or Demosthenes, when you should be perusing Moses, David, or Paul; and meditating upon Jupiter or Apollo, when you should be contemplating the glory of Christ, and worshipping at the footstool of Jehovah? Studies that are unsanctified by devotion, are likely to do you little good; and knowledge, gained at the expense of prayer, is only that which puffeth up.

3. *Is your conscience tender, so as to be easily wounded by little sins, and to produce alarm at the least appearance of evil?* or, are you becoming more tolerant of sin, more easy and accommodating in your views of what is wrong? Perhaps your enlarged intercourse with society is leading you to abate somewhat of your unnecessary scrupulosity, your rigid stiffness, and offensive unsocial austerity, as you now begin to call your former noble con-

sistency and separation from the world. Has your cheerfulness degenerated into levity; your neatness into foppery; your politeness into beaush frivolidy? Can you now flatter and pay hollow compliments, flirt with females, quarrel with politicians, throw away your precious time upon novelists and worthless poetry, which can neither elevate the imagination nor purify the heart? I do not charge you with these things; but only ask if there be anything like them, or approaching to them?

4. *Is the Word of God read with devotional feeling*, as it formerly was? or is it taken up, merely as a book containing the science of religion; the subject of study; the collection of texts, from which you are to select one for a sermon? That man's religion is in a bad state, who ceases to read the Bible as a *Christian*, although he may spend hours a day over it as a mere matter of study.

5. *When you hear a sermon, and join in public or family ordinances of religion, is it with any degree of hallowed emotion and personal interest as a Christian?* or only with the cold stiffness of formality, or the captious inquisitiveness of the critic? At the Lord's Supper, do you melt and glow beneath redeeming love, as formerly? or is all motionless and cold as the marble statue?

6. *In your feelings towards your fellow students, have you that charity* which "is not easily provoked; which is kind; which envieth not; which seeketh not her own; which vaunteth not itself; is not puffed up; which rejoiceth not in iniquity, but rejoiceth in the truth?" Can you look without ill-will upon superior talents, and hear without emotions of resentment of superior popularity? And, on the other hand, do you conduct yourselves with kind and amiable affability towards men of inferior abilities, striving with kind assiduity to make them feel as little as possible their inferiority?

7. As it respects *your public exercises in preaching and prayer*, what is the state of your heart? Is it your chief aim to be *popular*? or, amidst some mixture of that vanity, from which the holiest are not altogether free, is it your supreme object to glorify God in the salvation of immortal souls? Is your energy the offspring of pure zeal, or of a thirst after applause? Are you

guided in the selection of your subjects, and in the method of discussing them, by a sincere desire to make men wise unto salvation, or to shine as an ingenious, profound, or original thinker? Is your feeling the genuine, unforced emotion of the heart, or the mere warmth enkindled by the sight of a listening audience, and a wish to produce effect? Do you go to the pulpit with a sense of awful responsibility; a conviction of the tremendous import and eternal consequences of your message; an intense anxiety to commend yourselves, by a manifestation of the truth, to every man's conscience in the sight of God? or is there a light, careless flippancy of manners, as if you were going to rehearse a lesson, and act a part?

Now, my dear brethren, examine your hearts and your conduct by all these particulars, and ascertain the state of your personal religion. VITAL AND EXPERIMENTAL PIETY IS THE FIRST AND MOST ESSENTIAL QUALIFICATION FOR THE MINISTERIAL OFFICE. This is the *base* of the pyramid, compared with which, learning and science, however important they are considered, and *justly* considered, are to this but as the higher part of the structure, or the gilded ornament at the top. I will refer you to no mean authority for opinions on the close connexion between ministerial piety, and ministerial usefulness. The venerable ABRAHAM BOOTH, in his charge to Mr. Hopkins, has the following striking remarks:—"In proportion as the principles of true piety are vigorous in your heart, may you be expected to fill up the wide circumference of pastoral duty. For there is no reason to fear that a minister, if tolerably furnished with gifts, will be remarkably deficient, or negligent, in any known branch of pastoral obligation, while his heart is alive to the enjoyments and to the duties of the *Christian* character. It is from a pastor's defects, considered under the notion of a *disciple*, that his principal difficulties and chief dangers arise. For, my brother, it is only on the permanent basis of genuine Christian piety, that your pastoral character can be established, or appear with respectability, in the light of the New Testament. I call genuine Christian piety *permanent*, because everything essential to it will abide and

flourish in immortal vigour; whereas, the pastoral office, though honourable and important when connected with true godliness, must soon be laid aside, as inconsistent with the heavenly state. 'He that would go down to the pit in peace,' says Dr. Owen, 'let him keep up duties in his family and closet; let him hear as often as he can have opportunity; let him speak often of good things; let him leave the company of profane and ignorant men, until he have obtained a great repute for religion; let him preach and labour to make others better than he is himself; and, in the mean time, NEGLECT TO HUMBLE HIS HEART TO WALK WITH GOD, IN A MANIFEST HOLINESS AND USEFULNESS;—and he will not fail of his end.'"

And to the remarks of this aged and eminent servant of Christ, may be added those of a man whose sermons contain, in the highest degree of perfection that we are acquainted with, the union of chaste diction, profound eloquence, and fervent piety. "Men," says Mr. Hall, "are ruined in their eternal interests, by failing to look within; by being so absorbed in the pursuits of external good, as to neglect the state of their hearts. But can this be supposed to be the case with us, who must never hope to discharge our office with effect, without an intimate acquaintance with the inward man—without tracing the secret operations of nature and grace—without closely inspecting the causes of revival, and of decay, in the spiritual life, and detecting the most secret springs and subtle artifices of temptation: in all which, we shall be successful, just in proportion to the degree of devout attention we bestow on the movements of our own minds? Where can we turn, without meeting incentives to piety? What part of the sacred function can we touch, which will not remind us of the beauty of holiness, the evil of sin, and the emptiness of all sublunary good; or where we shall not find ourselves in a temple, resounding with awful voices, and filled with holy inspirations?"

I know not two treatises so well deserving your serious perusal, as the "Pastoral Cautions" of Mr. Booth, and Mr. Hall's sermon "On the Discouragements and Supports of the Christian Ministry."

The state of your personal religion

is not only of importance to you in your *present* situation, but also to your *future* character and usefulness. The ministerial character is formed at the college. If the student be a lukewarm Christian, so will the pastor be; if the former be wholly taken up in the pursuits of the scholar, the philosopher, or the critic, to the almost entire neglect of vital and experimental religion, the latter will, in all probability, exhibit the same destitution of the first qualification for the pastoral office. I do not undervalue learning; I rate its worth at a very high price; I regret that I have been prevented, by circumstances, from making larger acquisitions as a scholar; I wish to see a far greater portion of literature possessed by the Dissenting ministry; and for this purpose I would have the term of academic study still more lengthened:—but with all these admissions, I say, that it is surprising how remote and slender is the bearing of the profoundest scholarship and philosophy found to be, by the Christian pastor, upon the spiritual and eternal interests of his flock, compared with earnest and experimental religion. Should you, unhappily, go forth, with but a low degree of fervent piety, to the future scene of your ministerial labours, you will be most miserably qualified to take the oversight of immortal souls, whatever profound or elegant acquisitions you may have made besides. What is the cause why so many inefficient ministers are found among us? Intellectual incompetency will account for this *in part*. The door of admission to the college has been too wide; the standard of mental ability has been too low: and hence many have been introduced, whose piety, sincere and even ardent as it is, should not have been considered as the *only* qualification for an office, the design of which is to feed the souls of men *with knowledge and understanding*. But, in many other cases, there is no lack of either natural ability or acquired learning, and yet the pastor and the people are asleep together over the interests of Zion. In these instances, it is evident the defect is a want of fervent and vigorous religion in him, whose heart, according to its *own* spiritual temperature, raises or depresses that of the church committed to his care. And if the history of such pastors be traced back to their college days, it will

generally be found, that such men are, as ministers, what they were as academicians.

If, then, it be of any importance that you should be partakers of a high degree of personal religion hereafter, you should seek to possess it now: and it is a matter worth inquiring into, whether there needs not a revival of the interests of piety in your hearts. In America, the revivals, of which we have heard so much, have, in several instances, commenced in the colleges. Will you, then, my dear brethren, permit me to propose to you a very serious attention to this subject; and, at the same time, a few hints in reference to the steps which should be taken by you.

1. *Let each student, apart by himself, devote a special season to self-examination and humiliation before God.* Let him review his whole religious history as a Christian, calling to recollection his views and feelings when he first became a disciple of Christ; and then compare with these his present religious state. Let him take a devout and comprehensive view of the great work to which he has devoted his life, and for which he is preparing himself. Then let him inquire about his motives; his aims, his spiritual qualifications. To assist him in this business, I recommend most earnestly the devout perusal of Baxter's "Reformed Pastor," which will open to him the nature and obligations of the office to which he is looking forward. I know not the uninspired composition, which is so searching, so humbling, so stimulating, as this transcendent treatise.

2. *It would be advisable for students to unite in small parties for the same purpose, selecting their more intimate friends, to spend together a season of prayer and humiliation.* And this should also be followed by an association of the whole body in a general act of confession, abasement, and supplication. If this were attended with fasting, it would be still more solemn and impressive.

3. *But after such seasons have passed away, much remains to be done, to perpetuate the benefit they have produced.* Take up, my dear young brethren, the idea, and let it root itself in your hearts as one of your deepest and strongest convictions, that piety is your most essential and durable qualification for the

pastoral office. Whatever else you give your attention to, this ought not to be, must not be, neglected. Let this be the first object of your solicitude and of your pursuit. Occasionally observe special seasons of examination and humiliation. Let nothing induce you to encroach upon the time devoted to private prayer. If your studies are unusually pressing, rather take time from sleep, than from prayer, to carry them on. If there happen to be young men in the college, of unusual cheerfulness, amounting to levity, make them not your associates, lest you imitate their example; but in a spirit of humility and affectionate fidelity, set before them the impropriety of their conduct and the contagious influence of their example. One such disposition has oftentimes done immense mischief to nearly the whole body. In your intercourse with each other, be cautious not to make the subject of religion a matter of jocular and undevout conversation; nor allow the topics of your own sermons to become the theme of mere critical or frivolous remark. Such a practice must inevitably extinguish the fervour of religious affections; and produce a criminal lukewarmness. In your recreations, —for recreations you must have,—if, indeed, you are *students in reality*, avoid all noisy, obstreperous, and frivolous mirth. I am no enemy to chaste and well-tempered cheerfulness, nor do I wish to see our colleges converted into monasteries of the order of La Trappe, where the melancholy inmates move about in spectral gloom and silence. Levity, however, is, on the other hand, exceedingly mischievous. In your attendance upon domestic and public worship, it is of great consequence to endeavour to preserve a devotional spirit; and it will greatly conduce to keep up the vigour of holy affections, if you always have in hand some volume of religious biography, or some treatise of experimental religion. Especially is it of immense consequence to maintain a habit of reading the Scriptures *devotionally*. I know not a direction of more consequence to you than this. It is our danger as ministers, no less than yours as students, to read the Bible only as theologians, critics, and preachers. We are prone, as soon as we open the sacred volume, to systematize as divines, to take up texts as the weapons of controversy, to analyze the

meaning of words and phrases as etymologists and expositors, or to select and arrange passages as preachers; when we ought to be reading exclusively for the joys of faith, the glow of love, and the aspirations of hope. Like a physician, that is examining scientifically the medicine, which at that time he should be taking for his cure; or the chemist, analyzing the food which he should then be eating for his own nourishment;—we are often only *studying* the Bible, when we ought to be believing in it, and rising, by an experimental acquaintance with it, into the pure element of devotion, and the sublime act of communion with God.

If I do not now offer any advice on other topics, it is because I should deem it an act of the highest presumption to give counsel on literary subjects to those who possess such advantages, as are enjoyed by you, and because I feel myself ill qualified for such a task. On the business of personal religion I may be bold to address you, from some, though! alas, too imperfect an acquaintance with the subject; and because I

do not by such advice directly interfere with any of the acknowledged duties of the professor's chair.

Receive then, my dear young brethren, the advice of one, who is most tenderly concerned for your welfare, and the welfare of the churches of Christ which are soon to be entrusted to your care; of one who, after twenty-four years' labour in no contracted sphere of ministerial exertion, can testify that while he has felt and deplored his deficiencies in many things, he has felt and deplored most of all his deficiency in personal religion; of one who, had he to begin life again, would strive, by God's help, after a far higher degree of literary and scientific acquirement; but who, with a keen perception of the just value of every thing comprehended within the wide range of learning and sound philosophy, still as clearly discerns the transcendent and paramount importance of experimental religion, as a qualification for the pastoral office.

I remain, my dear Brethren,

With much affection,

YOUR SINCERE FRIEND.

ON THE EXPOSURE OF THE HEALTH AT FUNERALS.

A RELUCTANCE to omit any customary observance has, doubtless, tended to perpetuate many evils of acknowledged existence. Numerous instances have occurred of serious and fatal illness, clearly attributable to the attendance at the funeral of a relative or friend; and yet, the same length of service, and the same degree of exposure, are continued notwithstanding. The minister who is called upon to pay the last tribute of pastoral affection feels, perhaps, a delicacy in abridging the ordinary limits of an address or prayer, lest it should seem to indicate a want of respect and affection to his departed friend or brother; at the same time that he is induced, by a still more powerful motive, to improve the solemn occasion by impressing on the minds of the spectators the awful subjects of death and eternity. But, assuredly, neither respect to departed worth, nor the hope of promoting the spiritual good of survivors, will usually warrant the exposure of health and life to imminent danger. Not to advert more

particularly to the considerable risk which the minister himself encounters, and which is also shared, in some degree, by his auditors generally, it is scarcely possible to speak too strongly of the peculiar hazard to which the mourners are exposed on so trying an occasion. After suffering, perhaps, a long continuance of anxious watching and fatigue, they have been called to sustain a severe and irreparable loss; and then, with a spirit agonized and sorrowing, and a bodily frame enervated by confinement, they have at once to encounter in the day of interment, the open unaccustomed air, the presence of spectators, the family-grave, and the affecting appeal to the tenderest feelings of the heart, ere they take the last sad glance of that which contains the beloved remains of their departed relative. It is difficult to imagine any concurrence of circumstances more likely to endanger the safety of the human frame, under an exposure to cold and humidity. If such be the case, the propriety, and

even necessity, of conducting the important service, so as to diminish the risk of danger, will be readily conceded. The following suggestions are respectfully offered, with the hope of facilitating that desirable object:—

1st. That wherever there is an adjoining chapel the whole service should be performed within the walls, excepting a short prayer, or the benediction, on committing the body to the tomb.

2d. That if there be no chapel contiguous to the ground, every part of the service should be rendered short, especially if the weather prove unfavourable.

3d. That all present should be desired to remain covered, except during the prayer.

The writer begs to add, that similar precautions have for many years been adopted by some respected ministers of his acquaintance. He would also strongly urge, upon those who have the ability, the importance of erecting on their respective places of interment (if at a distance from the chapel), some convenient building in which the mourners and spectators may be sheltered from the inclemency of the weather.

T. R. B.

POETRY.

THE VALLEY OF DRY BONES.

IN vision wrapt, by Hinnom's vale,
The mystic prophet stood;
And still, where'er he look'd, the dale
With lifeless bones was strew'd:
No breath of air, no voice, nor sound,
Disturb'd the awful gloom;
But all above, beneath, around,
Was silent as the tomb.

At length a gentle voice from heav'n
Upon that stillness broke;
"Can life to these dry bones be giv'n?"
'Twas thus the Godhead spoke:
One doubtful glance the prophet threw
O'er ev'ry mould'ring bone;
Then answer made, with rev'rence due,
"That, Lord, to thee is known!"

"Then prophesy," Jehovah said,
"That each to life shall wake;"
The wond'ring seer at once obey'd,
And all began to shake:
Now limb to meet its kindred limb,
With strange precision flew;
And each, of late so gaunt and grim,
With flesh was cloth'd anew.

Again the Lord's command was giv'n,
Upon the wind to call,
To breathe from ev'ry end of heav'n,
And animate them all:

Edinburgh.

The prophet call'd, the breezes blew,
And soon, beneath their breath,
A living army sprung to view
Through all that vale of death.

'Tis abject thus, O Lord, and lone,
The sin-bound spirit lies;
And sapless as a mould'ring bone
All human aid defies:
Or, if beneath the Gospel-sound,
A shape it seem to wear;
The form of life alone is found,
The pow'r is wanting there.

But if thy Spirit deign to blow,
A wond'rous change it brings:
At once the soul from death and woe
To life and vigour springs;
With rapture strange the inward eye
Imbibes celestial rays;
The heart with hope and love beats high,
The mouth is fill'd with praise.

O then, if wrapt in slumber deep
Our poor, dead souls remain;
Let thy dear Spirit break our sleep,
And burst each earthly chain:
That fir'd with hope, and fill'd with love,
And freed from fleshly dross,
We now may spring to life, and prove
Good soldiers of the Cross!

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

OBJECTIONS TO THE DOCTRINE OF ISRAEL'S FUTURE RESTORATION TO PALESTINE, NATIONAL PRE-EMINENCE, &c.; in Twelve Letters to a Friend: with an Appendix. 12mo. pp. 178. 3s. 6d.

Holdsworth and Ball.

THE subject discussed in these letters is confessedly one of great interest. If the distinct provisions of the Christian dispensation plainly contravene the doctrine of a literal return of the Jews to Palestine, it must be, to say the least, a hazardous experiment to promulge that doctrine upon any dubious interpretations of Old Testament prophecy. On the other hand, if the future conversion of the Jews be identified, in Scripture, with their re-establishment in the Holy Land, it becomes the duty of the church to anticipate the event in its entire and revealed character. We are glad to see a work which fairly brings these questions before the public. It is high time they should be thoroughly sifted, and, if possible, set at rest. They have been the occasion of much vague dispute, but have seldom been treated with that enlightened candour, and that deference to New Testament authority, which the nature of the subjects demand. Great and good men have ranked on both sides of this controversy; but, after all, the only vital question is—"What saith the Scripture?" Under this salutary impression, the author of these letters informs us, "that he did not consult the sentiments of men *first*, and *then* the Bible; but made the Bible, and that alone, his text-book;" and we must express it as our opinion, that this is not a mere pretence on his part, set up for the sake of giving currency to the prejudices and prepossession of his own mind; but a sacred rule of action, to which he seems conscientiously to have adhered in every successive stage of the argument.

The title of the volume before us shows that the author is opposed to the doctrine of Israel's national restoration to Palestine; and the process by which he has reached his present belief is deserving of a minute, patient, and devout investigation. In a condensed form, his argument against the literal return of the Jews to the Holy Land is as follows:—Such a return is unsupported by a single New Testament authority; it is contrary to the very genius and spirit of Christianity, as professedly levelling all national distinctions;—it is at variance with the ascertained use made of Old Testament phraseology by the writers of the New Testament;—it proceeds upon a principle of *literal* interpretation in reference to certain

portions of Old Testament Scripture, which, if adopted in other instances, equally legitimate, would evince its manifest absurdity, and flatly contradict the spiritual comments of inspired apostles;—it is rendered very improbable from the fact, that only one Jewish prophet flourished,—viz. Malachi,—after the last reformation of Nehemiah, until the Christian era, and that he nowhere predicts any future deliverance of the Jewish nation; from which it may be fairly concluded, that the predictions of former prophets were fulfilled, *as to their literal import*, in the event of their return from the captivity in Babylon;—it multiplies unnecessarily, and without any scriptural warrant, the number of difficulties attendant upon the accomplishment of the divine will in reference to the future conversion of the Jewish nation;—and, finally, it is altogether fruitless of any good effect, and lamentably productive of the most injurious consequences on the public mind in general, and on the Jewish mind in particular.

We beg distinctly to apprise our readers, that in Letter IX, which treats of the difficulties attaching to the doctrine of Israel's literal return, the author does not for a moment suggest the idea, that there is anything too hard for the Almighty to accomplish. His sole object is to show, that as the doctrine of the literal return forms no part, by a fair interpretation of individual texts, of the revealed will of God; so the natural difficulties which lie in the way, are such as to render the expectation absurd and preposterous. Had not the author cleared his ground in the first instance, he could have had no right to proceed a step further in a hypothetical examination of difficulties.

As a specimen of modest, well-sustained Christian argument, we must regard the work before us as entitled to rank very high. And, at the present moment, when a principle of prophetic interpretation obtains, in many respects, as carnal as that which beguiled the ancient Jews, and which perpetuates the divine judgment upon their existing posterity; the appearance of such a volume must be hailed, by all sober-minded students of the Bible, as a pre-eminently acceptable gift to the Church. We are far from supposing, that all who hold the doctrine of the literal return of the Jews to Palestine are to be confounded with modern millennarians. We know that many who look for the miraculous restoration of Israel, have no sympathy with those who are expecting a political kingdom to be set up in Judea, in which the saints are to share the reign of Christ. At the same time we do

believe, that if the one doctrine had never been broached, the other would have obtained but slender currency. There is a very close connexion between the admission of any peculiar privileges to the Jews, *under the present dispensation*, and the adoption of that secular and dangerous notion that Christ shall yet reign as king over them in Jerusalem, in earthly splendour and magnificence. It has, we confess, appeared to us, that serious obstacles lie in the way of receiving either the one notion or the other. The instruction of the New Testament we venture to affirm, proceeds upon the avowed principle, that all national distinctions are done away in Christ;—that under his comprehensive and gracious administration, “there is neither Jew nor Greek, male nor female, bond nor free;”—that “there is no difference between the Jew and the Greek;”—that “the same Lord over all, is rich unto all that call upon him;”—and that “whosoever shall call upon the name of the Lord shall be saved.” Upon these great principles, which we must maintain, in the face of all theories, are vital to Christianity, we find a style of reasoning adopted by inspired men, which, if fairly examined and followed out, must go to the utter overthrow of every speculation which would hold out the prospect of any specific or peculiar destiny to the converted seed of Abraham. The sole ground of their existing peculiarity is their very rejection of Christianity. Let their unbelief vanish, and their peculiarity must cease, not only by the operation of natural causes, but also by virtue of the genius of that truth they would then receive. So strong was Paul in the belief of this doctrine, that he lays it down as an apostolic canon not to know any man after the flesh. “Wherefore,” says he, “henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now, henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” It was on this very principle that Paul “counted all things but loss for Christ.” When he became a Christian, he knew that he ceased to be a Jew. He gloried in his new distinction as surpassing every honour of mere national peculiarity. He saw that the Gospel forbade all the carnal dreams of his unconverted state. He recognized the true condition of his calling in the humiliation of his Lord; and he accepted the terms of that calling, prepared to suffer the loss of all things for Christ. Where, in all his writings, is there one dream about the return of his countrymen to Palestine, either in their converted or unconverted state? Their salvation is, indeed, an object that fills and dilates his benevolent heart; but does he associate that glorious and blessed object

with any scheme of national superiority? No; not in a single instance. On the contrary, the principles he lays down seem to forbid every such scheme, as subversive of the Gospel, and only fitted to keep alive that spirit of carnal expectation which throws a moral jaundice over the eye of the Jew when he looks at the predictions of his ancient prophets; and tends, at the same time, to raise expectations in the Christian church, respecting the case of the Jews, which can never be realized.

That the Jews, who are now broken off from the true church, and suffering the predicted displeasure of God for their unbelief, shall “be grafted into their own olive-tree,” and gathered into the fold of the Redeemer with “the fulness of the Gentiles,” is a part of the revealed will of God not to be disputed, for a moment, by any devout believer of the sacred oracles. But if they are to be grafted into that very church, the privileges of which believing Gentiles now share, it follows as a consequence, that no distinction but that of Christian awaits them, because that is the only distinction conferred on believing Gentiles. Indeed, it is our fixed opinion, that the church has as much to fear, in the present day, from the efforts of Judaizing teachers, as ever it had in the days of the apostles. To all the faithful followers of Christ, we would say, as Paul did to the Galatians, “Stand fast in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage.”

We beg very cordially to recommend the volume now on our table, to the attention of our readers. It bespeaks a close attention to the mind of the Spirit; a feeling of much piety and discrimination in the management of biblical argument; a respectful deference for the opinions of others; but, at the same time, a laudable anxiety to reduce Christians to the authority of Scripture, from which the author thinks many have departed in their speculations about the now guilty and degraded posterity of Abraham.

1. THE PASTOR'S TOMB. *A Sermon occasioned by the Death of the Rev. Matthæw Wilks, addressed to the Congregation of Tottenham-court Chapel, London, on Sunday Morning, February 8th, 1829.* By GEORGE COLLISON, Minister of March-street Chapel, Walthamstow; and Tutor of the Theological Seminary, Hackney. 1s. pp. 50.

2. THE VOICE FROM THE TOMB. *A Sermon occasioned by the Death of the Rev. Matthæw Wilks; delivered at the Tabernacle, on Sunday, the 8th of February, 1829.* By ANDREW REED. 1s. pp. 50.

Westley and Davis.

THE esteemed authors of these discourse

well knew, and greatly loved, that venerable servant of Christ, whose memorial they have furnished. The family of our departed friend acted wisely in selecting them for a task which they have so ably performed,—evinced an equal measure of talent and feeling. Mr. Collison's very interesting discourse is founded on Heb. xiii. 7, 8. He proposes, I. To EXPLAIN THE PASSAGE. He regards it, 1. *As an appeal to the memory.* "Remember, those who have presided over you and have spoken to you the Word of God." Here are many most weighty remarks on the nature and obligations of the sacred office. 2. *As an appeal to the consideration of Christians,* in reference to their departed pastors. "Considering the end of their conversation," &c. II. To APPLY IT TO THE SOLEMN OCCASION. "Read our text," says the preacher, "as the inscription on the tomb of your departed Pastor: it is written for you to *remember, to consider, and to follow.*" There are fine bursts of feeling throughout the whole of this admirable sermon.

If we have any fault to find with our friend Mr. Reed's discourse, it is that it has too much finish about it, and not a sufficient measure of that nature which ordinarily characterizes his very distinguished performances. He was, evidently, too much under the influence of the greatness of the occasion on which he spoke. At the same time, we must express it as our deliberate belief, that while the circumstance to which we have alluded abstracts, in some measure, from the composition, as a funeral discourse for Mr. Wilks, it has no tendency to diminish its real value, either as a specimen of Christian divinity, or as an instance of elegant—powerful writing. It contains passages of first rate power and beauty; and deserves to rank, side by side, with those Charges which he has lately delivered, and which will not soon, we are persuaded, be forgotten. The text is Heb. xi. 4—"He being dead yet speaketh." The preacher considers the dispensation as pronouncing to men their mortality; as designed to impress men, as sinners, with the importance and value of religion; as addressing itself with peculiar emphasis to the congregation of the deceased.

We hope that the unjustifiable piracies of these two Discourses will not injure their regular sale, as the accredited productions of their respective authors.

FORTY-FIVE LECTURES ON OUR LORD'S SERMON ON THE MOUNT. By J. E. GOOD, of Salisbury. 8vo. 14s.

R. Baynes; and Westley and Davis.

For some length of time, we have sincerely rejoiced at the knowledge of Mr.

Good's success in the discharge of his pastoral duties among his own flock; and have heard, with pleasure, of his popularity as an occasional preacher at Craven Chapel, in London. But, till now, we have not had the pleasure of knowing him as an author. In this character, however, we are glad to acknowledge him, having been much interested by the perusal of the book before us. The sentiments it contains, we need not say, are of vast consequence; and it affords us great satisfaction to add, that Mr. Good has presented them in a spirit corresponding to their importance, and in a form of thought and language at once luminous to the understanding and convincing to the heart. Unlike certain writers whom we have recently noticed, Mr. Good has affected no singularity of doctrine, and employed no "swelling words of vanity." In his illustrations of a prophetic subject, our author proves himself to be more fond of fruit than of flower; nor has he allowed any vapours of his brain to cloud the sun of that millennial day, whose glory he thus so correctly describes:—

"It is generally considered, that the kingdom, or rather the *reign*, of Christ, mentioned in the text, means the moral empire of Messiah, frequently foretold in prophecy, and generally designated the kingdom of grace. That it cannot intend his providential government is immediately obvious,—that kingdom is come already—it ruleth over all; everything in the universe is under its control, and subjected to its authority. It embraces the revolutions of empires, and the death of a sparrow,—the mighty movements of the celestial bodies, and the fluttering existence of the insect of an hour,—the armies of heaven, and the inhabitants of earth. The dominion to which the text refers, and for which we are directed to pray, respects the reign of Messiah over the hearts of men. This moral government is foretold in the prayer of inspired prophecy, with all conceivable clearness. Daniel foretells its commencement, its progress, and its eternal perpetuity, with equal precision and distinctness. Its principles are not carnal; its foundation is not secular; its glory is not earthly; its spirit, and origin, and tendency, are all divine: now, it is for the full arrival and perfect exemplification of this holy and spiritual kingdom, that we are directed by our Lord himself thus to intercede;—Thy kingdom come; thy will be done, on earth, as it is in heaven."—p. 402, 403.

As we are ever to judge the tree by the quality of its fruit, we cannot help speaking well of the practical effects of these Lectures. From very correct authority, we know that they were the means of arresting great attention in Salisbury, and can, therefore, confirm the assurance given us in the

preface, that the people heard them "with a deep and undrooping attention." It says much in favour of the piety, and good sense, and correct taste of hearers who are interested in the subjects of this volume, and attracted by the simple but very searching mode in which they are exhibited. We quote the following lines, as another specimen of Mr. Good's style of address, and in justification of our opinion of his book. On the nature of personal religion he thus expresses himself:—

"It is not from the splendid exhibitions of piety that we can estimate the real existence of that heavenly principle within. From motives of interest, ambition, and vanity, men assume the semblance of feelings and virtues; and they, whose public beneficence may erect the sanctuary of God, and contribute to the support of the fashionable and popular institutions of Christian mercy, may yet, in private life, be arbitrary and oppressive. There the motives to disguise cease to operate; there they are withdrawn from the potent influence of the world's gaze; and there the dominion of latent principle resumes its ascendancy, like the bow, which had been forcibly compressed, springs into its wonted position, when the power that controlled it is removed. Let it, however, be distinctly and for ever remembered, that religion is a powerful and divine principle of the heart, which makes the man, in a measure, like the Saviour himself. Find him wherever you may, he has the mind of Christ. The perfection of the great Exemplar is his constant aim, and whether in solitude or society he labours to attain it."—p. 640.

When it is recollected, that forty-five sermons are found within the compass of 645 pages octavo, the discourses themselves cannot of course average more than about fourteen pages each. On this account they recommend themselves to those pious Christians who retain the good old way of reading a sermon to their families on the evening of the Sabbath. Nor can we help recommending the volume to those excellent men among us who preach in villages. Clergymen, who may not be in the habit of preparing their own sermons, would find these lectures, by their brevity, their destitution of Sectarian bias, and the devout spirit which is transfused through the whole of them, not unworthy of their adoption.

ON THE PROSPERITY OF CHRISTIAN CHURCHES, AND THE REVIVAL OF RELIGION. *Three Sermons, preached at Kewney Meeting, by JOSEPH FLETCHER, A.M.*

Westley and Davis.

"That, after all," observes Mr. Fletcher, "is alone entitled to be considered the

revival of religion, which can be justly traced to the legitimate influence of Christian principles." In this sentiment we cordially agree; and, holding it, we contend, with the author, "that there is nothing in the most desirable state of a church, when distinguished by the energy and devotion of a revival, which ought not to be its habitual state. It is only such a state of things as ought to result from an adequate impression of the majesty of truth, and the realities of eternity; and, if it do not exist, it is a lamentable proof, that the 'faith, hope, and charity,' which constitute the great elements of Christian character, have not the activity which should, at all times, prove their existence and their power." With the author, also, we agree in the opinion, so faithfully and devoutly stated, that "one of the most fatal errors that ever corrupted the churches will, it is to be hoped, be more than ever counteracted by the spirit that is now excited: I refer to that perversion of the Gospel, which, under the pretext of magnifying the sovereignty of divine grace, and honouring the Holy Spirit, tends to supersede all sense of obligation, and to annihilate responsibility."

The *first* of the discourses which compose this interesting volume, is founded upon Psalm cxxii. 6—9—"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." The main object of this sermon is to exhibit the real indications of Christian prosperity in a church formed on scriptural principles. The *second* discourse is founded upon Ezekiel xxxiv. 26—"I will make them and the places round about my hill a blessing." Here the object of the preacher is to set forth the influence of prosperity in a Christian church in promoting the conversion of sinners, and thus extending the kingdom and glory of the divine Redeemer. The *third* discourse is devoted to the discussion of Acts xi. 21—"And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." From these words the preacher takes occasion, in a very impressive and convincing manner, to unfold the legitimate and scriptural means of effecting a true revival of religion in the churches.

To all who are interested in the great and sacred object of a revival of religion in Great Britain, we would recommend the early perusal of this valuable and well-written pamphlet; more particularly in connexion with the discourses and documents on the same subject, furnished by the Rev. H. F. Burder.

PASTORAL DISCOURSES ON REVIVALS IN RELIGION. By HENRY FOSTER BURDER, M.A. To which are appended, a Letter to Congregational Churches, and Statements of Facts regarding American Revivals. 12mo. 3s.

Westley and Davis.

MR. BURDER was among the first in this country to catch the spirit of American Revivals; and he has contributed, in no small degree, both from the pulpit and the press, to diffuse his sentiments and feelings on this most vital and growingly interesting topic. We hail this important volume, therefore, with peculiar satisfaction; because, with other efforts now made, it is calculated to bring the subject of true revival in religion fairly before the public; and to secure for it that measure of attention which it unquestionably deserves. It is, moreover, the most complete work of its kind, of purely British origin, which has yet seen the light; in as far as it not only ably discusses the subject, or doctrine, of a revival, but also contains a series of documents touching revivals both at home and abroad, of the highest possible interest.

The following abstract of the volume will sufficiently evince its character and its utility:—Discourse I. On the Importance of a Revival in PERSONAL Religion. 3 John, ver. 2.—Discourse II. Revival in DOMESTIC Religion. Gen. xviii. 19.—Discourse III. Revival in SOCIAL Religion. Acts ix. 31.—Letter from the Ministers composing the Congregational Board in London to the Churches of their own Denomination.—Extract of a Letter from the Rev. D. Péter, Theological Tutor of the Academy at Carmarthen, to the Rev. Caleb Morris, one of the Ministers at Fetter-lane, London.—Tracts and Documents relative to the late Revivals of Religion in America.

There is a spirit of devoted piety in the pages of this volume, which fits it for extensive usefulness among all ranks and classes of mankind.

LETTERS TO A FRIEND; intended to relieve the Difficulties of an anxious Inquirer, under serious impressions on the subjects of Conversion and Salvation. By the late REV. THOMAS CHARLTON HENRY, D.D., of Charleston, South Carolina. Second Edition, revised and corrected; with Memoirs of the Author, and other prefatory matter. 12mo. 5s. 6d.

Holdsworth and Ball.

In the present age there has no work appeared, perhaps, of greater interest upon the subject of experimental religion, than the Letters which we now take leave to introduce to the attention of our readers.

They are the production of a master mind, deeply read in the Scriptures, in the knowledge of the human heart, and in the varied phenomena of Christian experience. We well remember the impression of Dr. Henry's personal intercourse and ministry when in this country; and can never forget his Christian affection, and the seraphic ardour of his piety. How affecting that he should little more than reach his native home, when he was called to render his account. But what a precious legacy has he bequeathed to the Church, on both sides of the Atlantic, in the Letters now before us! Would that they were in the possession of all inquirers and young Christians throughout both countries! The views which they present of divine truth, and of the operation of the grace of God upon the souls of men, are simple, energetic, and in no ordinary degree satisfactory. We cannot but regard them as destined by the divine blessing to advance the interests of experimental religion wherever they may obtain a circulation. We sincerely thank our dear friend, Mr. Lewis, for his brief memoir of Dr. H., prefixed to these letters. It is in excellent keeping with the spirit, temper, and doctrines contained in the letters themselves. Dr. Smith's preface must tend to secure the attention of the public to a work which must very soon speak for itself in every Christian circle throughout the land.

A MOTHER IN ISRAEL; or, a Sketch of the Character of the late Mrs. Greville Ewing, Wife of the Rev. G. Ewing, of Glasgow; being the substance of a Discourse, delivered at Old Gravel-lane, on Sunday, Oct. 12, 1828. By EBENEZER MILLER, A.M. Eightpence. 18mo.

Holdsworth and Ball.

THIS memorial of a Christian lady, eminent in all the graces which adorn the character of a true saint, will doubtless prove very acceptable to a wide and deeply attached circle. Mrs. Ewing's family connexions, personal worth, distinguished usefulness, and untimely yet happy death—all contribute to attach importance to the very faithful portrait which Mr. Miller has drawn, of which we can speak with the greater confidence, as we well knew and highly esteemed the deceased.

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1. *Pastoral Discourses on Revivals in Religion.* By HENRY FOSTER BURDER, M.A. To which are added, a Letter to Congregational Churches, and a Statement of Facts regarding American Revivals. 12mo. 3s.

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7. *Letters to a Friend;* intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. THOMAS CHARLTON HENRY, D.D., of Charleston, South Carolina. Revised and Corrected, with Memoirs of the Author, and other Prefatory Matter, by JOHN PYE SMITH, D.D., and the Rev. THOMAS LEWIS. 12mo. 5s. 6d.

8. *The Testimony of Scripture to the Obligations and the Efficacy of Prayer;* more especially of Prayer for the Gift of the Holy Spirit. By GILBERT WARDLAW, Minister of the Gospel, Edinburgh.

9. *Hewlett's (now Copley) Scripture History,* 2 vols., uniform with "Scripture Natural History;" with 130 Engravings, besides Maps.

10. *A Voice from the Tomb:* a Sermon, occasioned by the death of the Rev. Matthew Wilks, delivered at the Tabernacle, on Sunday, the 8th of February, 1829. By ANDREW REED. 1s.

11. *The Pastor's Tomb:* a Sermon, occasioned by the death of the Rev. Matthew Wilks, addressed to the Congregation of Tottenham-court Chapel, London, on Sunday Morning, February 8, 1829.

12. *The Faithful Pastor:* a Sermon, occasioned by the death of the Rev. Matthew Wilks, preached at Stockwell, Surrey; on Sunday, February 8, 1829. By THOMAS JACKSON. 1s.

13. *Herodotus;* translated from the Greek, for the use of General Readers; with Short Explanatory Notes. By ISAAC TAYLOR. 8vo. 16s.

14. *Mr. Morison's Bible Class Book,* Parts I, II, and III. 6d. each.

WORKS PREPARING FOR PUBLICATION.

1. The Rev. E. Bickersteth's Work, entitled "The Christian Student," which has been long promised, will shortly appear.

2. We understand that the Rev. Dr. Wait, of Cambridge, is about to commence a Repertorium Theologicum, or Critical Record of Theological Literature; in which, Dissertations on Theological Antiquities, the state of the Text, and other subjects of necessary inquiry, will be contained; in which also Foreign Works on Divinity will be condensed—so as to form a complete Work of Reference to the Biblical Scholar.

3. Mr. David Wire is collecting materials for a History of Whitfield and his Cotemporaries; and respectfully solicits the Possessors of Documents or Letters relative to the same, to communicate them to him, at 30, St. Swithin's-lane, City. All materials so entrusted to him, shall be carefully preserved and faithfully returned.

4. Shortly will be published, "The History of the Huguenots during the Sixteenth Century." By W. S. Browning, Esq. 2 vols. 8vo.

The Work will contain a clear and concise Narrative of the sufferings of the French Protestants during the Sixteenth Century. It will prove that the Massacre of St. Bartholomew was premeditated, and that the severity exercised towards the Protestants was instigated by the Court of Rome. The author's object has been to vindicate the Reformation from the aspersions of some modern writers.

5. The First Part of Mr. Jones's Course of Lectures on the Apocalypse, now delivering at Aldermanbury, will appear on the 1st of May. It will comprise the Lectures on the first three chapters of that book—and be succeeded by an additional Part every two months, extending to four or five Parts in the whole, and forming an Octavo volume of 5 or 600 pages.

6. *In the Press.* A Christian Antidote to unreasonable Fears at the present Crisis; in Reply to the Second Speech of the Rev. W. Thorp, against Catholic Emancipation. By John Leischild.

RELIGIOUS INTELLIGENCE.

LONDON.

GOOD FRIDAY TO BE REGARDED AS A DAY OF HUMILIATION AND PRAYER.

In our Miscellany for March, we inserted a recommendation of the Board of Congregational Ministers, resident in and about London, on the subject of setting apart the approaching Good Friday (as it is denominated) as a day of humiliation and prayer, with a view to promote, by the divine blessing, a revival of religion in the British churches. The plan suggested by the Board is both wise and practicable. They propose

that the ministers and churches of particular districts should arrange to meet in some convenient and central place, where the union of many hearts, and the excitement of mutual devotion, may tend to hallow the occasion. We pray earnestly that a time of refreshing may be vouchsafed from the presence of the Lord! United fasting and prayer have greatly obtained, of late, among our American brethren, and the happy result has demonstrated the suitableness of the means used. From the earliest period, indeed, in the history of the New England settlers, *humiliation* and *fasting* were among their most distinguished institutions; and happy had it been for the churches of the

mother country, had they resorted more frequently to the usages of their exiled brethren. We long to see the habits of primitive times revived, in the matter of *fasting, humiliation, and prayer*. In the happiest periods of the church's history, these practices have greatly obtained; and in our own country, we have only to look back to the example of the early Puritans and Nonconformists, in order to discover the happy effect of such exercises upon the devotion and piety of professing Christians.

On the day about to be observed, in our churches, as a religious fast, we trust that *confession of sin, prayer for the outpouring of the Holy Spirit, and lively expressions of brotherly love*, will occupy a prominent place, both with ministers and people. May an eminent blessing rest upon a measure which harmonizes at once with the dictates of God's Holy Word, and with some of the most touching lessons of Divine Providence! In the city district, the ministers and churches of the Congregational denomination have determined (D. V.) to hold a prayer meeting in their respective places of worship, on Good Friday morning, at seven o'clock; at eleven o'clock they propose to hold a general meeting of the city churches at the Poultry Chapel; and in the evening, at six o'clock, they propose to meet in Dr. Bennett's Chapel, Silver-street, and in the Rev. H. Townley's, White-row.

CATHOLIC EMANCIPATION.

IMPORTUNED as we have been by Anti-catholics and Emancipationists, of all descriptions, to embark with zeal, and even ardour, on this troubled ocean, we have, nevertheless, regarded it as more consistent with our duty as Christian Journalists, to abstain from all indulgence of party feeling, and to guard against that "wrath of man which worketh not the righteousness of God." Believing, as we do, that Protestantism, in its main features, is identified with the most merciful intentions of the divine government to the children of men, we entertain no doubt as to its growing success and final triumph. On the other hand, contemplating popery as doomed of God to experience an utter overthrow, we are not by any means agitated as to the present course of political events. We would not forget that the opening triumphs of the Reformation were achieved by the sword of the Spirit; nor would we despair of the efficacy of that sword, were all political securities entirely withdrawn. The present resources of Protestantism, in Great Britain, appear to us to be so overwhelmingly great, that the noble cause can never sink, or even be deteriorated, if the truly Christian portion of the community is true to itself. Should Roman

Catholics be admitted to the exercise of political power, we have no apprehension whatever of their acquiring undue influence with the King, the Parliament, or the country. Their main success and respectability will depend on a course which they will no doubt find it, like other men, their interest to pursue. Neither their numbers nor their talents are such as to intimidate the Protestant mind of this country. They are formidable chiefly because opposed, and contentious because they feel themselves degraded. Our Christian friends will, we trust, avail themselves of the present crisis, for the purpose of awakening new sympathies on behalf of long-degraded Ireland. True Protestantism will show itself more in endeavouring to liberate the Catholic mind from the galling yoke of superstition, than in seeking to perpetuate political restrictions. How can Ireland ever become Protestant? Can it be by the course which has hitherto been pursued? Time and fact have already answered this question. Ireland is yet a Catholic country. The question is, Shall she continue to be so? We verily believe she must, if she is not *conciliated*. Should the national asperity be softened, true Protestantism will then have the advantage to which it is entitled. Till then it will be looked on with suspicion, and distanced by prejudice. We rejoice in what has already been done for the spiritual interests of Ireland; but we long to see the day when the strong holds of Popery, in that interesting country, shall be shaken to their very foundation, and when the religion of the Bible shall enlighten and bless every cabin from one end of the island to the other.

ORDINATION AT ALBION CHAPEL.

ON Tuesday, the 3d of March, the Rev. John Young, of Edinburgh, was ordained pastor over the United Associate Scotch Congregation of Albion Chapel, Moorgate. The Rev. John Brown, of Edinburgh, preached a very animated sermon from Galatians vi. 6; the Rev. W. Broadfoot proposed the usual questions to the young minister, in the Presbyterian form; and the Rev. George Young, of Whitby, concluded the services with a serious and impressive charge to the minister, and an affectionate address to the people.

PROPOSED METHOD OF SUPPLYING OUR MEDICAL SCHOOLS WITH SUBJECTS FOR ANATOMICAL DISSECTION.

ON Thursday, the 12th of March, Mr. Warburton, member of Parliament for Bridport, obtained leave to bring in a Bill to legalize the study of anatomy in every large

or corporate town; and to facilitate the success of the said study, by the permission, under certain wise regulations, to appropriate for anatomical dissection, the bodies of persons dying in public hospitals, unclaimed by their relations or friends. The plan proposed is similar to that which obtains in France; and if it should annihilate the disgraceful profession of that desperate class of human beings called resurrection men, and prevent the recurrence of those fearful murders which have lately been perpetrated in the Scottish metropolis, we cannot but congratulate the country on the result. Should any law be adopted by Parliament on the subject, we trust that every necessary provision will be made to guard against all violation of private feelings. A becoming veneration for the dead is essential to the preservation both of humanity and religion.

VACCINATION.

IN a late number of the London Medical Gazette, Dr. G. Gregory, the Physician of the Small-pox Hospital, states, as the result of the experience of the past year in that Institution, that of one hundred and twenty-two cases of small-pox, which had *not* previously undergone vaccination, sixty-three died, and fifty-nine recovered: whereas, in seventy-one cases, which *had* undergone vaccination, sixty-eight recovered, and three only died.

From this important statement, the influence of vaccination in moderating the severity of small-pox, even where it does not wholly secure the system against it, is strikingly obvious: so that, in truth, the practice of vaccination would be a great public benefit, even if it *never* wholly secured the individual from the contagion of small-pox. But, happily, the experience of many years has proved that, in a very large proportion of instances, vaccination *does* completely protect the individual from small-pox, even in its mildest forms.

Feb. 27, 1829.

M. D.

THE JOURNAL OF THE LATE BISHOP HEBER.

To the Editor of the Evangelical Magazine.

SIR;

IN common with other readers of the Journal of the late excellent and amiable Bishop Heber, I have enjoyed a high degree of pleasure in perusing its interesting details. The spirit which pervades it, and the information which is diffused through its pages, are highly creditable to the intellectual and Christian character of its lamented author, and must produce the most favourable im-

pression on the mind of every reader. One or two passages struck me, when it first appeared, as injudiciously introduced, though, I believe, with no unfriendly intention. The opinions expressed were probably hastily formed from the information communicated at the time by those on whom the Bishop fully depended; and were not intended by him to meet the public eye. Had this been the case, I have no doubt those opinions would have been reconsidered. Averse, however, to express any feeling that might seem unfriendly towards a prelate, whose loss to India every friend of religion must deplore, I thought it better to allow one passage in particular to pass unnoticed. As, however, my attention has been repeatedly called, of late, to this passage, regard to the interests of the London Missionary Society induces me, though reluctantly, now to refer to it. The passage is the following: speaking of the Schools in Bengal, the Bishop says—

“Our chief hindrances are some deistical Brahmins, who have left their old religion and desire to found a sect of their own, and some of those who are professedly engaged in the same work with ourselves—the Dissenters. These last are, indeed, very civil, and affect to rejoice at our success; but they, some how or other, cannot help interfering, and setting up rival schools close to ours; and they apparently find it easier to draw off our pupils, than to look out for fresh and more distant fields of exertion and enterprise.”—Vol. iii. p. 247, 3d Edition.

As it is well known that the London Missionary Society has many schools in the vicinity of Calcutta, it may be supposed that the Bishop refers to the operations of its Missionaries in that quarter. I say nothing of the extraordinary circumstance, of connecting any class of religious persons with a sect of infidel Brahmins, as interfering with the benevolent exertions of other Christians, or with the principle of action which seems, I think, unkindly to be attributed to those who are described as Dissenters; nor do I wish to say any thing on what would appear very discreditable, if true,—that such rivalry should prevail in a heathen country, among those who ought to have but one common object in view—the salvation of the heathen. Far be it from me to impeach the integrity of such a man as Bishop Heber. But I have no doubt he was completely misinformed in this matter, as it is very evident he was in regard to the conduct of the the *British and Foreign School Society*, referred to in the same letter; and it is to correct this unintentional mistake, that I now write.

It is well known, that both the Baptist, and the London Missionary Society had many schools in India before any were set up by the Church Missionary Society, and which were patronized by the Government

of India itself. The field is so large that there is little temptation to interfere with each other; and interference, I believe, on the one side or the other, has very rarely taken place. Where the juxtaposition of the parties has unavoidably occasioned an exposure to interference, I believe every thing has been done to prevent collision, and to manifest the Christian dispositions of the labourers.

As the best illustration of the truth of these remarks, and as a complete answer to the representation in the passage of the Journal, I beg to call attention to the following statement, which appeared in the Report of the Missionary Society for 1825. It is under the head of a station called *Tally Gunge*.

" Tally Gunge.

" A Mission-house, erected for this station, was ordered by Mr. M. Hill, in February, 1823. In August following, a small bungalow was opened for a Native Female School. The expense of the building was partly defrayed by the liberality of respectable individuals, and partly by the Bengal Auxiliary Society.* On the 25th of October, a large bungalow was opened as a School for the education of Native Boys in Bengalee and English, and also for native preaching. The school presented a very encouraging appearance. Most of the scholars were sons of respectable families in the neighbourhood. The expense of the building was defrayed by the exertions of a gentleman in the neighbourhood, and of the Ladies of the Female Branch of the Bengal Auxiliary Society. The inhabitants, also, of several adjacent villages had requested Mr. Hill to establish schools; and it was his intention to comply with their application; but in consequence of the subjoined letter, received from the Rev. Daniel Corrie, written by him as a member of the *Calcutta Diocesan Committee*, it was thought advisable by the Missionaries to relinquish the station.

" Calcutta, Nov. 27, 1823.

MY DEAR SIR;

" I am sure you will receive the communication I am about to make to you, in the spirit in which it is intended.

" The field of Missionary labour in this country is large enough for all the Missionaries of the various Societies, at present in the country, without interfering with each other. The differences which subsist between them as to the mode of conducting

their labours, however well understood among ourselves, are not understood by the natives, and would, I apprehend, were they prominently brought before them, serve in many cases as a hindrance to the accomplishment of the object we all aim at. On this account, and on this alone, I am requested to communicate with you on the subject of your relinquishing your station at Tally Gunge to the Missionary lately appointed to take charge of the Diocesan Committee's Schools in that quarter. When you, some time ago, offered to superintend the Committee's School near your house, you were, I think, informed that the reason for declining your offer was, that we were expecting a Missionary to arrive, who would take charge of that and of the other Schools of the Committee in your neighbourhood. A Missionary has now arrived, and will enter on the superintendence of these schools. If you will kindly consult the friends with whom you act, and it should be agreed to accede to our wishes, the expense your Society has been at in the erection of buildings at Tally Gunge will be cheerfully reimbursed by the Diocesan Committee; of course, time will be allowed for your finding another suitable abode; and I need scarcely add, that the same principle of non-interference with the proceedings of your Society, in respect to any Missionary station already formed among the heathen, will be exercised by the Committee, on any opportunity they may have of extending their labours away from large cities.

" I am,

" My dear Sir,

" Yours sincerely,

(Signed) " DANIEL CORRIE."

" To the Rev. Mr. Hill."

MR. HILL'S REPLY.

" REV. AND DEAR SIR, Dec. —, 1823.

" Allow me to apologize for the delay in acknowledging yours of the 27th of November, which, however, on my part, has been unavoidable,—being absent from home.

" My brethren in the Mission have embraced the first opportunity of considering the proposal made to them by the Diocesan Committee, and in reply have authorized me to say, that we desire to cherish nothing more ardently than a spirit of peace and unanimity with all that love the Lord Jesus Christ; that the appearance of an opposite disposition would be painful to us; and, therefore, we accept the proposal contained in your letter, namely, to resign the Missionary station at Tally Gunge to the Diocesan Committee, under the consideration of the expenses, &c. incurred by the erection of the buildings at Tally Gunge being reimbursed

* A voluntary Society at Calcutta, established in aid of the London Missionary Society's Missionaries in Bengal.

to the Bengal Auxiliary Missionary Society by the Diocesan Committee.

"I am,

"Rev. and dear Sir,

"Yours sincerely,

(Signed) "M. HILL."

"To the Rev. D. Corrie."

"Mr. M. Hill, having thus vacated the station at Tally Gunge, in compliance with the wish of the *Diocesan Committee*, it was deemed proper, after due deliberation, by his brethren in the Mission,—in which determination he himself fully concurred,—that he should remove to Berhampore, in the vicinity of the city of Moorshedabad, province of Bengal."

If, after reading this statement and correspondence, the public are not fully convinced that the Missionaries connected with the London Missionary Society are actuated by a very different principle from that which is animadverted on by Bishop Heber, I am sure nothing I could say would be likely to produce conviction. I could add more, but I believe it to be unnecessary. I may only state, in conclusion, that any Missionary of our Society, known to act in the manner found fault with, would be considered as violating the principle of the Society, the letter as well as the spirit of his instructions, and subject himself to the censure of the Directors.

I am, Sir, &c. &c.

W. ORME.

Mission-House, Austin Friars.

THE SLAVE TRADE.

THERE is now in the River, an American-built ship of 183 tons burthen, employed in the illicit slave trade, which has been sent home, as a prize slave vessel, from Sierra Leone. The space allotted for the miserable victims of this inhuman traffic, measures two feet six inches in breadth, and extends from stem to stern; the captives must have been laid in a reclining position, as there is not space for them to sit upright; and there is no inlet for air except at the end of the platform. In this receptacle two hundred and fifty slaves were placed, or rather stowed in bulk, and were landed at Sierra Leone.—*Newspapers.*

PROVINCIAL.

REMOVAL OF MINISTERS.

THE REV. JOHN WILSON.

MR. WILSON, of Montrose, received, about four months ago, a unanimous call from the church in Donegan-street, Belfast, to become their minister. He has now, we understand, accepted their invitation, and will

enter on his new charge in the course of two or three weeks.

REV. JOSEPH DENTON.

WE are informed, that the Rev. Joseph Denton has resigned his charge in London; and that he has accepted an unanimous invitation from the Congregational Church of Winslow, Bucks.

NOTICE OF ASSOCIATIONS.

THE next Half-yearly Meeting of the Wilts and East Somerset Associated Ministers and Churches, will be held at Rook-lane Chapel, Frome, on Tuesday in the Easter-week. Mr. King, of Bath, the morning preacher.

The Dorset Association of the Independent Churches will be held at Dorchester, on the Wednesday in Easter Week. The Sunday-school Union for the county will be held on the morning of the same day. Mr. Wills is expected to preach in the forenoon.

The North Devon Association of Independent Ministers and Congregations will hold their Half-yearly Meeting at Appledore, on the first Wednesday in May.

The next anniversary of the Herts Union will be held at the old Meeting, Ware, on Wednesday morning, the 15th of April. The Rev. W. Orme is engaged to preach in the morning, and one of the neighbouring ministers in the evening.

NEW CHAPELS.

ON the 25th of November, 1828, the foundation stone of the New Independent Chapel at Kenilworth was laid by the Rev. J. Sibree, of Coventry, when an address was delivered from Nehem. ii. 20—"The God of heaven he will prosper us, therefore we his servants will arise and build." The assistance of the religious public is respectfully solicited to this important case, which is strongly recommended by Rev. G. Burder, London, and by the Independent Ministers of Warwickshire.

NEW INDEPENDENT CHAPEL AT MORPETH, NORTHUMBERLAND.

ON Thursday, the 5th of March, the foundation stone of a new place of worship, in the Independent connexion, was laid at Morpeth, in Northumberland; on which occasion the Rev. Thomas Wood, late of Glasgow, delivered an appropriate and interesting discourse on the principles of congregational dissent. From the dimensions of the chapel, it is calculated that it will seat

about 700 persons. It is with unfeigned pleasure we refer to the success of Mr. Wood's ministry in the town and neighbourhood of Morpeth. The interest excited has been great beyond all former precedent in that town, and the prospect of usefulness which opens before him is in the highest degree encouraging. We trust he will be induced to take up his abode where God has smiled so graciously on his labours. May peace and prosperity attend this new and promising cause!

INTERESTING CASE OF TURVEY, IN BEDFORDSHIRE.

THE Religious Public is already aware of the peculiar circumstances which have rendered it necessary to undertake the erection of a place of worship in that village. The estimated cost of the building is 500*l*. The friends at Turvey have raised 70*l*. towards that sum, and for the rest they earnestly appeal to the friends of the Redeemer.

We understand that subscriptions will be thankfully received at Olney, by the Rev. John Morris; at Newport, by the Rev. T. P. Bull and Mr. Osborn; and, in London, by the Rev. Rowland Hill, Surrey Chapel; and Mr. Jos. Maitland, 156, Leadenhall-street.

THE Independent Chapel at Llanergan, near Pwllheli, Carnarvonshire, has been opened on the 3d and 4th of November, 1828, after it had been considerably enlarged. On the occasions, sermons were preached by Messrs. Rowlands, of Rhoslan; Morris, of Llanfyllin; Williams, of Moelfre; Griffith, of Tolsam; Griffith, of Bethel; Ridge, of Bala; Jones, of Carnarvon; and Richards, of Llanfyllin; and the devotional parts of the services were conducted by Messrs. Lewis, Davies, and Morris. The old chapel was considerably too small to contain the hearers; therefore the present chapel has been rebuilt last year. The total expense amounted to 172*l*.; 100*l*. of which still remains. To remove this sum, application shall be made soon to the religious public, by Mr. Owens, the minister of the place, and since its opening from forty to sixty have been added to the church. Many of the dissenting congregations in Carnarvonshire have been visited with wonderful revivals of late.

Thursday, July 31, 1828, the New Independent Chapel was opened for divine worship at Harting, Sussex. The Rev. A. Tidman, of London, preached in the morning, from Revelations v.; the Rev. J. Griffin, of Portsea, preached in the evening, from 2 Chron. vi. 41. The ministers who engaged in the other parts of the service, were, Rev. Messrs. Wilks, Scamp, Green-

wood, Goulty, Malden, Mann, Bishop, Baker, and Evans. It is vested in trustees; built upon the most economical plan. Applications have been made, and will yet be made, to the religious public for their kind support.

September 17, 1828, a neat and convenient Chapel for the use of the Independent Congregation, was opened at Bulford, Wilts. Mr. Joy preached in the morning, and Mr. Elliott in the evening. The other services were conducted by Messrs. Hyatt, Good, Winzar, and King.

The former place of worship being considered unsafe, this has been erected at the sole expense of two or three families, of the names of Devenish and Blatch, and is the second chapel which has been erected by their liberality within this four years. The prospect of peace and prosperity is encouraging, under the pastoral labours of Rev. J. Angear, who preaches once every Lord's day at Durrington also. May the benevolent desire of the worthy founders of each sanctuary be fully answered!

REMOVAL OF THE WESTERN ACADEMY FROM AXMINSTER TO EXETER.

This Institution was first established by the London Congregational Fund Board, in the year 1752, with the hope that it would be the means of counteracting the errors of Arianism, then extending in the West; and of promoting the diffusion of Evangelical truth in the western counties, by educating young men of talent and piety for the Christian ministry.

In the year 1797, a Society was formed at Bridport to co-operate with the Board, and to extend the benefits of the Institution, by increasing the number of students. These societies have unitedly supported the seminary, until the Rev. James Small, who was for thirty-two years the pious and indefatigable tutor, relinquished his academical labours. For the present, however, the Board (though well-disposed towards the Institution), owing to circumstances affecting its income, has wholly suspended its support. The western churches are, therefore, thrown upon their own resources, and the aid which, it is hoped, the friends of Evangelical truth in other parts will afford, when it is known that the permanent funds of the Institution are very small, and that many of the churches in the West are too circumscribed in their means to be able to afford to it efficient support.

The former Committee of the academy, anxious to provide the means of dividing the labours of the Institution between two tutors, according to the long-expressed wishes of many of its principal supporters, made the following appeal, in their Report for the year 1827:—

"It now remains for one hundred inde-

pendent churches of the four western counties to determine, whether an Institution, which has been a *blessing*, and which, with the contemplated advantages, may become a still *greater blessing*, shall utterly fail, or rise with an accession of strength and efficiency."

This appeal was not made in vain. Many gentlemen came forward liberally, and made considerable exertions (having more than doubled the amount of former subscriptions) to place the academy on a footing which would insure the approbation and patronage of Evangelical Dissenters.

After some preliminary meetings, the subscribers and friends were invited to a general meeting, at Exeter, on November 19th, 1828. This meeting was numerous and respectfully attended, and it was unanimously determined, that measures should be taken to remove the Institution to Exeter, and to place it under the superintendence of two tutors; and a Committee was appointed to carry the resolutions of this meeting into effect.

The Rev. G. Payne, A.M., the highly esteemed tutor of the Blackburn Academy, has accepted the invitation of the Committee, to become the resident and theological

tutor at Exeter; a house has been obtained, and, it is hoped, that, within a short time, the labours of the academy will be resumed.

Notwithstanding the efforts which have been made already, the Committee deem it necessary to state, that the promised assistance is not equal to the requisite expenditure. *They earnestly invite the countenance, the contributions, and the prayers, of the friends of Evangelical truth; and they indulge a hope, that many in the West of England, and in other parts, who have not yet contributed to the support of this Institution, will soon, and substantially, testify their good wishes for its prosperity.*

The Rev. W. Orme, Camberwell; and T. Bickham, 67, Cheapside, or 32, High-bury-place, Islington; will be happy to receive subscriptions, and answer any inquiries respecting the Institution.

Pecuniary help, and donations of books for the library, will be gratefully acknowledged by the Rev. J. Saltren, Bridport, Treasurer; and the Rev. J. Bounsall, Ottery, St. Mary, and Mr. R. Evans, Exeter, Secretaries.

Application for admission as students should be made to the Treasurer, the Secretaries, or the Rev. J. Bristow, Exeter.

OBITUARY.

MRS. MARY STIFF.

On the 22d of November, 1828, died Mrs. Mary Stiff, of Wellington, in the county of Somerset, the beloved wife of Zechariah Carleton Stiff, late of New-street, Covent-garden. This amiable and pious lady was a native of Wiveliscombe, in the same county, where she spent the early part of her life, highly favoured with religious instruction under her paternal roof, and in the enjoyment of the Evangelical and highly judicious ministry of the Rev. J. Buck, the respected Pastor of the Independent church in that town. It was the happiness of her religious friends to perceive that their efforts to promote her highest interests were attended with the most pleasing results; and, at a very early period, her expanding mind perceived the paramount importance of a religious life; and her youthful bosom glowed with love to the dear Redeemer, and to that sacred cause he came to establish in this fallen world. At the early age of sixteen years she was impressed with the propriety of making an open profession of her faith in Christ; and, animated with this feeling, she came forward, to the delight of her minister and pious friends, and declared what the Lord had done for her soul, and practically showed that she chose Jehovah for her God, his people for her people, and their portion

for her portion. Feeling the love of Christ constraining her, she was anxious to employ the talents with which she was endowed in doing good: as might be expected, she was soon seen filling the highly important and honourable office of a Sabbath-school instructor; an employment which, however lightly it might be estimated by some, in reality involves in it a dignity and importance that is only exceeded by that of a Christian Evangelist or Pastor. In this work she felt much gratification; was anxious to impress on the tender minds of her youthful charges the important principles of piety; and she had the pleasure of seeing herself esteemed and loved by those for whose welfare she was so solicitously engaged. The various religious institutions, which are the glory of the present day, had in her a warm admirer and a zealous advocate, and she cheerfully devoted her time and influence to the promotion of their interests; her head, her heart, and her hand, were ever ready to the performance of every good work. The pleasing state of her mind, about this period, is evinced in the strains of piety which pervaded an epistolary correspondence she maintained with a dear friend. A few extracts will exhibit this delightful state of feeling in the most appropriate point of view.

In prospect of commemorating the dying

love of Christ at his table, she writes: "To-morrow is our Sacrament-day, and I trust, the love of that adorable Redeemer, who freely gave himself as a ransom for us, may continue to occupy an unceasing portion of our thoughts, of our affections, and of our hearts."

At another time she observes, "I read in Lavington's Sermons every day; they are beautiful, and are highly calculated to be useful to young persons: I hope they will be useful to my soul."

Having attended the opening of a new chapel near her residence, where an Evangelical ministry has been long continued by the munificence of an opulent individual, she expresses the desires of her soul in the following impressive language:—"The Meeting was opened on Thursday week, the anniversary of ———'s birthday; and I hope God will hear and graciously answer the many fervent petitions which were offered up for him, that he may be, in every respect, a worthy follower of the Redeemer, and a steady supporter of the interests of that religion which his pious ancestors have professed before angels and men."

In the year 1823, she was united in marriage to the gentleman before-named; and, from the preceding sketch of this amiable and pious lady, the reader needs not to be informed in what manner she sustained the interesting and endearing relations of wife and parent. Her surviving partner deeply feels this most painful visitation of his Heavenly Father's hand; and those who knew her worth tenderly sympathize with him under the unspeakable loss he has sustained. For a considerable time before her removal to the heavenly world, she was the subject of much bodily affliction; her feeble constitution exhibited those indications of the insidious influence of a disease so common and fatal in this variable climate, as to excite the most painful apprehensions of her friends; but, during her protracted illness, she found, that "as afflictions abound, divine consolations more than abound;" and resigning herself to the guardian care of her Covenant God, she was enabled to say, "Not my will, but thine, be done." She possessed, in an eminent degree, that evidence of divine adoption which is afforded by sanctified afflictions. As her bodily strength declined, her spiritual vigour increased day by day: she evidently appeared, by the lively operation of the various graces of the Christian character, ripening fast for the regions of eternal bliss. It was a privilege of no ordinary description, to see the glorious effects of piety so eminently displayed in this dying saint: her spiritual conversation and temper, and holy triumph, diffused a peculiar glory around the scene, so as to lead the pious spectator to feel as if he were transported to the immediate neighbourhood of the heavenly world.

For months prior to her death, she expressed, with emphasis, to the writer of this account, that "she had not a doubt of the safety of her state;" and this feeling of pious confidence continued, without interruption, to the close of her course: she was distinguished for the deep humility that at all times characterized her views respecting herself; and the posture of her soul was that of a believing suppliant at the foot of the Cross, admiring the distinguishing grace to which she felt herself so great a debtor: she tenderly and powerfully felt the endearing relations she sustained in this world; but the enlightened views and fervent feelings of her piety showed that her conversation was in heaven, and that she longed to be the associate of the blessed above. She was favoured in a pre-eminent manner, in being preserved from those temptations of the enemy of souls, which often throw a gloom over the beautiful prospects of faith; the especial shield of the divine favour surrounded and effectually defended her from the fiery darts of the adversary: she long appeared waiting with delightful expectation the coming of the Lord; and was ready to say, "Why are thy chariot-wheels so long a coming? Come, Lord Jesus; come quickly." As the earthly Sabbath has dawned on our world, she often expressed a hope, in submission to the divine will, that it might be exchanged for an heavenly one. When at last she descended the valley of the shadow of death, and felt herself surrounded by all the deep solemnities of the scene, this region was illumined with celestial light; and while there was a mortal paleness on her cheek, it was glory in her soul. When the tide of life was ebbing fast away, the accents that fell from the quivering lip proclaimed the feelings of holy triumph that reigned within: her last words to a dear relative, showed, in a delightful manner, that Christ was with her, supporting her in passing the billows of Jordan. "He is precious; yes, he is precious," said the dying saint, and soon after she sweetly fell asleep in Jesus, her eyes closed on this mortal scene, and opened on the glories of heaven.

Such a triumphant departure addresses the sweetest accents of comfort, to assuage the feelings of acute sorrow excited in the bosoms of near friends and relatives, and ought to operate as a powerful excitement to all the followers of her who, through faith and patience, is inheriting the promises.

Her mortal remains were interred in a vault in the Presbyterian burying-ground, in Wellington, on the 29th of November, where her dust mingles with kindred dust. On the following Sabbath, a funeral sermon was preached to an overflowing congregation, in the chapel where she regularly attended, by the Rev. J. H. Cuff, on that interesting declaration of Paul—"To me to die is gain."

MISSIONARY CHRONICLE

FOR APRIL, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ANNIVERSARY IN MAY.

THE Directors have pleasure in announcing to the numerous Friends of the Society, that the Proprietors of *Craven Chapel* have kindly granted the use of that commodious place of worship, for the Thursday evening service, Tottenham-court-road Chapel being at present shut up.

They have also the pleasure to state, that the Ministers and Trustees of *City-road Chapel* have again kindly granted the use of that spacious place of worship for the Annual Meeting of the Society.

EAST INDIES.

CALCUTTA.

Extracts of a Letter from Mr. Ray, dated Kidderpore, August 19, 1828; addressed to the Directors.

It will afford you sincere pleasure to hear that the work of the Lord is still going forward at this station.

In the month of January last, nine individuals,* and on the 6th of April four others, were received into the church, by the initiatory rite of baptism. The whole number of baptized persons, from the commencement, is thirty-nine, consisting of seventeen men, sixteen women, and six children. We have at present, in church-fellowship, twenty-two members, including three females. Of the whole number, three men and two children have been removed by death. Seven marriages have occurred amongst our own people. There are four candidates for baptism, viz. one man and three women; the former, and two of the latter, will probably soon be baptized. These women are the wife and mother of a convert, whose death, we have reason to believe, has been sanctified to them, and has induced them to embrace Christianity.

Preaching.

This important branch of labour has been continued without any interruption, and it becomes more and more interesting. Our congregations are encouraging as regards number and attention.

Schools.

Owing to a division of labour lately introduced into the schools, they already bear a more pleasing aspect; and a great saving of time and strength has been experienced by us, whereby we are enabled to apply them both more exclusively to preparation for, and engagements in, the important work of public preaching.

Girls' School.

There are, at present, ten schools under the patronage of the Society, denominated by a late Resolution, "The Native Female School Society in connexion with the London Missionary Society." Five of these schools are situated in Kidderpore and its environs, containing about ninety girls; two at Calcutta, containing about thirty-six; and three at Chinsurah, containing about fifty.

Central School.

The many benefits which have already resulted from Mrs. Wilson's plan of uniting

* See *Monthly Chronicle* for August, 1828.

several small schools into central ones, have induced us to try the experiment at Kidderpore; and I am happy in being able to state that it has exceeded our most sanguine expectations.

Fancy Sale.

The very extensive, useful, and beautiful assortment of fancy work, received by us in October, 1827, has nearly been disposed of, and has realized 3,470 Sicca Rupees, to which we expect to add a little more. Two causes have contributed to render this sum less than might have been expected: first, that many similar sales have taken place, one after another, at Calcutta; secondly, that a great variety of the articles sent out are not much used in this country, such as card-racks, fire-screens, watch-pockets, &c. To these may be added, the unavoidable loss sustained by the damage occasioned by the voyage, &c.

Bengalee Chapel at Calcutta.

On the 2d of June last, Mr. Gogerly was ordained at Union Chapel, at the united request of his brethren. On the 15th of August, 1828, a Bengalee Chapel erected at the expense of the Bengal Auxiliary Society, for the use of Mr. Gogerly, at his station in Native Calcutta, was opened for divine service in the Bengalee language. This chapel is also employed as a school-room during the day. Its situation is most favourable, being on the side of a public road of great thoroughfare, in the midst of a large and purely native population, and at a convenient distance from Mr. Gogerly's residence.

Effects of Climate.

The present season is considered the most unhealthy in this climate. An epidemic has been prevalent among infants, which has in many instances proved fatal. Some of the brethren have had to lament their bereavements; but blessed be God that to this date very few adults among the European population have died; and not one instance of death or serious illness, to my knowledge, has yet occurred among Missionaries or ministers of any denomination.

In connexion with the above, we give the following

Extracts from the Tenth Report of the Bengal Auxiliary Missionary Society.

Kidderpore Chapel.

"Services in the native language have been conducted at this place on Sabbath mornings and on Tuesday evenings. The

brethren express their hope, that the labour bestowed has not been in vain. Some individuals have been induced to make inquiries respecting the way of salvation.

Baniapore.

Tuesday mornings and Friday afternoons have been appropriated to the preaching of the Gospel at this station. The congregations, though not large, have generally presented a pleasing appearance, arising as well from the attention paid to the word spoken, as from the interest excited by conversations at the conclusion of the discourse.

Koilah Surruck.

Sabbath afternoons and Thursday mornings have been occupied in the preaching of the Gospel in this neighbourhood. Also at Bhowaneepore, a station, which on account of the great number of its inhabitants, must be considered important, services have been conducted with little interruption on Monday evenings. It has been pleasing to observe the order and attention manifested by the hearers.

Chitla.

This is one of the oldest as well as the most interesting stations occupied by the Missionaries. Wednesday mornings have been devoted to the public catechising of the boys belonging to the school, and to preaching in the Bungalow. In addition, large congregations have frequently assembled under the shade of a tree at the entrance of the Bazaar. It was here that some of our first converts, passing on their way, became the subjects of those impressions which afterwards issued in their embracing the Gospel of Christ. At Tallygunge and places adjacent, the word of salvation has occasionally been proclaimed.

Rammakal Choke.

A visit to this favoured station awakens in the mind feelings of the liveliest joy, chastened with those of grief. We joy on account of the good done to the heathen, that on them who lately sat in darkness and in the shadow of death, the true light hath arisen: we grieve at the recollection of a friend,* who, under God, was a principal instrument in effecting so delightful a change. With unfeigned gratitude, however, we have to record that it still continues to be visited with tokens of the Divine blessing. Owing to the distance at which Rammakal Choke is situated, and the domestic afflictions of our late brother, the services at this and

* Mr. Trawin,

the surrounding villages experienced a partial suspension till the late cold season, when they were visited by the Missionaries every week, who remained with the people three and four days together. These visits have evidently been attended with salutary effects.

Calcutta.

Four adults, one man and three women, were admitted into the church on Sunday, the 6th instant, at Union Chapel. An address, in English, was given by Mr. J. Hill, from Psalm lxvii. 1, 2. Mr. Ray administered the ordinance of baptism, and concluded with a discourse in Bengalee. Two of the native converts have lately died, leaving behind them a pleasing hope that they are now with God.

At the following places are schools belonging to the Society:—Rammakal Choke, Chitlah, Dhobee Para, Sonia, Baniapore, Bealah, Bhowaneepore, Kidderpore, and Bolorampore; nine schools, in which are 450 boys, of whom about ninety read the Gospels. All commit to memory the first, and a considerable number the second, Catechism. They attend also to writing, arithmetic, &c. &c. The number of female schools is six, containing about ninety scholars. The Missionaries advert with pleasure to the attendance of the teachers at Kidderpore chapel every Thursday morning, when the Scriptures are read and explained. It is hoped that these exercises may tend not only to the rendering them more capable of instructing their pupils, but also to the furtherance of their own salvation.

The Committee, on the part of the parent Society, present to their kind friend, Mr. J. Teil, their very grateful thanks, not only for his granting to Mr. and Mrs. Trawin a portion of his house free of rent, but also for the ground on which was erected the Chapel at Kidderpore, which has been conveyed by deed of gift to this Society.

BERHAMPORE.

Extracts of a letter from Mr. Micaiah Hill, dated Berhampore, April 17th, 1828; addressed to the Secretary.

WE were exceedingly distressed, the other day, to hear of the death of that excellent missionary, the Rev. David Collie; a man possessed of a strong constitution, vigorous mind, and ardent zeal in the cause of Christ. But, alas! what is strength in these climates?—the strongest constitution is no more able to contend with tropical diseases, than a feather with the hurricane; the scenes of mortality around, constrain us to consider ourselves hasty travellers, being almost similarly situated with the Israelites,

who were obliged to eat the passover with their loins girded and their staves in their hands; still it is necessary for us to act and plan for the mission, as though God had guaranteed our lives for many years to come. Pray for us! oh pray, ye friends of missionaries and of the heathen, that we may be preserved, and be found faithful, doing the Lord's work, whenever he may see fit to call us. We received to-day a copy of the farewell letter to the missionaries in India, dated Isle of France, from our esteemed friends, Messrs. Tyerman and Bennet, a paragraph of which I beg respectfully to quote.

"Throughout all India, it is delightful to see with what cheerfulness the people receive religious tracts, and with what eagerness they seek to possess them; this is one of the encouraging signs of the times in India, and affords a pleasing ground of hope respecting the Hindoos. We are aware that many of you are in the habit of distributing tracts, but we must express a wish that they may be distributed with a more liberal hand, and to a greater extent. These silent preachers declare the same doctrines that you do in your sermons. They bring to mind what the people have heard from your lips, but which otherwise might have been forgotten; they go home to the bosom of the family, and reach many who would never come to hear you. The brahmins and rich gentry, who would think themselves disgraced by standing to hear you, would be glad, we doubt not, in many cases, to read at home the doctrines which you advance, which, under a divine blessing, may issue in their conversion. We have heard of some pleasing instances of this nature, which prove the great utility of circulating tracts, and encourage you to abound in the work of the Lord. The people in many places are hungering and thirsting for knowledge. O give them the bread and water of life! If sufficient funds for the purpose cannot be raised in the country, we feel assured that the Society will, to the utmost of its power, assist in so good a work."*

On this subject I have already said much, and could add more, especially respecting the opportunities which the neighbouring fairs present for the circulation of tracts. Since my arrival at this station I have circulated from 30 to 40,000 tracts and gospels. The three fairs which I visit require annually 10,000; and during one or two journeys in the cold season, I disperse 2000. Besides, the villages adjacent to Berhampore, which I weekly visit, demand 2000 more. Indeed, I could annually dispose of 20,000. Such a supply would enable me to visit six annual fairs.

* The letter above quoted has been inserted at length in the *Quarterly Chronicle* for Jan. 1829.

I have good reason to believe that some of the tracts which I have distributed at this station have been carried 100 miles; and often, when travelling through woods abounding with wild beasts, I have been recognised and kindly received by the peasants, as the person who had given them tracts at the fairs. I am happy to see that the Deputation, (for whose visit we feel truly grateful), entertain the ideas above quoted, respecting the utility of tracts, as I trust it will lead to some vigorous efforts for the supply of these messengers of truth. A thousand missionaries would be inadequate to the wants of India; but as even such a supply of evangelists cannot be obtained, much may be effected by the press. Tracts are *valued*,—this I know from experience. At Gowas, about thirty or forty miles east of Berhampore, I gave a tract (or gospel) to a native, which was borrowed from him by another, who deposited five rupees (about ten shillings English) to secure its being safely returned. Tracts are *read*. At Calcapore, a village where I preach on Thursday evenings, a man received a tract, which he daily read; a neighbour of respectability offered him four annas for it (sixpence English), which he refused; this showed the desire of both to enjoy its perusal. Tracts are *useful*. Our first convert from Hindooism, at this station, received a tract at the Cheltea fair. He took it home, a distance of twelve miles, and called his neighbours together to read it for him, for he could not himself read a letter. He can now read much better than many who think they have had a respectable education, and occasionally reads and speaks to his countrymen on divine things. I could add many other circumstances, to confirm the three positions laid down, viz.—that tracts are read, valued, and useful, but these must suffice for the present.

BANGALORE.

Extracts of a Letter from Mr. Campbell, dated Bangalore, May 12, 1828; addressed to the Treasurer.

IN taking a retrospect of our affairs, while I cannot rejoice in eminent success, yet religion advances, I trust, in a gradual and steady manner. As yet the Pettah of Bangalore is shut against us. Lately I made two attempts, in vain, to obtain a house, where I could regularly sit to welcome inquirers, and dispense the bread of life to perishing souls. But in the streets of the city, and in the neighbouring villages, I have been allowed, without molestation, to warn the guilty, and direct them to the hiding place from the storm. At the beginning of March, I took a Missionary tour to the more distant places, accompanied by a mili-

tary gentleman. In Jelavan Rum and in Devandhully, the people assembled in large companies to hear the Gospel; they appeared attentive to the arguments which were used to show the absurdity of their idolatry, and the suitableness of the religion of Christ; they received with avidity, and with promise to read them, both tracts and portions of the Scriptures, and made but few objections to the great truths that were set forth to their view.

At the latter end of April, I set out on another tour, in a different direction, intending to spend the week in the country. I passed the day in two villages, which I had visited on a former occasion, preaching and testifying that Jesus is the Christ; and proceeded in the evening to Beggoor, where we arrived before sunset. Just as I alighted at the *native* Choultry, there was a procession of heathens carrying an idol, whose worship consists in ceremonies of a most abominable nature. I went out, and while the people stood with the image, I addressed them on the awful infatuation and wickedness of giving adoration to such an emblem of vileness and impiety. As I reasoned with them on the sin of their idolatry, and endeavoured to vindicate the insulted honour of Jehovah, the Brahmin who had been at the expense of the pageant manifested displeasure, and ordered his musicians to proceed in their march of vanity round the town. This circumstance, however, raised the curiosity of the people, and drew them in large numbers to the Choultry, where they heard of the true God and his Son Jesus Christ. Till nine o'clock they crowded the place, reasoning with the Native Teachers and myself, and hearing of the marvellous love which the Saviour had manifested to mankind. At length I became fatigued; advised them to think on what they had heard; and suggested the propriety of postponing all further discussion till the morrow, when a good opportunity would be afforded them to bring forward their objections. All my arguments did not prevail on them to depart, and as I knew the natives will seldom remain when Christians pray, I proposed to offer up before them our evening sacrifice, and led the devotions myself; but to my surprise they all remained, and conducted themselves with great silence all the time of prayer; and as it was one in which the speaker was enabled to pour out his whole soul to God on their account, it may, perhaps, by some, not be soon forgotten. They departed well pleased; and I shortly afterwards retired to rest.

The Native Church and congregation are much the same as when my esteemed colleague last addressed you. From seventy to eighty regularly attend. They manifest considerable attention when hearing the Gospel, and increase, I trust, in Divine knowledge,

and in conformity to the image of Christ. The last Lord's-day, I had the pleasure of dispensing the ordinance of the Supper to thirty members; and as I examined a number of them previously, I was much pleased with the scriptural knowledge which they evinced, in answer to my interrogatories. I have formed the Canarese people into a class, with which I intend to meet weekly, in order to catechise them, and explain to them in a simple manner the great truths of salvation. One of the women, who has been baptized, manifests much of the spirit of Christ, and will soon, I trust, be admitted to the church. During the year, one man, who was a heathen, and one child, have received the ordinance of baptism; two individuals have been admitted to the ordinance of the Lord's Supper. The number of members is greater than when last reported, in consequence of some, who were absent from Bangalore, having returned. May the Lord watch over them, and preserve them from the evils of this wicked world, and bring them safely to the world of light and purity!

The Canarese school, in my own compound, continues stable and prosperous. The number of boys is increased to fourteen. Some of them have been now a considerable time in the school, and are youths of good talents and great promise. One of the eldest boys gives me reason to hope that he is a real disciple of Jesus, and will, I hope, soon be an ornament to the church, and a blessing to his benighted countrymen. Some of the other boys are not only correct in their moral deportment, but thirst after divine knowledge, and manifest very good dispositions.

In connexion with my department of labour, there are three day schools. The two in Teloo goo, and one in Mahratta, go on well, and afford me, on every new examination, fresh encouragement to persevere. In each of them there are thirty scholars, and amongst these are eight or nine females. I have had a great struggle to introduce Christian books among them. It required great caution, but I have succeeded far beyond my expectations. The New Testament is now one of their Class books, and Scripture lessons and Catechisms are now learned with great readiness and propriety.

The Canarese students under my care, are in number four. They daily grow in acquaintance with divine truth, in the knowledge of themselves, and in ability to declare the Gospel of Jesus. I find it often necessary to remind them of their great obligations to our glorious Lord;—to impress upon their minds the importance of their character, and the responsibility of their work;—to stir them up to diligence, and to endeavour to make them feel that constant prayer, and humiliation, and persevering exertion, are indispensable to their

success. They are daily employed in visiting the villages and neighbouring bazaars, where they obtain sometimes a small, and sometimes a large, congregation to listen to the Gospel. When they have obtained so much divine knowledge, and so much stability of character, as shall inspire me with confidence in their ability to act alone, I have it in view to establish them in villages, where they may occupy a certain sphere, and where their example, being more conspicuous, will have a greater influence.

As the sources from which they can derive their knowledge are so few and so inadequate, I am proceeding, as quickly as an attention to my other duties will allow, with the work I mentioned some time ago to the Directors. As the various subjects are to be treated in a manner suitable not only to Catechists, and to those who have been converted to the truth, but also to heathens, each subject, when finished, is, in the meantime, to be printed in the form of a tract. In the discussion of the topics, the objections of the heathen are answered; principles acknowledged by their own writers are introduced, and rendered subservient to Christianity; the subject is established from the Scriptures; and the illustrations employed are such as will, I trust, at once simplify the subject, and excite the attention of idolaters. Should health and life be granted to finish it, there will be something, I hope, which will speak to Hindoos when I can personally address them no longer.

Our English congregation, on Sabbath evening, is very good, and considerable concern about salvation has lately been excited among the soldiers. Our monthly celebration of the death of Christ is also peculiarly cheering in this dark and barren land, leading us to feel that we are united with the church triumphant as well as the church militant.

TRAVANCORE.

Extracts of a Letter from Mr. Mead, dated Town of Travancore, July 26, 1828; addressed to the Secretary.

THROUGH great mercy, all the brethren and their families, in the south of Travancore, are in health. Messrs. Mault and Addis are just gone to Trevanderam, to fix upon a suitable place for Mr. A.'s residence in the neighbourhood of that large and populous town, where there is a pleasing prospect of usefulness. Our spheres of labour, in this and the Nagercoil stations, are rapidly extending.

Spread of the Gospel.

Several more villages have received the Gospel, and cast away their idols, since our

last accounts were sent to the Society. Subsequent to the date of these, likewise, some interesting new spheres have been entered upon, where the Gospel had not been previously received; and several additional congregations and schools are forming. Among the new converts to Christianity, are several of the richer natives, of the Shanar caste, who had been formerly great promoters of idolatry and Satanic worship in their respective villages.

We shall send you home some of the trophies we are receiving from the demolished temples of the Heathen. This sphere of the Society's operations will repay, sooner than some others, the expenditure of money and strength laid out upon it. May the Head of the Church pour out of his Holy Spirit, and make this desert to blossom as the rose. Looking back to the period of my arrival in Travancore (ten years since), I cannot but gratefully exclaim, What has God wrought! Then, if we look at Tinnevely,* once the sphere of the Society's Mission, how delightful and cheering the prospect! You will rejoice to hear, that the greatest cordiality exists amongst the different labourers in the Lord's vineyard on both sides of the mountains. We mutually assist each other, and unite in exertion where it is practicable: a divine blessing appears to rest upon our feeble exertions.

RUSSIA.

SIBERIA.

Extracts of a Letter from Mr. Stallybras, dated River Khodon, December 22, 1828; addressed to the Treasurer.

HITHERTO, our communications from this part of the world have been such as to call forth our gratitude, and that of all our friends, for the distinguishing mercy and favour of our God; and although I have now to tell of judgment, yet I can still "sing of mercy and of judgment."

Destruction of the Mission House.

Yesterday morning (Sabbath), while a few Boriats were assembled for worship, and I was addressing them from the words of the Apostle Paul—"Whom ye ignorantly worship, him I declare unto you,"—we were alarmed by the fall of the arch of one of the *pectes* or ovens;† and, upon inspection, were much more alarmed, by finding that

the top of the house was on fire. Not having any engine for the purpose of throwing up water, our feeble attempts to quench the fire proved entirely fruitless; and our only alternative was to endeavour to save our property. This we succeeded in doing to an extent which we could hardly have expected; and what was lost was comparatively very trifling. After cutting down that part of the fence which communicated with the house and other parts of the premises, we waited with as much patience and calmness as we could command, till we should see the building levelled with the ground. Nor did we wait long: for the building being composed entirely of wood, and being besides in a very dry state, the devouring element made rapid progress; and, with the exception of the bricks of which the ovens were built, the whole building was soon razed to the ground. In mercy, not only were all our lives preserved, but not a single person sustained the least injury from the fire. It broke out in the middle of the day. All our property was preserved. Scarcely a breath of wind was stirring all that day and all the previous night. Had a north-west wind arisen, which is exceedingly frequent here, we could not have hoped to save any of the remaining buildings, as they stand south-east of the house.

Our neighbours were exceedingly prompt in rendering their assistance. Upwards of twenty men almost immediately arrived, who exerted themselves to save our furniture, &c., some of them even at the expense of personal danger. Our kitchen, according to the Russian plan, is at some little distance from the house, and it has escaped the flames. It is divided into two habitable parts, so that we are not yet driven into the street. In addition to this, there is a small bath with an oven in it, which may serve for a temporary habitation.

Thus, this afflictive and trying event is mingled with many mercies, with much that calls aloud for our fervent gratitude. Oh, for hearts suitably affected by this token of our heavenly Father's kindness! I feel some perplexity as to the steps proper to be taken; but I would desire, in the exercise of faith and hope, to cast this burden upon the Lord, trusting that he will grant the needful assistance and direction.

Prospects of the Mission.

I am joined by my brother Swan, who has come to sympathise with us, in opinion, respecting the importance and pleasing prospects of this branch of the Mission; he thinks the station ought by no means to be relinquished. I hope that this dispensation of our heavenly Father is not sent in wrath, but as a trial of our faith.

* Where Missionaries of the Church Society now labour.—*Ed.*

† Commonly used in Russia for warming apartments.

MEDITERRANEAN.

CORFU.

Extracts of a letter from Mr. Lowndes, dated Corfu, Oct. 6, 1828; addressed to the Secretary.

On the 22d of April, 1825, I made an excursion, in company with Mr. Hartley, of the Church Missionary Society, who was in Corfu at that time, to a village called Spagos, where I preached in the evening, in a Greek church, to about seventy persons. A few days ago, the person with whom we then lodged at the village, called and invited me to pay them another visit, saying, if I could make it convenient to be there on a Sunday, it would be much better, as more people would collect together, and I might have a more favourable opportunity of preaching. I did not like to refuse so promising an opportunity; and as Mr. Hildner, one of the German missionaries, who is still here, promised to preach to my congregation, I left home on Saturday, the 4th inst., and reached Spagos about five o'clock in the evening.

It had been made known that I was to come, and the people were in expectation. A Lancasterian school has been established in this village, which is conducted by a priest, and kept in a church. To this church I went in the evening, and found they had just finished vespers. The master told all his scholars to come to church the next morning, and I told them that I had brought them some little books. We repaired to the church early in the morning. The reading of the Liturgy commenced at half-past seven and continued till nearly half-past eight. It is customary with the Greeks to distribute the communion every Sabbath morning immediately after the reading of the Liturgy is over, but it was deferred this morning, till I had finished my sermon. How unmeaning soever many of their ceremonies and repetitions had been, I felt much interested in my congregation. The name of Christianity is maintained; but they are greatly in lack of knowledge. No jealousy was manifested against a stranger, and one not of their Church addressing them; on the contrary, the assembly seemed anxious to hear. I addressed them from Psalm v. 3, "My voice shalt thou hear in the morning." I bless God for the liberty I felt in speaking, and I had much reason to be satisfied with the fixed attention of the hearers. The village is but small, containing about 800 inhabitants in the whole; and as it was generally understood I should preach at the church this morning, an unusual number of persons were present,—perhaps not less than 350, or nearly the half of the inhabitants of the village. O that the Spirit of God may cause

the word to bring forth the fruits of righteousness!

After preaching, I told the people to repair to an appointed place for the books, where I gave them to the schoolmaster for distribution. The children and many men who were present, sat down quietly in a large semicircle, for the purpose of receiving them. Perhaps, in the whole, I thus distributed not fewer than 250 tracts of different kinds. A few I left with the schoolmaster, to give to any who were not present when the distribution was made. A little after noon I left the village, having much more reason to be satisfied with this, than with many of my former tours to the villages in the island.

SOUTH AFRICA.

THEOPOLIS.

Extracts of a Letter from Mr. Barker, dated Theopolis, July 16, 1828; addressed to the Rev. Richard Miles, at Cape Town, and transmitted by him to the Directors.

I FEEL much obliged to you for your last letter, which informed me of the death of Mr. Evan Evans. I endeavoured to improve the dispensation of Providence, on the following Sabbath, from Lam. iv. 2. His death is a solemn admonition to me, as he came to Africa after I was here. May I hear the voice that speaks in his removal!

Anniversary of the Theopolis Missionary Society.

On the 2d instant, we celebrated the Anniversary of our Auxiliary Missionary Society; and it gives me much pleasure to state, that its proceeds were three rixdollars more than last year. The meeting was very pleasant, and I trust profitable, to all present. Notwithstanding our men were under orders to proceed to Graham's Town, on the Commando, the attendance was good, and thirty-two rixdollars were collected at the doors. Messrs. Robson and Vanderkemp attended from Bethelsdorp; Mr. Brownlee from Cafferland; Mr. Ayliff (Wesleyan), from Salem; and Mr. Duxbury (Baptist), from Graham's Town. Mr. Monro was prevented from being present. Mr. Brownlee preached in Dutch, in the morning, from Psalm xc. 16, 17. Mr. Robson presided at the meeting for business in the afternoon. The Resolutions were moved and seconded by Messrs. Brownlee and Hendrik Smit, Ayliff and Jan Valentyn, Corner and Duxbury, Vanderkemp and James Read, jun., Barker and Cornelius Magerman, Doyle and Edwards. James Read, jun., spoke on

the occasion (for the first time), in a manner which delighted us all. In the evening, Mr. Robson commenced the service in English, with reading and prayer; Mr. Duxbury preached from the text—"Thy kingdom come;" and Mr. Ayliff concluded. These services were, indeed, refreshing, particularly to those who had been long in Africa; may they be multiplied!

Visit to Graham's Town, &c.

On Saturday we repaired to Graham's Town, to celebrate the Anniversary of the opening of Union Chapel. Mr. Chalmers, from Cafferland, conducted the morning service, and preached from Proverbs viii. 34. In the afternoon, Mr. Robson prayed; and Mr. Brownlee preached, in Dutch, from Matt. xx. 28. In the evening, I began the service; and Mr. Robson preached, in English, from Phil. iii. 8. The collections amounted to about nine pounds. On Monday all the visitors departed, except myself; and, in the evening, I gave the address at Mr. Monro's prayer meeting. On Tuesday, I had the pleasure of addressing the Hottentots at Mr. Monro's house.

I was much gratified with the visit. The Sabbath-school goes on well. One thing delighted me,—to see, for the first time, a Boor's daughter acting as teacher to a Hottentot-class. Mr. Monro informed me that her sister also engages in the same good work. I found that several Hottentots from Bethelsdorp, and from this place, were quite at home at Mr. Monro's. They sleep on his premises, and work in the town as labourers. Mr. M. pays commendable attention to the temporal as well as eternal interests of those who thus visit the town for employment.

At this station, I have been lately pleased with the earnestness of a young man about his salvation. When at home, he very frequently visits me, and I feel much delight in conversing with him. His views of the atonement are clear and scriptural. Pray for him, and for me also, that God may open his mind, and that he may give me grace to instruct him in the truth.

all-sufficient, and that is all my hope." I remarked, that "he had served the Church of Christ for many years." He replied, "My services have been very imperfect, and on them I cannot depend; but Christ is all-sufficient, and on him I can rest." This was said with remarkable emphasis. We conversed awhile on the nature of his complaint. He had discharged a great quantity of blood. He observed, that this gave him relief for a little, but he was looking for relief in God's time. We then made arrangements as to his little property, which he wished his wife might retain. After sitting with him for some time, I kneeled down and prayed for assistance from on high; when we rose from our knees, his head was reclining on his wife: they thought he fainted, but he had breathed his last without a struggle.

On the 20th, after the morning service, I accompanied the body to the place of burial. Six of the older inhabitants were selected for bearers to carry him to the grave. The Deacons of the church followed first, then the relatives of the deceased, then the members of the church, then the other inhabitants, and, lastly, Mr. Edwards came with the children, Mr. Doyle being from home. The procession had a most solemn effect, and the greatest order prevailed. At the grave, we sung his favourite hymn (we do not sing on such occasions in general); then the 15th chap. 1 Cor. was read; and Mr. Edwards concluded with prayer.

Last Lord's-day I addressed the congregation from his favourite text—"For I know that my Redeemer liveth." At the close, I said, "Let us bear in mind the effect which this knowledge had on the conduct of our departed brother. He was humble and mean in his own estimation, and gentle and peaceable in his manner. I have known him thirteen years, but I do not recollect that he ever had a quarrel with any one in all that time. He was, also, regular in his attendance on the public ordinances of religion, and he served the church faithfully for Christ's sake."

ARRIVAL OF MISSIONARIES OUTWARDS.

Extracts of another, from the same to the same, dated Theopolis, July 30, 1828.

We have lost the oldest Deacon of our church, Willem Platjes, a man who had been Deacon since the commencement of the Institution in 1814. He was confined to his house but two days. On the morning of the 19th instant, I rode to see him: he had just recovered from a fainting fit, as I entered the hut; he could speak, but his breath was short. I asked him how he felt with regard to his eternal interests; he said, "Christ is

SOUTH SEAS.

Extracts of a Letter from Mr. Buzacott, dated Rarotonga, April 1, 1828; addressed to the Directors.

RESPECTED FRIENDS;

I WRITE to inform you of our arrival at this place. We remained upwards of five months at Tahiti, waiting for a ship. At last, the brig *Industry* touching there from New South Wales, we took a passage in her

for Rarotogna. In consequence of rough weather and contrary winds, we were a fortnight from Huahine before we sighted the beautiful and romantic hills of Rarotogna, a distance of about four or five hundred miles, and generally performed in about four or five days. We had a very fine day for landing our goods. We were much pleased on finding Mr. Williams and family in good health. They have been waiting for some time for an opportunity of returning to Raiatea, and were much disappointed that the same vessel could not return with them. We were sorry to find both Mr. and Mrs. Pitman in a state of ill health, but I am happy to state that since our arrival they have been much better.

Rarotogna appears to be a very important station. The island contains a population of six thousand inhabitants, but a short time since enveloped in the grossest darkness. The introduction of the Gospel has already produced a great outward change. The people have abandoned their idolatry, and most of them regularly attend the worship of the true God, and manifest a great desire for religious instruction. We hope the Almighty will grant his blessing to the means employed, and grant unto them repentance for sin, and faith in the Lord Jesus Christ. They do not make

so much progress in learning as we could wish at present, but this is easily accounted for. They have no books, as yet, printed in their own language, and we are obliged to instruct them with those which are printed in the Tahitian language, from which it differs in some respects. The idiom of their language is much the same as the Tahitian, but the dialect is like that of New Zealand. The *k* and nasal sounds abound much in this language.

Mr. Williams, during his stay here, has translated the Gospel of John, and the Epistle to the Galatians, which he hopes to get printed in the Society Islands. This will be of great advantage to the Mission.

The people here are very industrious, and might very soon be taught many useful arts. They have commenced an excellent and substantial house for us, which will soon be finished. It is built on a frame; the first of the kind ever built on the island.

Do not forget to pray for us, that the work of the Lord may prosper—that Christ may have the heathen for his inheritance, and that the islands of the sea may be converted unto Him.

I remain, with respect,
Yours, &c.

(Signed) AARON BUZACOTT.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANOE	Rev. Thomas Beighton	Pinang	21 July, 1828.
	— Jacob Tomlin	Bankok, Cape of Siam.	27 August, 1828.
	— C. H. Thomsen	Singapore	21 September, 1828.
	— John Smith	Malacca	1 October, 1828.
	— Thomas Beighton	Pinang	3 October, 1828.
	— J. Humphreys	Malacca	13 October, 1828.
	— W. C. Medhurst	Singapore	14 October, 1828.
	— Dr. Morrison	Canton	10 and 11 October, 1828.
	— Ditto	Macao	11 November, 1828.
EAST INDIES	— Ditto	Canton	26 November, 1828.
	— A. F. Lacroix	Chinsurah	21 August, 1828.
	— Edw. Ray	Kidderpore	19 August, 1828.
	— Geo. Mundy	Chinsurah	14 July, 1828.
	— Ditto	Calcutta	18 September, 1828.
MEDITERRANEAN	— W. Reeve	Bangalore	14 October, 1828.
	— I. Lowndes	Corfu	1 January, 1829.
	— S. S. Wilson	Malta	31 December, 1828.
RUSSIA	— Edw. Stallybrass	Khodon	22 December, 1828.
	— Rob. Yuille	Selenginsk	5 December, 1828.
SOUTH AFRICA	Geo. Bennet, Esq.	Cape Town	25 November, 1828.
	— Ditto	—	20 January, 1829.
AFRICAN ISLANDS	Rev. D. Griffiths	Tananarivou	No date.
	— J. J. Freeman	—	12 September, 1828.
	— Ditto	—	13 September, 1828.
	— J. Le Brun	Mauritius	9 October, 1828.
	— D. Griffiths	Madagascar	5 June, 1828.
	— Ditto	—	6 June, 1828.
	— J. J. Freeman	—	6 June, 1828.
	— J. Le Brun	Mauritius	29 October, 1828.
WEST INDIES	— D. Jones, &c.	Tananarivou	20 August, 1828.
	Mrs. Sarah Davies	Demerara	3 December, 1828.
	Rev. Joseph Ketley	—	8 December, 1828.
	— J. Wray	Berbice	5 December, 1828.
	— Ditto	—	23 December, 1828.

HOME INTELLIGENCE.

EXERTIONS IN THE CAUSE OF MISSIONS.

WE copy the following extracts from the Wesleyan Missionary Notices for February and March, in the hope that they may incite the friends of the London Missionary Society to emulate the example it presents of devout zeal and energetic activity in the Missionary cause.

"The subjoined details of the exertions of a friend to Missions having appeared in the Whitehaven and Carlisle papers, we gladly extract them, as exhibiting an honourable and praiseworthy example of zeal and perseverance in the sacred cause of Christian philanthropy and benevolence.

"A gentleman, resident in the neighbourhood, who is anxiously desirous of every opportunity to promote the advancement of the Wesleyan Foreign Missions, has, during the last six weeks (besides attending to regular and extensive business of his own), canvassed, in aid of the Funds of that Society, one considerable market town,* a borough, and twelve surrounding villages; has travelled on foot upwards of ninety miles; waited in person upon more than 1400 families; and visited a population of upwards of 6000 souls. The kind reception he has every where met with; the liberal support he has received; with the information circulated through this medium of these Christian Missions, in various parts of the world;—present to his mind a reward for his toil, infinitely surpassing in value any temporal good."

Extract of a Letter from Mr. Hyde, dated Nevis, December 6th, 1828; addressed to the Secretaries of the Wesleyan Missionary Society.

"I feel it to be a duty which I owe to God, to the Church of Christ, to the Heathen world, and to you in particular, to lose no time in informing you of the effect which the 'Address,' in the October Missionary Notices, 'to the Subscribers and Friends of Missions,' has had upon my mind and conduct, and also to state to you the important results.

"Fifty thousand Heathens are daily dropping into eternity!" "A wide and an effectual door has been opened for the propagation of the Gospel in regions the most barbarous, and amongst nations the most ignorant and savage!" "God has so far done his part, and he now waits on us to do ours. I asked myself, 'Have I done all I could?' My conscience said, 'No: while you have given,

in various ways, and among others yourself, to the glorious Missionary cause, you have not used your influence with others sufficiently. You have not yet begged for it as you ought. Look at the number of householders in Charles-Town, your present station. Go through it. Go, in Christ's name, and in the name of the perishing 600,000,000 of Heathens, from house to house, and beg. Beg for annual subscriptions, and then the Committee will have something to calculate upon." Thus conscience spoke to me. I confess that I felt some little strugglings of heart at the idea of going to this begging work myself; but I dared not to resist. It happened to be our Missionary Prayer-meeting in the evening. At that Meeting I read your extract from "The Missionary Herald." All were delighted with the liberality of our American brethren. I next read the address, and it excited deep interest and considerable feeling. I then spoke to the people, and told them what had passed in my own mind, and what I had determined on doing. At the same time I requested them to stand prepared for my visit, and also to make known my intentions through the town. This was on Wednesday; and on Thursday, after praying to God for success, I set out, followed by the prayers of those I had left at home. All received me very kindly, and from no house was I sent away altogether unsuccessful. I told the people my errand. In many places I spoke of the horrors of Heathenism, of the love of Christ, of the awful responsibility of Christians. It was enough. My story carried conviction with it, and all seemed disposed to come forward "to the help of the Lord against the mighty." In some families I prayed; and where this occurred I set an example to them of praying for the conversion to Christ, of all who are "sitting in darkness and in the shadow of death." As I left the houses, some welcome voice generally followed me, saying, "I wish you success, Sir." When I had finished my work I had the great joy of counting fifty-three new subscribers, whose joint subscriptions amounted to fifty-eight pounds ten shillings currency; making together a total number, with those who were subscribers before, of seventy. The population of our island, perhaps, is not more than 9,000, of whom 8,000 are slaves! We exclaim "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

ANNIVERSARY.

THE Saffron Walden Missionary Association held its Anniversary on Tuesday, the

* In England.

17th of February; Rev. John Clayton, of London, in the Chair. Several addressed the Meeting. The sum of seven guineas was collected; and it is hoped that this first public meeting will be followed by an increase of exertion in the great cause of Christian Missions.

NEW SOCIETY.

NOVEMBER 20th, an Auxiliary Missionary Society was formed at White-row Meeting-

house (Rev. Henry Townley's); William Alers Hankey, Esq. in the Chair; who opened the interesting services of the evening, by stating the high gratification he had in attending the formation of an Auxiliary to the Parent Institution in that place. The Rev. Drs. Philip and Humphrys; and the Rev. Messrs. Arundel; Campbell, of Kilmarnock; Ellis; Campbell, of Kingsland; Wood; and H. Townley; addressed the Meeting. Male and Female Committees were appointed, and the sum of ten pounds was collected at the doors.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 28th February, 1829, inclusive.]

IN LONDON AND ITS VICINITY.

Walworth—Legacy by the late Mrs. Sarah Brandon—In part of residuary—Messrs. G. C. Smith, Kentish Town, and J. Scheffeld, Norwood, Executors—(less duty)	1100	0	0
Legacy by the late Rev. Matthew Wilks—John Wilks, Esq. London, Rev. Mark Wilks, Paris, and J. L. Vardy, Esq., Watminster, Executors (duty paid)	100	0	0
A. G., (don.)	10	0	0
V. Noeth, Esq.	10	0	0
Bank of England Note, No. 7680	10	0	0
Mr. J. Belemore, (don.)	5	0	0
T. M.	5	0	0
Clapton, M. M.	5	0	0
C. S.	1	1	0
Kingsland Auxiliary Society—Female Branch—per Mrs. Prior, on account	42	3	8
Mornington Crescent—A few young Ladies... ..	1	1	0
Sion Chapel Congregation—per Mr. J. Sheppard	3	18	9

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—A Friend	5	0	0
Cheshire.—Macclesfield—Roe-street Chapel—(removed from St. George's Chapel)—per Rev. G. B. Kidd.			
Subscriptions	24	4	6
Collected by			
Mrs. Corbishley and			
Miss Wheelton	3	7	3
Miss Corbishley	3	0	7
Mrs. Goodwin	1	15	6

Mrs. and Miss Hurst	0	11	7
— T. and Miss M. Lean ...	3	9	11
— Brinsley and Miss Powell.	2	2	3
— Wilde and Miss Wheelton	2	4	0
C. Butler	2	8	6
S. Browne	2	2	11
E. Potts	2	4	10
M. Roberts	2	4	9
E. Robinson	1	10	6
L. Stonehewer	1	10	5
Missionary Boxes of			
Mrs. Y. Corbishley	0	7	0
Miss Corbishley	0	11	0
Mr. T. Lean's Children	0	12	2
M. Roberts	0	7	0
Small Sums	1	19	6

56 14 2
Less Expenses .. 1 6 5

55 7 9

Essex Auxiliary Society—W. Rankin, Esq., Treas.—(Balance received in October.)			
Abbot's Roding Missionary Association ..	7	5	0
Billerica—Coll. per Rev. Dr. Philip	4	5	0
Colchester, (omission)	0	0	6
Kelvedon Miss. Asso. and Subscription...	3	1	0
Tiptree Heath—Subscriptions	2	2	0
	16	13	6

Hants.—Basingstoke Independent Meeting—Rev. J. Willis.			
Subscriptions, and Collection after a Sermon, by Rev. J. Edmonds	12	2	8

Herts.—Hatfield Independent Chapel—
per Mrs. Walker.

Collection after Sermon per

Rev. Mr. Ragsdale..... 0 17 0

Subscriptions and Donations .. 1 7 8

2 4 8
Less Expenses .. 0 1 10

2 2 10

Lancashire.—Liverpool—for the support of the
Native Teacher, *Glass Kay*—per Mr. W.
Kay, 8th payment

10 0 0

Lincolnshire.—Sleaford—Rev. T. Coales—

per Mr. J. Hunt

20 9 7

Preston Auxiliary Society—Mr. J. Hamer,
Treas.

Contributions

26 8 2

Clifton Branch—per Mr. J. Bryning

6 11 10

Elswick ditto—Mr. T. Hodgkinson ..

4 0 0

Garstang ditto—Mr. T. Comstive ..

17 0 0

Kirkham ditto—Mr. H. Crook

3 2 2

Penwortham ditto—Mr. F. Martin

2 1 8

Rev. R. Slate's Missionary Box

0 12 5

R. Thornber's ditto

0 7 9

60 4 9

Norfolk.—Norwich—Mr. Robert Crane, (don.)

400 0 0

Northumberland.—North Shields—

Rev. W. H. Stowell.

Ladies' Association

12 18 4

Collections

12 5 6

Sale of Work

11 1 8

Missionary Prayer Meeting ...

3 0 0

39 5 6
Less Expenses .. 2 17 6

36 8 0

South Shields.

Sunday-school

1 0 10

Missionary Prayer Meetings...

0 12 7

Missionary Boxes

0 9 9

Collected by

Miss Bridgewood

1 12 0

Mrs. Gray

0 9 0

4 4 2

40 12 2

Middlesex.—North Middlesex and South Herts
Auxiliary Society—

Ponder's End—Rev. G. Clark.

Subscriptions

34 1 0

Penny-a-Week Society

16 15 3

The Misses Clark and Lloyd's

Establishment.....

8 13 9

Mr. Prior's Missionary Box ...

0 10 0

Servants at Rev. G. Clark's ...

0 10 0

60 0 0

Salop.—Newport—Rev. J. Whittenbury.

Subscriptions

2 16 0

Sunday-schools and Friends—

Collected by Misses and Mr.

W. Silvester

18 1 0

20 17 0

Warwickshire, Staffordshire, and Worcester-
shire Auxiliary Society—Mr. T. Lowe,
Treas.

Alton Chapel—Rev. T. Tallis.

Missionary Box

1 13 0

By lending Tracts

1 15 9

3 8 0

Bilston.—Rev. A. Shawyer.

Subscriptions

5 9 0

Collection

2 18 6

T. R., donation

1 0 0

9 7

Birmingham.—Carr's Lane—

Rev. J. A. James.

By Collectors

125 12 0

Subscriptions and Donations..

32 8 8

Missionary Boxes

28 9 5

Collected in Manufactories ..

27 8 0

Sunday-school Boys

7 13 2

Ditto, Girls

7 0 0

Bordesley School

0 8 10

Smithwick Branch

23 12 9

Received too late for the last

Annual Meeting

3 18 4

Collection

19 13 11

Ditto, after the Public Meeting

167 11 10

Mr. Portlock (don.)

5 0 0

448 16 11

Less Expenses .. 4 14 2

444 2 9

Ebenezer Chapel—Rev. T. East.

—Juvenile Society.

Messrs. Whitehouse and Stow's

Work People—by the late

Mrs. Stow

1 1 0

Collected by

Miss Phillips' Seminary

4 4 0

Mrs. Bickley

0 15 2

Miss Caddick

2 3 8

— Day

2 11 0

— Downes

1 2 2

— Glover

2 14 0

Mrs. Grimley, at the Manufac-

tory

3 0 0

Mr. Foster

0 5 0

Miss James

1 8 0

Mrs. Loveday

1 18 1

S. P.

0 1 5

Miss M. Phillips

7 0 0

Messrs. Ledsam and Sons' Work

People—by Mr. Sexty ..

11 0 0

Mr. Smith—by Rev. T. East ..

1 10 0

Mrs. Taylor

1 1 0

Mrs. Beasley

3 0 7

Miss H. Blount

4 9 6

— S. R. Buckton

4 12 9

— E. Butler

2 5 6

— E. Clive

5 5 0

— C. Collins

4 10 4

Miss Field

1 6 0

Mrs. Fullwood

2 13 0

Master T. Gibson

4 5 4

Mrs. Hawkes

12 2 6

— Hunt

4 12 4

Miss Hunt

4 12 6

— C. Hunt

1 10 2

— Jones

5 4 4

— Joseph

1 14 0

Misses Nicklin and Smith ..

12 0 8

Miss S. Rowlinson

7 0 0

Mrs. Rabone

1 7 0

— Salt and Miss Taylor ..

9 9 0

Miss Skynner

1 7 0

Mr. T. P. Salt

1 16 10

Mrs. Warner

3 16 5

J. Walker

1 17 9

Francis Woodward

0 19 0

Mrs. Glover, for the support of

the Native Teacher, *Charles**Glover*, 4th payment

10 0 0

Miss Mansfield, for the Native

Teacher, *Timothy East*, 2d

payment

10 0 0

Mrs. Glover, for the Widows'

Fund

25 0 0

Miss Mansfield, for Widows' Fund	25	0	0
Collected at the Anniversary of the Juvenile Meeting, for support of the Native Teacher, Jehoiada Brewer, 5th pay. . .	10	0	0
Ditto, for the Ebenezer School	12	0	0
Girls' School	3	5	0
Boys' ditto	6	0	3
Fisher-street Girls' School	1	14	4
Ditto, Boys' ditto	0	7	0
Missionary Boxes of			
Mrs Bradley	0	7	2
Rowland East	6	0	0
Miss Hill	1	1	0
Master Edwin Salt	3	5	0
Mr. Smith	6	12	2
Mrs. East, for the Education of Females in India	21	1	0
Collection after Sermon by Rev. Dr. Raffles	165	5	4
	*450 10 3		

King-street Chapel—Rev. J. Jones.
Juvenile Missionary Society.

Collected by			
Miss Barnett	2	5	11
— Berisford	1	3	5
— Cope	3	0	6
Mrs. W. Cope	6	10	0
Miss Dipple	1	7	8
— Hawthorn	1	19	0
— Hinton	0	12	6
J. J.	2	18	0
Mrs. Mobley	1	1	0
Miss Steadman	18	3	0
Missionary Boxes of			
Miss Phillips	2	14	6
Mrs. Smith	1	6	4
Miss Truman	1	3	4
Sabbath-school Boys	4	13	3
Ditto, Girls	10	11	5
Collection after Sermon by Rev. W. Orme	29	5	4
	88 14 5		

Livery-street Chapel.			
Sabbath-schools	1	14	0
Collection after Sermon by Rev. W. Ellis	24	0	0
	25 14 0		
Subscription	1	0	0

Breewood—Rev. J. Fernie.			
Collected by			
Miss Simpson	2	13	0
Mrs. Taylor	1	6	0
Master H. Anslow	1	8	0
	5 7 0		

Coventry Branch Society.
Coventry—West Orchard Chapel
— Rev. J. Jerard.

A Friend	5	0	0
Subscriptions	34	16	0
Missionary Boxes of			
Mr. D. Adkins	0	13	0
— T. Beamish	0	6	0
Mrs. T. Berry	0	10	0
Mr. Dickison	3	3	4
Mrs. Green	0	5	9
— Hewitt	0	11	6
— Jerard	1	1	2
Miss S. Johnson	6	12	6
Mr. Isaac Wall	1	3	7
A Friend	0	8	0
Small Sums	0	9	9
Collected by			
Miss Adams	0	8	11
— Brogdon	1	0	0

Mr. J. Chater	0	11	1
— Cooke	0	10	0
Mrs. Gravenor	1	14	6
Mr. Joseph Sprigg	1	3	3
Master G. E. Pattison	1	2	1
Mr. J. Perkins	0	15	6
Miss Wall	1	10	0
Mr. Weston	0	16	6
Collection after Sermon by Rev. W. Ellis	19	0	0
Sunday-school Boys	1	18	2
Ditto, Girls	1	10	7
	80 13 2		

Vicar-lane Chapel.

Collections after Sermon by Rev. W. Ellis, and Public Meeting	31	12	6
Subscriptions	3	7	0

Collected by			
Mrs. Eaves	2	10	6
Mr. J. Dann	1	3	0
— T. Hiron	0	12	0
Mrs. Elliman	1	8	11
Dorcas King	1	1	9
Mrs. A. Pickard	1	2	5
Miss Bainard	1	0	0
Mr. Harrow	1	0	0
Miss A. Jee	0	7	0
— Day	1	4	6
Mr. J. Seeley	0	6	8
Miss Masters	1	6	7
Martha Allen	0	6	6
Small Sums	0	10	0

Missionary Boxes of			
Miss Fosbrooke	0	6	9
Mrs. Timerick	1	2	6
— C. Eburne	0	12	6
— T. Pickard	0	9	6
— Bateman	0	15	0
Mr. John Smith	0	5	3
Miss Hill	0	9	8
Ann Constant	0	18	0
Mrs. Elliman	0	13	2
Mr. Allbutt's Family	3	10	0
Samuel Hall's savings	0	17	3
Sunday-schools	0	6	2
Week-day-scholars, by Mr. Carrell	1	12	0
Small Sums	1	14	11
	62 12 6		

Friends—by Rev. N. Rowton ..	2	18	3
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Foleshill Chapel—Rev. D. A. Jones.
Juvenile Society.

Collected by			
Miss H. Smith	4	10	9
Misses S. Hensley and L. Dodd ..	4	5	2
Messrs. Hutt and Holyoak ..	0	17	0
Mr. Stephen Nickols	1	1	6
Master D. Chattaway	0	18	4
Ann Nickols	0	7	0
Subscriptions	4	14	0

Missionary Boxes of			
Mrs. Hurst	0	15	6
— Jones	1	10	0
Miss Jephcott	1	3	6
Mr. Pearson	1	3	7
— Hill	0	13	0
— Clare	0	11	0
Miss Walker	1	0	0
— A. Spencer	1	5	0
— Everton	0	10	0
— E. Betts	0	7	6
Sunday-school Children	0	8	4
Mr. J. Whetstone	0	6	6

* In addition to this sum, the Rev. T. East has received from Mrs. Glover and Miss Mansfield £60., for the purchase of Books for the South Sea Mission.

Miss Arban	0 10 0	
Small Sums	0 12 6	
Collections after Sermon by Rev. W. Ellis, and Public Meeting	12 18 10	
	40 8 0	
Stretton-under-Fosse— Rev. E. Giles. Collection after Sermon by Rev. W. Ellis	6 6 0	
Kenilworth—Coll. by Miss Lant ..	6 0 0	
Total	198 18 10	
Less Expenses ..	7 15 10	
	191 3 0	

Dudley—Rev. J. Dawson. Subscriptions	43 1 8	
Collections	30 19 9	
Missionary Box, by Children ..	0 7 0	
	74 8 5	
Less Expenses ..	3 11 4	
	70 17 1	

Handsworth—Rev. J. Hammond. Weekly Subscriptions and don. <i>For the Education of Native Children in India.</i>	14 8 0	
Sunday-school Boys	0 7 10	
Ditto, Girls	1 4 2	
	16 0 0	

Kidderminster—Ebenezer Chapel— Rev. W. G. Fells. Missionary Society	4 4 4	
Old Meeting—Rev. Dr. Ross. Collection after Sermon	8 5 6	
Ditto, at Prayer Meetings ..	2 3 0	
Subscriptions	6 5 0	
A few poor Foresters at the Rock, Bewdley	1 1 0	
Juvenile Missionary Society— by Miss Barratt	3 1 6	
Collected by Miss E. Printon	4 7 1	
Mrs. Collins and Fawcett	2 17 5	
Misses Fawcett and Burgess ..	5 9 10	
Mrs. Hughes	1 6 11	
Miss Ketley	7 8 2	
Mrs. Kiteley	1 5 9	
— Ross	2 17 8	
Miss Smyth	1 0 5	
— Stockall	0 6 0	
Mrs. Raybould	0 5 3	
Fish-street Sunday-school Girls — Boys	1 4 1	
— Charity-school Boys	3 2 5	
Queen-street Sunday-school ..	3 10 8	
Mr. Griffin's Missionary Box ..	2 6 10	
Sundries	1 15 1	
	2 4 3	
	61 17 9	
Less Expenses ..	1 0 0	
	60 17 9	

Hales Owen—by the late Rev. C. H. Evans. Collected by Miss E. Darby	3 3 3	
— E. Harris	2 0 0	
— England	1 10 4	
— E. Brettell	1 0 0	
— M. Grainger	0 18 2	
Sunday-school Girls	0 12 0	
A Friend, by Mrs. Evans	1 0 0	
	10 3 9	

Lichfield Branch—Rev. W. Salt. Collected in the Vestry	1 17 5	
Donations	2 0 0	
Collected by Mr. Andrews	1 9 9	
Miss Gorton	6 10 8	
— Hitchcock	5 5 0	
Mr. S. Heighway	8 0 6	
Mrs. Salt and Rowley	6 18 2	
J. Palmer	0 18 0	
Sunday-school	3 6 4	
Mrs. Salt's Missionary Box	0 13 8	
Savings of a Milk Maid	0 10 6	
Collection after Public Meeting ..	9 2 6	
	46 12 6	
Less Expenses ..	1 13 9	
	44 18 5	

Nuneaton Branch Society, Bedworth—Rev. Thomas Dix. Monthly Collections	4 12 6	
Annual ditto	6 18 5	
Sabbath-school Children	1 12 9	
Missionary Boxes of Mrs. Brown	0 10 0	
Mr. Gibberds	1 10 0	
Mrs. Ensley	0 7 4	
— C. Cook	1 14 0	
Mr. R. Smith	0 8 0	
— J. Edmonds	1 6 3	
— D. D.	0 5 0	
Miss Drakefords	0 17 6	
	20 1 8	

Chapel End—Rev. J. Dagley. Subscriptions and Collection ..	4 0 6	
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Bond End Chapel— Rev. J. Hargreaves. Collected by Mrs. Jacobs	1 11 11	
Miss Lees	2 17 8	
— Jane Lees	1 16 0	
— Maria Clues	1 6 10	
Sabbath-school Children	0 10 5	
Missionary Boxes of Miss Copson	0 8 0	
— Heighton	0 10 0	
Mrs. E. Haddon	0 15 0	
— J. Garratt	0 7 6	
Small Sums	1 5 6	
Collection after Sermon by Rev. W. Ellis	7 5 1	
— after Public Meeting ..	9 14 10	
	28 8 9	

Old Independent Chapel— Rev. S. R. Hartnell. Subscriptions	7 0 0	
Collection after Sermon by Rev. Mr. Gawthorn	5 0 0	
Miss Wright's Missionary Box ..	0 10 0	
	12 10 0	
Total	65 1 1	
Less Expenses ..	2 11 0	
	62 10	

Stourbridge—Rev. T. Davies. Collection and Subscriptions ..	11 5 9	
Juvenile Branch	18 2 6	
Collection at the Anniversary ..	9 4 8	
Missionary Boxes	2 18 5	
	41 11 4	
Less Expenses ..	4 10 1	
	37 1	

Burton, Tutbury, and Uttoxeter:
Burton-on-Trent—Rev. J. Wild.
Collections and Subscriptions..
Branston, by Miss Shenston...

8 3 8
2 5 7
10 9 3

Royle Mill Missionary Box....

3 0 0

Tutbury—Rev. B. Brook.

Subscriptions and Collections . 23 18 3
Missionary Box 13 5 2
Ditto..... 5 11 8

42 15 1

Uttoxeter—Rev. J. Cook.

Subscriptions 17 17 0
Collection at Annual Meeting . 9 17 6
Stramshall and Beamburst Sub. 2 19 8
Collected by Misses Wilson and
Saunders.... 8 0 0

38 5 2

Total... 94 9 6
Less Expenses .. 4 1 5

Walsall—Rev. R. Allott and Friends.....

90 8 1
21 5 0

Warwick—Rev. J. W. Percy.

Collection..... 10 3 6
Mr. Bradshaw 0 10 0
Missionary Boxes 1 7 6
Sabbath-school Children 0 15 6
In addition ... 1 12 0

14 8 6

West Bromwich—Rev. Mr. Hudson and
Friends..... Rev. J. Cooper.

Penny Society..... 20 14 4
Annual Collections 17 6 7
Subscriptions and Donations .. 2 11 0
Missionary Boxes 5 4 1
Sunday-schools..... 1 8 9
Donations, for Distressed Gri-
quas 2 0 0
Ditto, towards the Deficiency . 2 0 0
Ditto, for Widows' Fund 1 1 0

Joint Collection at Public Meet-
ing..... 20 9 9

72 15 7

Less Expenses . 2 15 7

70 0 0

Wolverhampton—Rev. J. Roaf.

Collected by

Mrs. Tunnicliff..... 0 16 3
Miss Robinson 5 2 8
— Craddock . 6 5 6
Mrs. Cook 4 12 4
— Pardoe and Mrs. Hodson. 5 16 11
Misses Whitehouse and Lowe. 10 15 3
Miss Kinnings and Mrs. Tunni-
cliff 6 17 7
— Mander 7 0 6
Mrs. B. Jeavons..... 4 6 8
Miss Barrow 2 1 3
— Ferrett 3 17 7
— Shaw..... 20 14 6
— Gardner..... 3 9 2
— Davies..... 3 0 1
— Redal 1 11 0
Ladies' School 0 7 0
Mr. Bate 1 11 7
Sunday-school Girls 2 12 2
Ditto, Boys 6 1 0
Missionary Boxes, &c. 6 0 8
Collection at Annual Meeting,
&c. 27 0 5

130 0 0

Less Expenses .. 5 10 0

124 10 0

Worcester—Angel-street—

Rev. G. Redford, A.M.

Auxiliary Society..... 100 0 0
Less Expenses .. 12 8 6

87 11 6

Broadway—Rev. W. Parry.

Collection by Rev. G. Redford. 16 2 6
Less Expenses .. 1 7 0

14 15 6

1998 5 9
Less Expenses ... 29 0 6

1969 5 3

Wilts.—Westbury, Old Meeting—Rev. R. Meek

—per E. Franklin, Esq. Treas.

Collection after Sermon per
Rev. R. Hill, A.M. 31 5 8
Subscriptions . 1 11 6

32 17 2

Wales.—North Wales Associated Congrega-
tion of Calvinistic Methodists.

J. Davies, Esq., Vronheulog, Treas.

Anglesea 182 18 10
Carnarvonshire..... 171 14 0
Denbighshire 157 14 1
Flintshire 58 4 10
Merionethshire 143 6 5
Montgomeryshire..... 126 1 10

*840 0 0

Lancashire.—Liverpool—Welsh Calvinistic
Methodists—per Mr. J. Hughes.

Collections after Sermons per
Rev. J. Elias.
Pall-Mall Chapel..... 30 1 4
Bedford-street ditto 16 19 7
Rose-place ditto 30 5 11

77 6 10

Less Expenses .. 3 0 0

74 6 10

Shropshire.—Shrewsbury—Welsh Calvinistic
Methodists.....

14 0 0

Total .. 928 6 10

Wales.—Glamorganshire.—Gower—The late
Lady Barham's Chapels—per Rev. W. Ham-
merton.

Bethesda Chapel..... 5 0 0
— School 0 10 0

5 10 0

Bethel Chapel..... 0 10 0
Immanuel ditto..... 0 8 6
Mount Pisgah ditto 2 0 0
Providence ditto 1 6 5
Paraclete ditto 8 9 9
Sabbath-school—by Mrs. Ham-
merton 2 12 5

11 2 2

20 17 2

Scotland:—Glasgow Auxiliary Society—per

Mr. W. McLean, jun. Secretary 100 0 0
Aberdeen Female Missionary Society—per
Miss Ainslie, Treas. 6 0 0
Montrose Society, for Missions, Schools, and
Tracts—per Rev. R. Smith 5 0 0
Cambræ Bible and Missionary Society 4 0 0

For purchasing the Holy Scriptures, to be at the disposal of Rev. R. Knill, St. Petersburg.

The Religious Tract Society	10	0	0
Islington—Union Chapel—per Rev. T. Lewis ..	10	0	0
Leicestershire.—Leicester— per Mr. J. Nunneley			
Mr. J. Nunneley	10	0	0
Rev. E. Webb	1	0	0
Mr J. Shenton	1	0	0
Miss E. Colman	0	10	0
	12	10	0

*Guernsey—Congregations formerly under the pastoral care of Rev. C. Perrot—
per Mr. S. A. Guerin, Treas.*

St. Peter Port—Monthly Prayer Meetings ..	7	18	10
St. Martin—ditto	1	5	5

Collected by

Mrs. Vaudin	0	7	0
— Tourgis	1	2	4
— Marrett	0	7	0
— Guilbert	0	10	2
— Brehaut and Missionary Box	1	10	2
— Guerin, ditto	2	5	11
— De Moulpiéd, ditto	2	15	0
— Guille and Fougire, ditto	1	11	10
— Berne	0	10	1
— Le Tissier	0	11	3
— D. Touzeau	0	7	0
Miss White	0	9	0
— Blampied	1	0	0
— Coles	0	8	8
— P. Tardif	0	7	0
B. Maingy, Esq.	1	1	0
Mr. Duff	0	6	0
— Day and Family	0	8	8
— J. Mourant	1	0	0
— H. Le Tissier	0	10	0
— Martin Robert	0	6	7
Juvenile Society—H. Brehaut, Treas.	0	16	1
Small Sums	0	4	8
Rev. P. Dex and Congregation	14	4	4

42 4 0
Less Premium on Bills .. 2 18 10

39 5 2

Russia—St. Petersburg—Rev. R. Knill.	
Friends in Moscow—per Mr. Mirieles	18
John Knill	1
J. Meybohm, Esq.	10
Mr. Mirieles	5
Mrs. Clewlow	2
Samuel Knill	2
John Knill	2

For the Widows' Fund.

Widow B.	10
— C.	25
— M.	25
— Y.	25
An Orphan Son	109
— Daughter	25
— ditto	5
A Fatherless Daughter	25
— Son	25

For the Distressed Griquas.

J. Venning, Esq.	12
	Rs. 8

For the Education of Native Females in India.

Camberwell—E. S.	2	0
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Towards the support of Mrs. Dyer's School Pinang.

Camberwell—E. S.	1	0
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For the Anglo-Chinese College.

Scotland.—Aberdeen—Lieut. Colonel Farquhar, (A.)	5	5
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The Thanks of the Directors are presented to the following; viz.—

Frances Elizabeth, Halsted, for small articles of work.—M. A. S., for 4 vols., and Mr. Pain, for Nos. Evan. Mag.—Mr. Allen's Pupils, Hackney, for Ontran Dissertations, and Superville's Sermons.—Mr. Perkins and Friends, for a box of apparel, for Rev. A. Buzacott.

THE GOOD MISSIONARY.

(From Pringle's Ephemerides.)

HE left his Christian friends and native strand,
By pity for benighted men constrain'd;
His heart was fraught with charity unfeign'd,
His life was strict, his manners meek and bland:
Long dwelt he lonely in a heathen land,
In want and weariness—yet ne'er complain'd;
But labour'd that the lost sheep might be gain'd,
Not seeking recompense from human hand.
The credit of the arduous works he wrought
Was reap'd by other men who came behind:
The world gave him no honour—none he sought,
But cherish'd Christ's example in his mind:
To one great aim his heart and hopes were given—
To serve his God, and gather souls to heaven.

Cafferland, 1825.



REV^d JOHN SMART. A.M

L. G. 1811.

BLOOD from an original Paintin by WILDMAN.

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR MAY, 1829.

AN
AFFECTING NARRATIVE
FROM REAL LIFE.

It is now about nine years since I was taken, by my sister, to visit a poor sick widow, whose residence was an upper room, in a small court, leading out of one of the narrow and uninviting lanes of our metropolis. I was pleased with the neat and cleanly appearance of the widow and her small apartment; and still more with her intelligent and pious conversation. She seemed to me like one who had known better days; who had felt the painfulness of what is called a reverse of fortune; but who had learned to say with Job—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" I was requested to repeat my visit; and, as I was then just entering one of the Dissenting academies in the immediate vicinity of London, I felt no reluctance in promising to do so, as often as other engagements would permit. Nor had I any cause to regret having made this promise. There are few hours during my academic course, on which I can reflect with greater satisfaction, than those which were spent under this widow's roof; and to the end of life must I consider myself indebted to her pious, instructive, and encouraging discourse. Inclination, as well as duty, often led me to her dwelling. Inti-

macy inspired confidence, and gradually overcame the reluctance which she manifested to say much of herself, and especially in reference to the period which preceded her conversion.

As she has long since gone to her rest, and as I hope it may be done without improperly violating the feelings of any survivor,—I have thought that a brief sketch of her history and Christian character might not be regarded as uninteresting or unimportant. After the lapse of some years, I shall not be expected to remember every minute circumstance, or to record her exact words. This I do not profess; but for the substantial truth of the following narrative, I hold myself responsible to the Editor of this periodical, and to the public.

Mrs. A. had received a respectable education, and maintained, before her fellow-creatures, an irreproachable character. Her husband was an industrious tradesman, of good report, and in comfortable circumstances. Their attachment to each other appears to have been strong, and for some years little of a worldly nature occurred to interrupt their mutual happiness; business improved, and Providence on every hand seemed to smile upon them.

Unhappily, Mr. A. became dissatisfied with the slow but certain gains of his own trade; he determined on taking larger premises, and speculating with the little capital he had acquired. His wife, dreading the consequences, earnestly and repeatedly remonstrated, but without effect. The speculation failed; but this only sharpened the appetite for gain. He again speculated, and again it failed. At length, after having recourse to all the expedients of a sinking tradesman, his property wasted and his credit sunk, he was arrested, and for a trifling debt was thrown into prison.

During this melancholy period, Mrs. A. became a mother. She was a woman of good understanding; of fine feelings; and, I should apprehend, naturally of a lofty and independent spirit. She knew nothing, alas! at this time, of the consolations of true religion. The state of her mind, under these painful vicissitudes, will be best understood by those who are possessed of a kindred disposition, and have experienced similar reverses.

Finding all remonstrances with her husband to abandon his wild and hopeless speculations utterly vain; finding their difficulties and embarrassments daily increasing; and having nothing before her but the prospect of a jail for her husband, and a workhouse for herself and her babe; she gradually became a prey to melancholy and despair. Life appeared a burden insupportable, and death her only refuge. The awful thought of self-destruction occurred, and was entertained and familiarized. The resolution was taken, and the fatal rope was fastened to the beam, when the footsteps of her husband warned her to desist. Her purpose was, at this time defeated, but not changed. Another plan was devised; another attempt was made. There was in the back part of their premises a deep well: thither, in a state of mind bordering upon frenzy, she hastened; she stooped down over the brink of the well; the child was in her lap; another instant, and, to all human appearance, the fatal design had been accomplished, and the mother became the murderer of herself and her offspring! In that instant she cast her eye on the unconscious babe: it looked up and smiled. That smile was the salvation of both. The demon of destruction vanished. Maternal tender-

ness triumphed over all. She rose. She clasped the infant to her bosom. The conflict of inward feeling was in some measure relieved by a gush of tears; and she returned to her house, ashamed and filled with horror at the thought of her unnatural and repeated attempt.

Not long after this, her husband was removed by death; though of the precise time and circumstances I have no distinct recollection. She was now a widow, with a fatherless child. Without the means of support, and ignorant of the widow's God, she was "desolate" indeed. The time of mercy, however, was approaching. God was pleased to reveal himself to her, as he did of old to the afflicted patriarch; and then, like him also, she abhorred herself, and repented as in dust and ashes. The care of the soul became paramount to every earthly care; and its salvation was truly regarded as the "one thing needful." Her attempt on her own life, and the life of her child, now appeared in a new and far more aggravated light. All her sins were brought to remembrance. She was ready to write bitter things against herself; and to conclude, that for such a transgressor there could be no forgiveness. She began regularly to attend a faithful Gospel ministry; and long, and with the deepest interest, did she listen to the truth, ere one ray of light shone on her benighted soul, or one word of consolation could be appropriated to herself. But, though the promise tarried, she waited for it; nor did she eventually wait in vain. The Holy Spirit had already convinced her "of sin, of righteousness, and of judgment;" and now, as the Comforter, He took of the things of Christ, and showed them unto her. She saw and believed that there is mercy with God, that he may be feared; and that the blood of Jesus Christ his Son cleanseth from all sins. Then the widow's heart sung for joy; and with gladness, and the voice of thanksgiving and praise, did she go up to the house of the Lord. And seldom could she refer to the seasons she had spent in that sanctuary, to the Church of which she became a member, and to the minister whose labours were blessed as the means of her conversion and growth in grace, without tears of gratitude. Let none imagine, however, that the grace of God, which had been

so illustriously displayed in her conversion, or the religion which had brought such rich consolation to her wounded spirit, was capable of teaching her to forget her sucking child, or to be indifferent about providing things honest in the sight of all men. She still retained her tenderness for her babe, and her love of independence; and in conformity with these feelings, as well as from a sense of duty, she exerted herself to the utmost to obtain an honest subsistence. The best means she had of doing this was by binding shoes; but being friendless and little known, she found great difficulty in getting employment. I have heard her say, that often she has wandered the whole day seeking work, and then set up the greater part of the night to finish what she had succeeded in obtaining. In this way she continued to labour for years, caring little for herself, so that she might be able to provide what was sufficient and suitable for her child. At length, from excessive toil and insufficient support, superadded to former sorrows, her constitution was broken, and her health gradually declined. She did not, however, on that account remit her efforts, till compelled by extreme weakness and severe indisposition. She was then obliged, I believe, for the first time, to apply for parochial aid. The overseers allowed her just so much as paid the rent of her little room. She had a small annuity, which did not, however, so far as my memory serves, amount to one shilling a week. For the rest of her support, from that period till her death, she was entirely dependent on benevolent societies and Christian friends. And it is but justice to say, that as the kindness and liberality which she experienced was great, so also was the gratitude which, on this account, she ever manifested both to God and man.

When my acquaintance with Mrs. A. commenced, she had been for many years the subject of severe afflictions; nor was it till some years afterwards that death released her from them all. Few have drunk deeper of the cup of suffering; and few, perhaps, could, with greater propriety, adopt the language of the Psalmist—"It is good for me that I have been afflicted."

In her, all the graces of the Spirit appeared to me to have acquired an unusual degree of maturity. This ma-

turity in grace, and especially the strength and stability of her faith, I have been led to think, might, in a great degree, be attributed instrumentally to her severe and long-continued afflictions; and to the precarious way in which, for many years, she had obtained her subsistence. She was compelled to feel her immediate dependence upon God, for temporal as well as spiritual supplies. She sought her "daily bread" from him; and often has she borne witness, with the strongest emotions of gratitude, to the unchanging faithfulness and tender mercy of that God, in whom she had now learned to trust.

One instance of this is fresh in the writer's memory, and shall be recorded to the praise of God, and for the encouragement of the poor and needy. "On one occasion," observed Mrs. A., "my faith was put to a somewhat severe trial, and for a few moments was certainly shaken. I had been for some time disappointed of an expected supply. Every farthing was expended, and I had nothing in the house but a cupful of flour and a little suet. I thought, for a moment, What is now to be done? But checking myself with the recollection of the past goodness and the unchanging faithfulness of God, I said, 'I will prepare this, and, doubtless, when the Lord sees it needful, he will send me more;' and," added the good woman, "before I had finished preparing this, two Christian friends came in, each with something in their hand."

Though I have reason to believe that Mrs. A. had seldom more than was really needful for her own subsistence; yet, sometimes, she was permitted to enjoy the luxury of helping others. That this was to her a luxury, will be sufficiently evinced by the following fact, which I feel a pleasure in adding to "the simple annals of the poor."

I was one day surprised by meeting my sick friend, who was making her way, with great difficulty, through a crowded street, near her own residence. I took the liberty to inquire, what it was she was so carefully concealing under her apron. "Well," she replied, "you see, I had a nice pie given me by a kind friend; and there is more than I need; so I am going to take a bit of it to a good young woman, who

is more destitute and afflicted than myself." I accompanied her on this errand of mercy; and observed her, with true delicacy, deposit her present in the cupboard, and then, without uttering a word on the subject, seat herself by the side of the afflicted but interesting object of her bounty.

It was regarded by Mrs. A. as a peculiar mercy, that her health was in a measure continued, till her daughter was capable of doing something towards her own support. This child proved an increasing comfort to her widowed mother. She gave satisfaction to her employers; she gave increasing evidence of true conversion to God; and the mother, before her death, had the happiness of seeing this, her darling and her only child, united to a pious and industrious husband.

The attachment of Mrs. A. to the house of God was truly ardent. Often has she gone, when labouring under such severe indisposition, that she had to be taken from the chapel and conveyed home before the conclusion of the service. Nothing, in short, but a sense of duty, or absolute necessity, could detain her at home. And when wholly unable to attend, this seemed to be almost the only affliction capable of affecting her spirits or disturbing the serenity of her mind. Mrs. A. also took great delight in Christian society. A company of pious young people, chiefly teachers in a Sabbath-school connected with a parochial church in

the vicinity, were accustomed, when the other engagements of the Sabbath were over, to meet at her house. On these occasions, I have sometimes had the happiness of being present with them. The time was spent in pious conversation, singing, reading, and prayer. These seasons, I believe, generally proved to us all, "times of refreshing from the presence of the Lord;" but to none, perhaps, in so high a degree as to the pious widow. Her sorrows and afflictions were all forgotten. She spoke only of mercy, and goodness, and redeeming love. Her countenance beamed with delight. She seemed on the verge of heaven.

Seldom have I seen a more pitiable object than Mrs. A. as to external circumstances; and seldom one more enviable as to the ordinary state of her mind. In her I learned what true religion is capable of effecting for us, even in the present world. In her I found, not submission and resignation merely, but habitual contentment, often rising to a "joy unspeakable and full of glory."

I was not permitted to witness the last hours of this eminent saint; but I learned that she died, as she had long lived, exercising a steady faith in the Redeemer, and "rejoicing in hope of the glory of God."—"Trust in Him at all times, ye people; pour out your hearts before Him: God is a refuge for us."

VERITAS.

THE QUESTION OF LIBERALITY CONSIDERED

IN REFERENCE TO

MISSIONS AND OTHER CHRISTIAN EFFORTS;

An attempt to ascertain what Classes of Professing Christians are most defective in liberality towards the cause of Evangelical Religion, both at Home and Abroad.

THE subject of Christian liberality, notwithstanding all that has been said, written, and done, is, even now, but imperfectly understood; and but very partially felt by the church of God. This, perhaps, will be thought by some, a very strange assertion to be made in the present day, when so many institutions are set up for the spread of the Gospel, and when such large sums of

money are raised to support their operations; and it will be thought a sufficient refutation of the statement, to refer to the reports which were read at the last annual meetings, and which announced the aggregate offerings of Christian benevolence. Great and small are relative terms; and that may be very great, which, viewed in one relation, is very small when considered

in another. It is admitted, that the sums *now* raised are munificent, when compared with what was subscribed fifty years ago; but, unfortunately, for our own virtue, as well as for the interests of the world, we are always prone to set up wrong standards of duty, and to make ill-established comparisons of conduct, and thus to flatter ourselves into groundless conceits of our high attainments in moral excellence. The moment we imagine we have done *much*, where doing, indeed, is regarded rather as a duty than a privilege, we shall cease to feel any stimulus to do more.

To take only our own, *i. e.* the London Missionary Society for an example; it certainly much delighted me last May, to learn that forty-six thousand pounds, including five thousand pounds towards the previous deficiency in the Society's funds, had been raised within the past year for our Missionary objects. This is, unquestionably, a large sum, when abstractly considered, or when viewed in relation to an age when *nothing* was collected; but let it be compared with our obligations to divine grace, for the redemption of the world by the death of Christ; for the early introduction of Christianity to this island; for our reformation from the errors of popery; for our civil and religious privileges; and especially for a personal interest in the blessings of salvation;—let it be also compared, with our principles and our profession as Christians, by which we avow an infinite debt of gratitude to sovereign mercy, a supreme regard to eternity, an entire surrender to Christ, a deadness to the world, an ultimate reference of all our conduct to the glory of God, and a possession of the mind of Christ;—let it be compared with the infinite magnitude, extent, and importance of the cause which we have taken up, and which is nothing less than *the conversion of the whole world to God*;—let it be compared with our opportunities for spreading the knowledge of the Lord Jesus throughout the earth;—or let it be compared with the yet unemployed and superabundant means and resources which remain in our possession;—and then, let it be asked, whether forty-six thousand pounds can be regarded with self-righteous complacency as a mighty effort of liberality, when it is recollected that it is the sum

total of from fifteen hundred to two thousand congregations of persons, who profess to be redeemed by the blood of the Lamb, and to owe all they have in this world, and all they hope for in the world to come, to the abounding mercy of God. For my own part, I blush to think of it.

Between thirty and forty years has the subject of missions, and the obligations of Christians to support them, been stated in all possible ways. Sermons, speeches, treatises, without number, have gone forth from the pulpit, the platform, and the press, to enlighten, to stimulate, to warn, to encourage, till it is become difficult for the advocate to enter an unbeaten track of thought, or to derive the least assistance from novelty of discussion. Efforts have been made, success has followed; Providence has opened wide and effectual doors, and agents have been found to avail themselves of the opportunities presented; and, after all this, we are ready to think that wonders have been done in the way of pecuniary contribution for the spread of the Gospel throughout the world, when three or four hundred thousand professing Christians have raised forty-six thousand pounds in one year! If these are our ideas, and if this is to be regarded as the maximum of our benevolence, we show ourselves to be far enough off from what is really the age of wonders.

That opportunities are presented for employing an indefinitely greater sum than we have yet realized in the cause of Missions, is evident from the nature of things, and from indubitable testimony. No one will question the competency of the late BISHOP HEBER to bear witness on such a question. In one of the letters in the Appendix to his interesting tour, are to be found the following remarks:—"It is, in fact, the want of means on the part of the teachers, and not any invincible repugnance so often supposed to exist on the part of the Hindoos, which, in my opinion, must make the progress of the Gospel slow in India. Those who thing otherwise, have, I suspect, either never really desired the improvement which they affect to regard as impossible, or by raising their expectations in the first instance too high, have been the cause of their own disappointment."

"It is obvious, even to a careless

observer, that in Bengal, at least, the wealthier natives are imitating the English in very many particulars, and that a change, either for good or evil, of a most extensive and remarkable nature, is fermenting in the native mind; and I am convinced, from the success of the experiment so far as it has yet been tried, that nothing but the want of means prevents the introduction of schools, like those now supported in the neighbourhood of Calcutta, in every village of Bengal, not only with the concurrence, but with the gratitude, of the natives."

Here, then, it is proved, beyond all question, that property to any amount might be employed in India, for diffusing the knowledge of Christianity by means of education. It is not the want of opportunity, but the want of means, which prevents more, inconceivably more, from being done in that vast portion of the earth. Can British Christians know this, and not come forward with double or treble the amount of any thing they have yet done? But, perhaps, I shall be told, that every body is doing to their uttermost. I deny it. Few, very few, can yet say they have done what they could. Here and there may be found a rare instance of a person rising up nearly to the standard of their duty, and setting a bright example of extraordinary benevolence; but the great mass are wrapt up in a far too great degree of selfishness and worldly mindedness. The poor are doing, not only *their* share, but more than their share. But the object of my paper is to specify certain classes of professing Christians who are lamentably deficient in the grace of liberality.

Perhaps I may mention, 1, *our more wealthy ministers*. I concede, that by far the greater number of the pastors of our churches are not in circumstances to contribute much of their *substance* to the cause of Christ; yet even the poorest of them should cast in their *mite*, by way of example to their flocks; but what they are deficient in property they should supply in influence. It is to be feared, that in some few cases they are restrained from this by a mistaken and selfish policy, which leads them to calculate, that whatever their flocks give to public objects, will be so much subtracted from *their own salary*. This is

bad calculation; for *giving*, like every thing else, is a habit that strengthens by exercise; and they who rarely put their hands in their pockets for foreign objects, will not ordinarily dip very deep for their minister. Did the pastors of our churches exert their proper and powerful influence, any sum almost might be raised for the cause of Missions. But I now more particularly refer to the *wealthier* ministers of the Gospel; to those whose large salaries enable them to command all the comforts, and most of the luxuries, of life; or whose private fortunes aid them to vie in splendour or elegance with the richest members of their flocks. How can such men preach against the love of money, if *they* are seen intent upon hoarding; or against the love of the world, if *they* are surrounded by splendour; or upon liberality, if their contributions bear no proportion to their spendings? Those who advocate the Missionary cause, should be themselves well known to be its liberal as well as its eloquent supporters. It is an easy thing to talk, is a remark often made. Ministers, it is admitted, have just as much right to live in comfort, and even in luxury, as any of their hearers; but it is a question whether *any of us* have such a right, while God's cause needs and demands our superfluous wealth. The spirit of hoarding is out of place in any Christian's mind, but most of all out of place in the bosom of a *minister*. It is astonishing the influence which a liberal pastor has over the minds of his flock; *they* cannot be *backward*, when he is forward to give; and he is appointed to be an example, as of other things, so also of charity.

2. THE RICH are yet most lamentably behind in the cause of Christ. By the rich, I do not mean the great landed proprietors, or fundholders; not the nobility and gentry;—alas! alas! of these but few connect themselves with the cause of Christ; though it is to be hoped the number is increasing. By the rich, I mean the men who have either retired from business with their comfortable competency of one, two, or three thousand a year, and upwards; or who are still in trade with an income of the same amount. Many such I know, who are living in a style of comfort and elegance out of all proportion to the amount of their contri-

butions to the claims of the world. They have their well-furnished houses, their plentiful table, their footman and carriage; and, probably, content themselves with a guinea a year, to that object which embraces the present and eternal interests of the globe: Let them sum up all they do in a year for the cause of religion generally, both at home and abroad, and it will not, perhaps, amount to thirty pounds,—a sum which, at least, they ought to contribute to the cause of Missions alone. What *sacrifice* do they ever make for God or immortal souls? What self-denial do they ever endure? And, yet, is not taking up the cross necessary to discipleship? Let them give ten, twenty, fifty pounds a year,—the penny or the halfpenny per week of their servant, or their poor neighbour, is still, by the rule of proportion, a greater sum; for the poor man gives so much from his *necessaries*, but the rich man gives, after all, only so much from his *luxuries*. Men are not yet sufficiently impressed with the responsibility attached to wealth; they are yet labouring under the delusion, that they are proprietors rather than stewards; they are spending God's property upon themselves; they are laying out upon their own comfort and elegance that which God demands for the improvement of his heritage. They do not believe the declarations of Scripture, which assure us that we must give account, at the day of judgment, of all we possess.

3. *The Christians who inhabit small towns and villages* are, generally, far below their obligations. The demands that are made upon those that reside in the metropolis, and the large provincial towns, are inconceivable, except by those who dwell in them. Every minister who goes forth with a chapel case, instantly turns his feet to London, Manchester, Liverpool, Birmingham, Leeds, Sheffield, or other towns of magnitude; so that several are generally there together. The great public institutions of the age all look to cities and large towns for support, either by auxiliary societies, collections, subscriptions, or all of them together. Then the local objects of these places, both humane and religious, are so numerous as to make more calls upon the inhabitants, than come from all other quarters besides upon the

residents of a village or a small town. In addition, it should be stated, that the expenses of living are far greater in large places than in small ones, even where the style of living is the same. Instances, I am aware, exist of generous minds dwelling in the most obscure situations, and, from their retired nook, sending forth, like some abundant spring from its hidden source, the streams of their benevolent supply; men, whose ideas swell beyond the limits often imposed, even upon the mind, by restricted localities; and who hear the groans of creation, and see its tears, even in their rustic retreats: but such instances are rare; and, generally speaking, the inhabitants of such places do not come up to the standard of their obligations. They have few or no local claims, except, perhaps, those of two or three poor families, who often receive assistance from their bounty: they have, on this account, the more to spare, were they disposed to give it, for the cause of religion. In many cases, perhaps in most, the stinted benevolence of such persons arises more from want of consideration than from selfishness; they have never thought of their obligations; accustomed to give their guinea a year to the Missionary Society when it has been called for, they think they have done their duty when this is paid, and stand released from all further demands. I am acquainted with Christians of this description, who are living in habits of comfort and even elegance, and who, in many things, are really generous; but they have never seriously considered their obligations to the cause of Christ at large, and, beyond their occasional guinea subscription, never dream of doing more; to whom, however, ten or twenty pounds a year, where they now give only one, would be in proportion to the scale of their expenditure upon themselves.

4. *Unmarried persons of both sexes; widows and widowers with small or no families, but possessed of considerable property; are frequently to be found, who are deficient in liberality.* Most of us are acquainted with such, and have been both astonished and grieved to see those, who made a profession of Evangelical religion, hoarding for they know not whom or what, instead of laying out their superfluous property for the spread of religion. It is difficult

to conceive in what way their conscience can avoid the sense of obligation: property comes in at the stated periods of payment; their store at home, or their accumulation at their banker's, is already so great that they know not how to dispose of it: to spend it upon themselves is impossible; they have, probably, no needy relatives to whom it might be matter of duty to give a portion of it, and yet, amidst the perplexity occasioned by the question, "What shall I do with it?" they never think of the claims of God. Have they never heard, then, of the Missionary Society? Yes; they read the "Chronicle," perhaps, every month, but obviously only for entertainment, or else a hundred pounds at a time would be devoted to the great work of spreading the Gospel through the earth. I myself know maiden ladies of fortune, and bachelors, without needy dependents, to whom the occasional donation of five hundred pounds would be nothing oppressive, but who, perhaps, give only their guinea a year, and would think themselves wonderously generous, if their benevolence expanded into five pounds. Let such persons consider the age in which they live, the opportunities for usefulness which present themselves, the amount of property they possess, their accountability to Christ for the uttermost farthing,—and withhold any longer if they can.

5. *Young persons, who, though they live with their parents, possess a separate income at their own disposal, are often less liberal than they should be.* They shelter themselves from obligation, or rather attempt to do so, behind parental benevolence, especially where their father is a man of generous habits. But is this the right way to improve a father's noble example,—to make it a substitute, instead of a model, for filial excellence? If young persons, whether male or female, have a separate and controllable income, they are under solemn obligation to give a large portion of it to the cause of Christ. They have no domestic claims or anxieties to meet and to sustain, and as to personal expenses, these ought to be brought within as narrow a compass as possible, that they might have the more to give away. The young person that begins life with the spirit of hoarding, is setting out the wrong way; and if a

professing Christian, is violating the most solemn and pressing obligations.

These are amongst the many who, in this age of active philanthropy, appear to me to be sadly deficient in the grace of Christian liberality. If any of them shall happen to cast their eyes over this paper, I do beseech them to give the subject their most serious consideration. Let them not be offended, and, in a mood of anger, rail at the writer as an accuser of his brethren. He is no accuser, but an expostulating friend, anxious for the well being of the world, and the greater perfection of the church; one who is humbled on his own account that he has done so little, and determines, by God's grace, to do more. Let us all bear in recollection, THE RESPONSIBILITY WHICH ATTACHES TO PROPERTY. This one idea, if we believe and feel it, will check the vile, sordid, and detestable spirit of hoarding, which has so completely possessed the heart of many professing Christians. Six hundred millions of the human race are at this moment either Pagans or Mahometans, to say nothing of a hundred and fifty millions more of Papists, Jews, Infidels, and awfully erroneous professors of Christianity; every one of this utterly inconceivable multitude has an immortal soul—by far the greater part of them are certainly sinking to the bitter pains of eternal death—God in his mercy has provided the means of their everlasting happiness, and in his inscrutable plans has left it to his people to extend these means to the perishing millions—opportunities are now offered to us all, to diffuse the savour of the knowledge of Christ to the ends of the earth; and, with all this before our eyes, let us estimate, if we can, the guilt of either hoarding or spending more than is meet; and of withholding more than we ought, from the cause of missions. Tell me not of the forty-six thousands raised the past year; for I do not hesitate to say, that an amount equal to this ought to be raised, and might with ease be raised, by sums of five pounds and upwards; and an equal amount of lesser sums, down to the pennies of the poor. We must enlarge the scale of our liberality: instead of remaining at units, we must go on to the tens, hundreds, and thousands; the wants of the world demand it; Christian principles demand it;

our own profession as the disciples of Christ demand it; the calls of the various societies demands it; our cir-

cumstances are equal to it; and nothing but our unbelief and selfishness prevent it.

REFUTATION
OF THE
REV. EDWARD IRVING'S EXTRAORDINARY VIEWS
OF THE
HUMAN NATURE OF CHRIST.

MR. EDITOR;

WHEN Dr. Priestly and others of the unhappy school to which he belonged, told the world that the Saviour was a *peccable* Being, they never went so far as to assert that he was a partaker of *fallen* human nature. Even Mr. Belsham himself, who insinuates a doubt, in his "*Calm Inquiry*," as to the Messiah's entire exemption from *actual sin*, does not throw out a hint, or suspicion, as to any taint of nature attaching to "the Holy Child Jesus." For my own part, I think that error is not consecrated by falling into professedly orthodox hands; on the contrary, it is then far more an object of dread. Such men as Mr. Irving, talented, eloquent, dogmatical, zealous, upright in character, but withal reckless of consequences, are the most successful propagators of error, when they receive a wrong bias. I have found some pious minds strangely bewildered of late by his notions of Christ's human nature. Unaccountable as such bewilderment does appear to me, the fact of its existence demands that something should be done to exhibit Mr. I.'s dangerous theory in its proper light. He has produced an octavo volume to prove that the Redeemer was a partaker (all mystification, of which he is a master, laid aside) of *original sin*. In a paper, too, written, as I am informed, by him, in a new and strange work, called "*The Morning Watch*," he has laboured, but without even the shadow of success, to support the horrid tenet by a reference to ancient Fathers and Confessions. A more perfect failure I never yet saw; and I must add, Mr. Irving has not consulted his own credit in attempting to father his newly-adopted errors upon a race of men who, if living, would rebuke him sharply, both for the insulated

manner in which he has quoted from their writings, and for the utterly unwarrantable conclusions he has drawn from the extracts he has made. I have examined with care the quotations, in English, Latin, and Greek, extending over *seventeen* pages, and I must say, that a more glaring attempt has never been made to make a noble race of men speak a language foreign to their avowed and thoroughly accredited sentiments. †

As I am truly anxious that devout Christians of all churches should be guarded against this new and pestilent heresy, I beg to request that you will insert in your widely circulated Magazine, the following refutation of "the doctrine of Christ's fallen nature," which I have taken the trouble to extract from the Appendix of an admirable volume of sermons just published by the REV. DR. ANDREW THOMPSON, of Edinburgh, who is about as well acquainted, perhaps, with the doctrine of the kirk of Scotland, in her best days, as any living man.

Yours with respect,
A FRIEND TO MR. IRVING,
BUT NOT TO HIS ERRORS.

"Whether Christ was *capable* of sinning, is a question which might have been safely left to the feeling and decision of every true believer, had not language been held by some that is calculated to mislead and to distress the Christian mind. A few remarks on that point, therefore, may not be irrelevant or useless.

"The human nature of Christ was never corrupt. He took upon him our nature; but our nature is not corrupt in its original state, it is only corrupt in its present state, and its deliverance from this corruption was the purpose of his incarnation. When he assumed our nature he was made flesh.

This, however, was not sinful flesh; it was nothing more than 'the likeness of sinful flesh.' That he should have allied himself to *sinful* flesh, so that the divine nature and the sinful flesh constituted one person, even for a single moment, is not only contrary to all our ideas of the immaculate holiness of the Godhead, but destructive of the very purpose for which the mysterious union was effected. For how could a being that was naturally corrupt, in whatever department of his person the evil resided, ever make a satisfactory atonement for the moral corruption of other beings? An atonement was necessary to take away his own sinfulness, and when, or where, or by whom, was that atonement made for Christ's human nature? To say that his divine nature purified and consecrated his human nature as soon as the union of the two took place, is not only a gratuitous assertion, but still leaves the absurdity unremoved, that the sinful being can atone for his own sinfulness. The Son of God did not take to him a human body, such as is found every where among the children of men; a body was prepared for him, and from the kind of preparation that took place, and the peculiar circumstances attending it, we are distinctly and emphatically taught to regard his body as thoroughly free from moral pollution. It was of the seed of Abraham or of the seed of Adam; it had all the essential qualities of human nature, but none of the faculties infused into it which implied moral degeneracy. It possessed whatever was necessary for answering the sacrificial uses to which it was destined in the economy of redemption, but that, instead of requiring the slightest taint of what constitutes our fallen character, just made the utter exclusion of every thing of this description altogether indispensable.

"It is of no avail to say, that the infirmities, and pains, and sorrows which beset Christ during his humiliation, indicated his nature to be in the fallen state, or his flesh to be sinful flesh. All this is accounted for by the fact, that he not only took upon him our transgressions, or had them imputed to him, the moment that he assumed our nature, but that he assumed our nature for the express purpose of becoming a sacrifice or sin-offering. Whatever he suffered, or whatever species of abase-

ment attached to him, from the instant of his conception to the instant of his dissolution, was the result of that peculiar office he sustained as a substitute for the ungodly who were given him to redeem. 'All evil,' indeed, was 'his flesh,' but it was natural evil, not inherently moral evil; and though there can be no natural evil which does not flow from moral evil, yet in the case of Christ, who represented his people before God by bearing their sins, the moral evil was in no respect and in no degree 'his own;' it was theirs for whom he 'humbled himself and became obedient unto the death of the cross,' and being by his perfect sinlessness qualified to make atonement for them, he suffered the *just* in place of the *unjust*, that he might bring them unto God.

"Neither is it of any consequence to tell us, that unless Christ had been 'sinful flesh,' or had human nature in its 'fallen state,' and 'all evil,' the idea of temptation would have been unsuitable, and he who resisted it would have had, therefore, no real virtue. Had our first parents fallen when Satan tempted them to eat of the forbidden fruit? Or were the angels that are now reserved in chains of darkness to the judgment of the great day, in a fallen state when they committed the sin which brought them to their present miserable condition? And is there no holiness, no virtue in God himself, because he cannot be tempted of sin? Is not he described as altogether righteous? Is not he 'glorious in holiness?' Is not he represented as on this account worthy of all praise? And are not we exhorted to be 'followers of God as dear children,' and to be 'merciful and perfect, even as our Father in heaven is merciful or perfect?'

"No doubt it may be alleged, that if Christ had been essentially pure and quite invulnerable to the shafts of temptation, Satan would not have tried him as he did in the wilderness, knowing, as he must have done, his innate and total impeccability. I do not pretend to be acquainted with the extent of Satan's knowledge in such cases; it is not revealed. But it is just as easy and safe to hold him ignorant of the point in question, as it is to hold him ignorant of the impossibility of Christ's *actually* yielding to his in-

fluence. And as to the matter of fact, it is of no moment whether Christ, when in our nature, was incapable of sinning, or whether he was prevented from sinning by a continued interposition and supply of divine influence. Satan could have as little difficulty in ascertaining the latter, as in ascertaining the former. The probability is, that he was equally unacquainted with both; and that seeing Christ in the form of fallen man—in the likeness of sinful flesh—he addressed various passions with the hope of frustrating the object for which he avowedly appeared in the world.

“I marvel to see the inaccuracy of thinking which pervades what has been lately written on this topic, by the assertors of Christ’s flesh being fallen or sinful. In illustration of the possibility of Christ’s taking upon him the sinful nature without any violation of the Divine holiness, we are referred to the fact of the Spirit of God dwelling in those who are confessedly sinful, that he may purify and cleanse them, without any idea of being himself tainted and dishonoured by their moral corruption. But who does not see that the two cases are essentially and totally different? The Divine Spirit does not inhabit the believer, for the purpose of becoming one with him, and in that state of union which constitutes them one person, to effectuate the ends for which he was given. Whereas the Son of God so entered into human nature, or assumed human nature into such a connexion with his Divine nature, as that the two became *one person*, and as that by this *one person* expiation was made for our guilt, and the other offices fulfilled, which are necessary to our complete redemption. Accordingly, the Spirit dwells in every believer, that upon every believer he may operate with his peculiar influence, and for the peculiar ends of his office. But the Son of God did not dwell in any individual of the species. The human nature which he assumed—the ‘true body and the reasonable soul’ which he ‘took to himself,’—were not those of any man whatever. It was the human nature, as the representative of all men, which he entered into, and by his union with which, he became ‘God and man in one person,’ and in that one person, so conjoined, offered himself up for the sins of the world.

“It will not do to say, as I have heard some allege, in vindication of the doctrine against which I contend, that the human nature which the Son of God took upon him was *originally* sinful flesh, but that it was purified from its sinfulness before it became a part of Christ Jesus, as God and man in one person. For not to repeat what has been already said about the peculiar mode in which the Scripture tells us that his flesh received its primary existence, it is clear, that by introducing such an element into the case, the ground of difference between us and our opponents is removed, and their doctrine dwindles away into a mere useless theory. For if the human nature of Christ was at first fallen or sinful, but purified from sin before it became a constituent part of his person as God-man, then from the moment that he became the person who was to take away our guilt by the sacrifice of himself, his human nature was not fallen or sinful, but totally free from all the moral evil introduced by the fall, and so there is no room left for the dispute which has been engendered. And why, in this case, should we depart from the proposition which we are all agreed in maintaining, and go into the region of mere theory, where it is of no consequence whether we hold the one opinion or the other, as far as the union of the divine and human nature in the person of our atoning sacrifice is concerned?

“Without going through all the wild and fanciful notions of those with whom we are contending, I may only mention one, which amounts to this, that the Son of God dwelt in the human nature, ‘all evil,’ ‘sinful,’ ‘fallen,’ and exerted this power to accomplish its purification, operating mightily for that end, and finally succeeding in his purpose. This is altogether inconsistent with the doctrine contained in those church formularies which some of these gentlemen have discovered of late to be so sound and essential, that no parent is a real Christian who does not inculcate them on his children. For what says ‘The Shorter Catechism’ of the church of Scotland? ‘The only Redeemer of God’s elect is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and continueth to be, God and man in *two distinct natures*, and *one person*, for

ever.' And what says the 'Confession of Faith' of the same church? The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him *man's nature, with all the essential properties and common infirmities thereof, yet without sin*; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, *were inseparably joined together in one person*, without conversion, composition, or confusion: which person is very God and very man, yet one Christ, the only mediator between God and man.' How does all this square with the idea of the divine nature of Christ dwelling within the human nature of Christ, as the Holy Spirit dwells within the believer? If the Son of God inhabited the man Christ Jesus according to the representation given above, we could no more call the two natures *one person*, than we could identify the mine in which a labourer is digging with the labourer himself, or the house which a man abides and works in, and whitewashes, with the man himself who is thus employed. The representation, in short, is utterly absurd.

"The metaphysics of our antagonists are as bad as their theology. But what can be expected of those who are bold to maintain, that when Christ prayed in the garden, 'If it be possible, let this cup pass from me;' he was in his human nature, in his sinful flesh, rebelling against God; and who are ingenious enough to discover, that as a spiritual being could not properly create the material universe, therefore the work was assigned to Christ, who had a body as well as a spirit,—as if there was no power of common sense to put the question, Who, or what then, created Christ's body, which was itself material, and was not eternal?"

"It appears to me, that while, from the very nature of the case, and the very purpose to be answered by Christ's incarnation, it is impossible that his flesh could be considered as at any period 'sinful,' or 'fallen,' or 'evil,' so the Divine Spirit has been particularly careful to impress our minds, through the medium of Scripture, with the doctrine of his perfect freedom

from any thing approaching to moral pravity, or weakness, or perversity, or to a capacity of disobeying God. The whole account given us of Christ seems intended to satisfy us to the full, that in all respects in which he can be viewed, he was completely 'separated from sinners.' When the angel Gabriel conversed with the Virgin Mary, he said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that *holy thing* which shall be *born of thee*, shall be called the Son of God.' Christ himself said, 'The Prince of this world cometh, and hath *nothing* in me.' And we are told that he was 'without sin,'—that he 'did no sin,'—and that he 'knew no sin.' Could all this have been the case, if, at the same time, it could be affirmed of him, that he was 'in sinful flesh,'—that he 'took human nature in the fallen and not in the unfallen, state,'—that his 'flesh was all evil, even as this fallen world was all evil?'

"How deeply is it to be regretted that such a tenet is maintained by any influential divines—by those who are reputed and followed as 'Masters in Israel!' And how distressing that it should be mentioned with a dogmatism which sets all argument, and, as I think, all Scripture at defiance! And how intolerable that we who stand up for the absolute sinlessness of the flesh of Him who is 'the Lord our righteousness, and the propitiation for our sins,' should be talked of as on that account filling them 'with horror and amazement,' and denounced, moreover, as 'theological babes of the religious world!' For my own part, I shall be content to stand and suffer this reproach for 'the most Catholic and orthodox doctrine' of the immaculate purity of Christ's human nature, and glory in being called a 'theological babe,' since that denomination is affixed to me because, for the honour of my Redeemer, and the salvation of my own soul, I consider Christ as, in the strictest sense of the terms, and in every department of his person, and in all stages of his existence, God's '*holy* child Jesus.'"

Most anxiously do we watch the progress and result of this *controversy*. It wears a most threatening aspect to some whose scanty knowledge in theological science is only equalled by their

want of modesty in venturing to differ from all the churches of the Refor-

mation; and, what is still worse, from the whole tenour of the word of God.

HINTS IN REFERENCE TO THE MAY MEETINGS.

MR. EDITOR;

You will oblige me by inserting in your valuable and widely circulated Miscellany, the following practical suggestions, which, with much Christian love, I beg to submit to the serious attention of all parties immediately concerned.

1. Let the Secretaries and Committees of the different societies guard against such an arrangement of reports, motions, speakers, &c., as shall necessarily prolong any public meeting beyond the space of three hours, or three hours and a half. My observation has been considerable, and my opportunities of judging have been numerous; and I am persuaded that long meetings injure the great cause, and often impair the health of delicate individuals. It rests with Secretaries, whether or not this growing evil shall be abated. Why go on in the unmeaning jog-trot of former years, and determine on a certain number of speeches, whether right or wrong? I must say, that the meeting for business of the London Missionary Society is often prolonged, so as totally to injure the attendance at the sermon on Thursday evening: this ought not to be so.

2. Let great circumspection be evinced in the selection of speakers. Is there not too much stress laid on popularity in the conduct of public societies in the present day? Do not a few favourite individuals deliver the speeches of our societies annually? Are not many most valuable persons neglected, and treated as if they had no love to the cause; while others are constantly before the public even to satiety? I do hope, too, that violent-party men will no more be invited by committees to advocate the interests of our various societies. We do not want to see our feasts of charity turned into debating societies to settle the Catholic Question, the doctrine of Christ's personal reign, and the literal return of the Jews to Palestine. If the men I refer to, cannot exercise for-

bearance enough to abstain from propagating their new theories, the Secretaries of societies are bound to ask others to take their place, who have more Christian discretion and less personal vanity. It is high time that devotional speakers, of plain common sense, should occupy a more prominent place at our annual meetings, than they have hitherto done.

3. I would entreat that all meetings connected with the cause of God and truth should be begun and concluded with prayer. There is now a strong feeling among all devout Christians on this subject, and I believe it will be the entire fault of committees if the measure be not henceforward universal. Nothing is to be more feared, in different societies, than that spirit which would concede to worldly or bigotted minds that which they have no right to demand.

4. Would not clapping be well avoided in meetings connected with the salvation of men? Is there not a great incongruity in resorting to those noisy demonstrations of joy, which befit a theatre more than a place of religious assembly? Besides, how partial and cruel often are such unbecoming expressions of public feeling? Are not sayings clapped, which ought rather to be rebuked? And are not many invaluable and humble men discouraged, when they find that they do not meet with the accustomed testimony of approval? In other cases, our religious assemblies have acted so shamefully, as to hiss an amiable and pious individual, because, perhaps, he has just failed to minister to a depraved popularity.

5. In all our public meetings, I trust the subject of revival, and of the Spirit's influence, will be ardently dwelt upon. There is a great moral power connected with the May meetings; let that power be directed into a right channel, and thousands may receive the happy impulse.

Yours ever,
FIDELITAS.

CAUTIONS ON THE SUBJECT OF REVIVALS.

MR. EDITOR;

MUCH has lately been said and written upon the subject of Revivals. I trust I should be among the last to doubt or straighten the work of the Holy Spirit, yet to proceed safely we must proceed cautiously. There will not, therefore, I hope be any evil, if some of your readers pause and argue within themselves upon some of the following questions:—

In religion, is not fanaticism to be almost as much dreaded as apathy?

Is not simple feeling and its concomitants, dangerous, and likely to subside as suddenly as it arose?

Are not such names as Kemp, Baring, and others, illustrative of this?

What is the history, after a course of years, of the churches where revivals have occurred, and even of some churches founded upon revivals?

Where care has been taken in the admissions of subjects of revivals, have the number joining a Transatlantic church in one year been greater than some churches in the neighbourhood

of London, where no unusual excitation has occurred?

Are not the countries of revivals, mostly where society is in a rude untrammelled state—as America, or among a people proverbially impassioned as the Welsh?

Are there no symptoms of nervous excitation and visitation, in these revivals?

Is it fair to argue from the thousands converted under a single apostolic address? Are the cases parallel?

Is not knowledge necessary to the stability of faith?

Was not this the object of the apostle Paul, who expounded the Scriptures from house to house?

Is not the stability of the subjects of these revivals less likely to prove invulnerable by any unfriendly change—a state of persecution, or yet more, a state of splendid dissipation?

Is not the increasing, perpetual, gradual, progress of the Gospel, greatly to be preferred?

JAMES EDMESTON.

Homerton.

REVIEW OF RELIGIOUS PUBLICATIONS.

NATURAL HISTORY OF ENTHUSIASM. 8vo.
pp. 311. 8s.

Holdsworth and Ball.

THIS is a work of a singular, but by no means uninteresting, character. Its name, perhaps, will fail to convey an idea of its real object; but should this very obscurity whet the appetite for perusal, neither the author nor the public will have any reason to lament. Never before has the true history of Enthusiasm, in all its departments, been so thoroughly canvassed. We know not the author; but we will venture to predicate of him, that he is an original thinker, and that he is inspired with a strong love of moral and religious truth. As a writer, he is fitted to occupy the first walks of Christian literature, and we are much deceived if his proper station has not already been assigned to him. We will not pry, however, into secrets, convinced, as we are, that the name of the author of "Natural History of Enthusiasm" cannot long remain an unrevealed mystery.

"The belief," observes our author, "that a bright era of renovation, and union, and extension, presently awaits the Christian church, seems to be very generally entertained. The writer of this volume participates in the cheering hope; and it has impelled him to undertake the difficult task of describing, under its various forms, that FICITIOUS PIETY which hitherto has never failed to appear in times of unusual religious excitement, and which may be anticipated as the probable attendant of a new development of the powers of Christianity. But while it has been the writer's principal aim to present before the Christian reader, in as distinct a manner as possible, the characters of that perilous illusion which often supplants genuine piety, he has also endeavoured so to fix the sense of the term—Enthusiasm, as to wrest it from those who misuse it to their own infinite damage."

Such is the author's own account of his design; in the prosecution of which he has pursued the following interesting train of thought:—1. Enthusiasm Secular and Re-

ligious. 2. Enthusiasm in Devotion. 3. Enthusiastic Perversions of the Doctrine of Divine Influence. 4. Enthusiasm the source of Heresy. 5. Enthusiasm of Prophectical Interpretation. 6. Enthusiastic Abuses of the Doctrine of a Particular Providence. 7. Enthusiasm of Philanthropy. 8. Sketch of Enthusiasm of the Ancient Church. 9. The same subject—Ingredients of the Ancient Monachism. 10. Hints on the probable Spread of Christianity, submitted to those who misuse the term Enthusiasm.

To students of prophecy,—and we are most friendly to their efforts when legitimately pursued,—the author has addressed some very enlightened and seasonable cautions. After refuting the absurd notion, that prophecy is a subject altogether to be avoided, he proceeds in the following strain:—

“But if the discreet Christian is tempted or solicited to admit an incongruous jumble of political speculations and Christian hopes; if he is called upon to detach in any degree his attention from immediate and unquestionable duties, and to fix his meditations on objects that have no connexion with his personal responsibility; then he will check such an intrusion of turbulence and distraction, the tendency of which he feels to be pernicious, by recollecting that his *opinion*, how probable soever it may seem, is, at the best, nothing more than *one hypothesis* among many, which offer themselves in explanation of an enigmatical prediction. To-day this hypothesis pleases him by its plausibility; to-morrow he may reject it on no better information.

“Nothing, then, can be much more precise than the line which forms the boundary between a legitimate and an enthusiastic feeling on the subject of prophecy. Is a prediction couched in symbol? Is it entangled among perplexing anachronisms? Is it studded with points of special reference? We then recognise the hand of Heaven in the art of its construction; and we know that it is so moulded as to admit and invite the manifold diversities of ingenious explication; and that, therefore, even the true explication must, until the day of solution, stand undistinguished in a crowd of plausible errors. But for a man to proclaim himself the champion of a particular hypothesis, and to employ it as he might an explicit prediction, is to affront the Spirit of prophecy by contemning the chosen style of his announcement. And what shall be said of the audacity of him, who, with no other commission in his hand than such as any man may please to frame for himself, usurps the awful style of the seer, pronounces the doom of nations, hurls thunders at thrones, and, worse than this, puts the credit of Christianity at pawn in the hand of infidelity, to be lost beyond recovery, if not re-

deemed on a day specified by the fanatic for the verification of his word?

“The agitation which has recently taken place on the subject of prophecy, may, perhaps, ere long, subside, and the church may again acquiesce in its old sobrieties of opinion. And yet a different and a better result of the existing controversy seems not altogether improbable; for when enthusiasm has raved itself into exhaustion, and has received from time the refutation of its precocious hopes; and when, on the other side, prosing mediocrity has uttered all its saws, and fallen back into its own slumber of contented ignorance;—then the spirit of research and of legitimate curiosity, which no doubt has been diffused among not a few intelligent students of Scripture, may bring on a calm, a learned, and a productive discussion of the many great questions that belong to the undeveloped destiny of man. And it may be believed, that the issue of such discussions will take its place among the means that shall concur to usher in a brighter age of Christianity.”—p. 115—117.

It would be difficult to say which portion of this volume is most interesting. It is, beyond doubt, the effort of a considerable, not to say great, mind. On every topic discussed, there is much power and much discrimination evinced by the author. All advanced, by him is seasonable. The subject of Missions is handled with amazing force. “If the several spheres,” observes the writer, “of Missionary labour are reviewed, none, it is presumed, can be deemed to offer more serious obstacles than the one already referred to (China); or if there be one such, yet have fact and experience already given a full reply to all objections. May it be permitted to say, that a voice from heaven, full of meaning, is heard in the particular character of the successes—how limited soever they might be—which have crowned the incipient attempts to convert the heathen? The veriest reprobates of civilization and social order, have been the first to be brought in to grace the triumphs of the Gospel in its recent attempts at foreign conquest; as if at once to solve all doubts, and to refute all cavils relating to the practicability and promise of enterprise. If it had been thought, or affirmed, that the stupefaction and induration of the heart produced upon a race by ages of uncorrected ferocity and sensuality, must repel for ever the attempts of Christian zeal, it is shown, in the instance of the extremest specimens that could have been selected, that a few years only of beneficent skill and patience are enough to transform the fierce and voluptuous savage into a being of pure, and gentle, and noble sentiments; that, within a few years, all the domestic virtues, and even the public virtues, graced with the decencies of rising industry, may occupy the very spots that were reeking

with human blood, and the filthiness of every abomination which the sun blushes to behold."—p. 285, 286.

Of China itself the author thus writes:—

"The brazen gate of China—sculptured with inscrutable characters, and bolted and barred, as it seemed, against western ingenuity—the gate of its anomalous language, has actually been set wide open; and, although the ribbon of despotic interdiction is still stretched across the highway that leads to the popular mind, access, to some extent, has been obtained; and who shall affirm, that this frail barrier, insurmountable as it may now seem, shall at all times, during another fifty years, exist, and be respected? Within even a much shorter term, is it not probable that revolutions of dynasty, or popular commotions, may suspend or divert, for a moment, the vigilance of jealous ignorance? In some such manner, it may be supposed that, the means of diffusing religious knowledge, being, as they are, accumulated, and headed above the level of the plains of China, the dam bursting, or falling into decay, the healing flood of Christian truth shall suffuse itself in all directions over the vast surface."—p. 281, 282.

Can we be mistaken in our assertion, that the name of such a writer as the author cannot long remain an unrevealed mystery?

SERMONS ON VARIOUS SUBJECTS. By ANDREW THOMPSON, D.D., Minister of St. George's Church, Edinburgh. 8vo. pp. 554. 12s.

White and Co., Edinburgh; and Longman and Co., London.

It not unfrequently happens, that volumes of sermons have but little in them to interest beyond the immediate circle in which they were preached. They are often to be regarded more as memorials of pastoral attachment, than as specimens of pulpit eloquence, theological research, and heart-stirring appeals to the slumbering or perverted consciences of mankind. Among the mass, however, of sermons which have seen the light, within the last twenty years, it would be easy to select specimens of the very highest merit,—productions which could sustain no disadvantage from a comparison with the first discourses in the language. We are by no means disposed to judge of sermons exclusively by a literary test; but where literary merit is combined with evangelical sentiment, theological strength, and striking appeals to the heart and conscience, we are compelled to mark our decided preference; although, in doing so, we can never forget the extraordinary impression often produced by discourses of professedly humble pretensions.

To the volume before us we must assign a very high place, both on account of the views of divine truth it uniformly advocates, and the very able and enlightened manner in which it illustrates and enforces those views. Discrimination and faithful appeal, in connexion with a use of language, simple, energetic, and appropriate, are the distinguishing characteristics which pervade these discourses. The subjects are evidently selected with a view to general usefulness, and are handled with great earnestness, and exemplary theological precision. The Table of Contents will convey to our readers some idea of the adaptation of the volume to the all-important objects of Christian Instruction. I. REPENTANCE AND FORGIVENESS—Acts v. 31. II. THE SACRIFICES OF RIGHTEOUSNESS—Psa. iv. 5. III. THE SAME CONTINUED. IV. THE COMMUNICATION OF CHRISTIAN EXPERIENCE—Psa. lxxvi. 16. V. JOY FOR TEMPORAL MERCIES—Acts viii. 8. VI. JOY FOR SPIRITUAL MERCIES—Acts viii. 8. VII. HUMILITY EXPLAINED, AND ITS NECESSITY ENFORCED—James iv. 10. VIII. RELIGIOUS ZEAL—Rev. iii. 19. IX. THE SAME CONTINUED. X. THE SAME CONTINUED. XI. THE SAME CONTINUED. XII. THE GOSPEL OF SALVATION—Eph. i. 13. XIII. FORSAKING PUBLIC WORSHIP—Heb. x. 25. THE SAME CONTINUED. XV. SLAVERY NOT SANCTIONED BUT CONDEMNED BY CHRISTIANITY—John viii. 36. XVI. CHRIST WITHOUT SIN—1 Pet. ii. 22. XVII. OBLIGATIONS TO OBSERVE THE CHRISTIAN PASSOVER—Acts xviii. 21. XVIII. THE SAME SUBJECT CONTINUED. XIX. FAITH AND PREPARATION AS TO THE SECOND COMING OF CHRIST—1 Cor. i. 7. XX. ARDENT DESIRE FOR THE SECOND COMING OF CHRIST—1 Cor. i. 7. XXI. PATIENT WAITING FOR THE SECOND COMING OF CHRIST—1 Cor. i. 7.

There are in this volume many brilliant and convincing passages. We wish that it may fall into the hands of those who are enemies to evangelical views. It is so conclusive in its argument, that it leaves no room for an opponent to escape. It literally shuts every sinner up to the faith of Christ. If the author has erred, it has been by now and then confounding *faithfulness* with *severity*. This is Dr. Thompson's besetting sin as an honest champion of truth; and he has fallen considerably less into it, perhaps, in the present instance, than on many former occasions. He contends very earnestly for the faith, in the face of old and new heresies, if any new heresies there be. We particularly recommend the Appendix of this volume. It contains four admirable Essays: the *first* against some modern notions of assurance; the *second* in favour of the immediate abolition of Colonial Bondage; the *third* in opposition to Mr. Irving's erroneous views of the Human Nature of Christ;

and the *fourth*, a Defence of Christ's Spiritual Reign, in contradistinction to the views of those who are looking for a personal reign of Messiah in Palestine.

A SERMON ON DISHONESTY; *addressed more particularly to Servants.* By JOHN JUKES. 1828. pp. 20. 6d.

R. Baynes.

THE Preface to this Sermon states, that its delivery from the pulpit of the author, and its subsequent publication, were suggested by local circumstances. These circumstances are noticed, and were peculiarly painful. But, unhappily, the subject is one which most heads of families have felt to be constantly needing every check which the pulpit or the press can supply. The forms of dishonesty, the motives from which it springs, and the bitter results to which it leads, are of distressing variety and amount. The above discourse utters the language of reproof and warning in a manner highly creditable to the discernment and the feeling of the writer. It can hardly be read by the parties for whom it is intended without profit, and it is published in a cheap form, with a special view to their benefit.

GUATIMALA; *or, the Republic of Central America.* By HENRY DUNN. pp. 328. 9s.

Nisbet.

ALTHOUGH this book is not professedly a religious publication, yet the information it contains in reference to the religious state of a country but little known, is so important as to have strong claims on our attention. Christianity appears in Guatemala under the form of the most degrading ignorance and superstition which it is possible even for Popery to assume.

"The Virgin," says Mr. Dunn, "is here the chief object of adoration; if any thing be lost, she is solicited to restore it, or to direct where it may be found; if any be sick, she is implored to heal; and, on every occasion, is addressed as an appointed mediator. The tradition respecting her transit (celebrated on the 13th of August) is, that on the day of Pentecost she was in the house with the Apostles, and was the first who received the gift of the Spirit; and that immediately her soul ascended to heaven, her body remaining on the earth, shining like the sun. The Apostles, it is added, buried it; and after three days it was raised again, and exalted at the right-hand of the Saviour, where she has since remained, to intercede with her Son for all the faithful."

The description given of the state of morals, and the prevalence of the most atrocious crimes, is dreadful and appalling.

"The men," we are informed, "generally carry a large knife, stuck in the belt, and the women a similar one, fastened in the garter. These, on every trifling occasion, they draw, and the result is often fatal. Not a day passes, in which some one or other does not stain his hands in the blood of his fellow-creature. On feast days and Sundays the average number killed is from four to five. In the year 1827, there were received into the hospitals nearly fifteen hundred persons who had been stabbed, of whom from three to four hundred died. It is probable, that at least fifty or sixty were assassinated secretly. The police take no notice of these events!"

Surely this is one of the dark regions of the earth filled with the habitations of cruelty! May the true light soon shine! The book well deserves our recommendation.

THE SUNDAY SCHOLAR'S COMPANION; *being a Selection of Hymns, from various Authors, for the use of Sunday-schools.* Twenty-third Edition, revised and enlarged. 8d.

Jackson, Newgate-street.

THE single fact, that upwards of 120,000 copies of this excellent selection of hymns for Sunday scholars have been disposed of, since its first publication in 1815, is sufficient proof of the degree in which it has both deserved and realized the sanction of the friends of Sunday-schools. In its adaptation to the exclusive use of children, it stands, in our opinion, unrivalled. It contains not a single hymn beyond the comprehension of a very young child; and its compilers have been careful to avoid the glaring but too common error of putting the high-wrought language of Christian experience into the lips of thoughtless or untutored youth. The present edition, we are happy to perceive, has many advantages over former ones, both in arrangement and matter. We can give this little work our decided and conscientious approval.

SCRIPTURE HISTORY FOR YOUTH. By ESTHER HEWLETT (now COPLEY), with 100 illustrative Engravings, and 4 carefully executed Maps. In Two Volumes. pp. 928. 18s. in green cloth.

Fisher, Son, and Jackson.

THE rising generation are already greatly indebted to the intelligent author of these interesting and elegant volumes. Her Treatise on Scripture Natural History will speedily, we trust, be regarded as a standard work for young people. It contains much useful and accurate information, and is so attractive, by reason of its neat and appro-

prate embellishments, that it cannot fail to realize the approbation it deserves.

The volumes now on our table are suitable companions to the author's former work. They are "designed to give the youthful reader a connected view of scripture history; and if the writer has been successful, they will, in some measure, conduce to interest his mind, and assist his researches in the sacred volume. Elucidations of the more difficult parts, especially those connected with natural science and Oriental customs, having been carefully sought, by examination and comparison of standard biblical writers, it is hoped" by the author, "they will be found generally correct."

As far as we have been able to examine the plan and execution of this work, they are both highly creditable to the piety, talent, research, and taste of the esteemed author. The engravings are very pleasing illustrations; and though not executed in the first style (a thing impossible, when so many have been given), they are taken from the best existing models. The maps appear to be very accurate. We think that such a book as this is greatly fitted to endear the Scriptures to the rising generation, and to render the perusal of them at once delightful and profitable.

WORKS RECENTLY PUBLISHED.

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2. *Natural History of Enthusiasm.* 8vo. 8s.

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RELIGIOUS INTELLIGENCE.

SELECT LIST OF THE MAY MEETINGS.

FRIDAY, 1.—Morning, at Eleven.—Sermon for "The Wesleyan Missionary Society," at Great Queen-street Chapel, by the Rev. James Parsons.

Noon.—Meeting of "The Irish Society of London," at Free Masons' Hall. Bishop of Lichfield and Coventry in the Chair.

Evening, at half-past Six.—Sermon for "The Wesleyan Missionary Society," at Hinde-street Chapel, by the Rev. James Beaumont.

MONDAY, 4.—Morning, at Eleven.—Meeting of "The Wesleyan Missionary Society," at City-road Chapel. Earl of Mountcashel in the Chair.

Noon.—Meeting of "The London Hibernian Society," at Free Masons' Hall,

- Noon.—Sermon for "The Continental Society," at St. Saviour's Church, Southwark, by the Rev. Hugh McNeile, M.A.
 Evening, at half-past Six.—Sermon for "The Church Missionary Society," at St. Bride's, Fleet-street, by the Rev. J. H. Singer, D.D.
- TUESDAY, 5.—Noon.—Meeting of the same Society, at Free Masons' Hall.
 Evening, at Six.—Meeting of "The Christian Instruction Society," at Finsbury Chapel, Finsbury-square, the Rev. Rowland Hill, M.A. in the Chair.
 Evening, at half-past Six.—Sermon for "The Sunday School Society for Ireland," at St. Stephen's Church, Coleman-street, by the Rev. J. H. Singer, D.D.
- WEDNESDAY, 6.—Morning, at Eleven.—Meeting of "The British and Foreign Bible Society," at Free Masons' Hall. Lord Teignmouth in the Chair.
 Evening, at half-past Six.—Sermon for "The Prayer Book and Homily Society," at Christ Church, Newgate-street, by the Bishop of Lichfield and Coventry.
- THURSDAY, 7.—Morning, at Eleven.—Western General Meeting of "The Religious Tract Society," at Willis's Rooms, King-street. Marquis of Cholmondeley in the Chair.
 Noon.—Meeting of "The Prayer Book and Homily Society," at Free Masons' Hall. Right Hon. Lord Bexley in the Chair.
 Morning, at Eleven.—Sermon for "The London Association in Aid of the Moravian Missions," at St. Clement Danes, by the Hon. and Rev. G. T. Noel, A.M.
 Evening, at half past Six.—Sermon for "The London Society for Promoting Christianity among the Jews," at St. Paul's, Covent Garden, by the Rev. Charles Jerram, M.A.
- FRIDAY, 8.—Noon.—Meeting of the same Society, at Free Masons' Hall. Sir Thomas Baring, Bart., in the Chair.
 Evening, at half-past Six.—Sermon for "The London Association in Aid of Moravian Missions," at Spa-fields Chapel, by the Rev. Rowland Hill, M.A.
- MONDAY, 11.—Noon.—Meeting of "The British and Foreign School Society," at Free Masons' Hall. H. R. H. the Duke of Sussex in the Chair.
 Noon.—Meeting of "The Port of London and Bethel Union Society," at City of London Tavern. Lord Gambier in the Chair.
 Evening, at Six.—Sermon to Juvenile Auxiliaries of "The London Missionary Society," at the Poultry Chapel, by the Rev. J. Bennett, D.D.
 Evening, at Six.—Meeting of "The London Itinerant Society," at City of London Tavern. Thomas Wilson, Esq. in the Chair.
- TUESDAY, 12.—Morning, at Six.—Breakfast for "The Sunday School Union," at City of London Tavern.
 Morning, at Eleven.—Sermon for "The Port of London and Bethel Union Society," on board the Floating Chapel, by the Rev. Dr. Andrews.
 Noon.—Meeting of "The Naval and Military Bible Society," at Free-Masons' Hall.
 Afternoon, at Three.—Sermon for "The Port of London and Bethel Union Society," on board the Floating Chapel, by the Rev. John Hunt.
 Evening, at half past Six.—Sermon for "The Newfoundland School Society," at St. Paul's, Covent Garden, by the Hon. and Rev. G. T. Noel, A.M.
 Evening, at half past Six.—Sermon for "The Sunday School Society for Ireland," at the Scots Church, Swallow-street, by the Rev. J. Clayton.
- WEDNESDAY, 13.—Morning, at half past Ten.—Sermon for "The London Missionary Society," at the Surrey Chapel, by the Rev. John Burnet.
 Evening, at Six.—Sermon for the same Society, at the Tabernacle, by the Rev. Mr. Lucy.
- THURSDAY, 14.—Morning, at half past Ten.—Meeting of the same Society, at the City-road Chapel. William Alers Hankey, Esq. in the Chair.
 Evening, at Six.—Sermon for "The London Missionary Society," at Craven Chapel, by the Rev. D. Dickson, D.D.
- FRIDAY, 15.—Morning, at Six.—Meeting of "The Religious Tract Society," at the City of London Tavern. Thomas Pellatt, Esq. in the Chair.
 Morning, at Ten.—Sermon for "The London Missionary Society," at St. Barnabas, King-square, Goswell-road, by Joseph Julian, A.B.
 Evening, at Six.—Communion of the same Society, at Zion Chapel, Orange-street, &c.
- MONDAY, 18.—Evening, at half past Six.—Sermon for "The Home Missionary Society," Silver-street Chapel, by the Rev. Henry Townley.
- TUESDAY, 19.—Evening, at Six.—Meeting of the same Society, at Spa-fields Chapel. William Alers Hankey, Esq. in the Chair.
 Evening, at half past Six.—Sermon for "The Continental Society," Orange-street Chapel, Leicester-square, by the Rev. Rowland Hill, A.M.
- THURSDAY, 21.—Noon.—Meeting of the same Society, at Free Masons' Hall. Hon. John James Strutt in the Chair.
 Evening, at half past Six.—Sermon for "The British Reformation Society," at St. Paul's, Covent Garden.
- FRIDAY, 22.—Noon.—Meeting of the same Society, at Free-Masons' Hall.
- SAEBATH, 24.—Morning at Eleven.—Sermon for "The London Female Penitentiary," at St. Andrew's, Holborn, by the Bishop of Chester.

MAY-DAY.

We understand that the sermon to young people, at East-street, Walworth, will be preached by the Rev. Isaiah Birt, of Hackney, at four o'clock, for the Walworth-school.

ANECDOTE OF THE REV. MATTHEW WILKS.

A RESPECTABLE correspondent informs us, that many years ago he was present at the opening of a Dissenting place of worship, in the town of Beaconsfield. After

hearing the late Mr. Cook, of Maidenhead, and spending the day very agreeably, he took up his lodgings at the principal inn. When he entered the house, he found Mr. Wilks in the travellers'-room. Before supper, Mr. Wilks rang the bell, and inquired if the master of the house had a Bible? He replied that he had. Mr. W. said, with much kindness of manner, "It is always my practice to return thanks to God for the mercies of the day, and to entreat his protection at night; and if you, and your wife, and servants, will come in, I shall be glad." The master of the house made no objection, and his wife, and servants, and other persons present, came in. Mr. W. read the Scriptures, and engaged in prayer. It was evident God was with him, and that his service was perfect freedom. May every minister of the Lord Jesus have grace to go and do likewise!

THE CATHOLIC RELIEF BILL, &c.

THIS extraordinary and, to most, unexpected measure, after realizing a majority on the third reading, in the Commons, of 180; and in the Lords, of 104, received the Royal assent, by commission, on Monday, April 13th. Thus, again, do Protestantism and Popery, as in the morning of the Reformation, meet on equal ground; and shame be to that shrinking, timid Protestant, who dreads the result of a combat where truth is opposed to error, the word of God to the traditions and commandments of men, the promise of the Almighty to the threatenings of Rome, the decree of Heaven to the empty decisions of corrupt and fallible councils, and the light of the nineteenth century to the darkness of an age ready for ever to vanish away. Let Protestants confide in their own principles; but, in order to this, let them see to it, that they understand them; and, understanding them, that they use all legitimate and scriptural methods for their propagation.

REV. G. HILL, SUCCESSOR TO DR. WAUGH.

WE learn, from one of the principal members of the United Secession Church, assembling in Well-street, Oxford-street, that on Thursday evening, the 10th of April, the Rev. G. Hill, from the neighbourhood of Edinburgh, was chosen successor to the late venerable Dr. Waugh. The candidates nominated by the members of the church were five; but the result showed that Mr. Hill was duly elected by a respectable majority. We have not the pleasure of a personal acquaintance with Mr. Hill, but he will pardon us if we urge him, with affectionate earnestness, to follow in the footsteps of his revered predecessor, to cultivate the same

friendly intercourse with other Christians which he did, and to guard against such a rigid exercise of Presbyterian order and discipline as might retard his ministerial success, and prove unsuitable to the meridian of London. We wish him all possible happiness and prosperity, in the name of the Lord. We loved the honoured man whom he succeeds, and we are prepared to receive him with every token of brotherly affection and confidence.

THE REV. J. CAMPBELL, SUCCESSOR TO THE
REV. MATTHEW WILKS.

THIS popular and useful minister of Jesus Christ commenced his public ministry, as settled Pastor of the Tabernacle, on Thursday evening, the 9th of April; and on the following Lord's-day entered more fully into the nature of the great duty he had engaged, with God's help, to discharge. Let him remember, that he succeeds a man whose influence was unrivalled in the age in which he lived; but let him also remember for his encouragement, that God made him in character, usefulness, and eminent service in the church of Christ, all that he was. We hail our brother's arrival among us with equal delight and affection. May God Almighty bless him, and make him a blessing!

MABERLY CHAPEL ANNIVERSARY.

WE understand that on Tuesday, May 5th, two sermons will be preached at this place of worship; one, in the afternoon, by _____; and another, in the evening, by the Rev. James Parsons, of York; when collections will be made to assist in liquidating the debt. It is due to Mr. Philip to add, that the moment he purchased the chapel, he executed a deed, resigning all personal interest in, or claim upon, the property; thus making it public property, although he alone incurred the responsibility.

A MISSIONARY HINT.

To the Editor of the Evangelical Magazine.

REV. SIR;

As the cultivation of flowers is a pleasing and healthful employment, I beg leave (at the suggestion of a friend) to give a hint to ladies who have flower-gardens, and who feel a desire to *do what they can* for the cause of God.

Residing in the country, and having had a large garden, the thought occurred to me, that I might turn my *flowers* to some account. I accordingly, at every opportunity, sent some nosegays to market, and at the

close of last summer had the pleasure to pay to one of the collectors of an Auxiliary Missionary Society, 1*l.* 3*s.*, in addition to my usual annual subscription.

I regret that I have not the prospect of going forward with my plan, the leadings of Divine Providence having removed me from my late residence; but I feel assured that many of your numerous readers are thankful for a *hint*, and am, therefore, induced to hope it may be acted upon with much greater success.

Feeling a warm interest in the prosperity of Missions, both at home and abroad, and looking with delightful anticipations to the time when "the kingdoms of the earth shall become the kingdoms of our Lord, and of his Christ," I beg leave to subscribe myself

Very respectfully yours,

ELIZA.

IRISH EVANGELICAL SOCIETY.

FOR the last six months, the state of the Society's academy, at Dublin, has occupied the most serious attention of the Committee; and having collected all the facts connected with that Institution, and having had an extensive correspondence on the subject, with many of the most judicious and valuable friends of the Society, both in England and Ireland, they unanimously resolved to call a Special General Meeting of the members, and to recommend to their constituents thus convened, the relinquishment of that branch of the Society's operations.

Special General Meeting, called by Public Advertisement, King's Head Tavern, Poultry, Tuesday, February 17, 1829.

The attendance of Thomas Walker, Esq., the Treasurer, being prevented by severe indisposition, Thomas Hayter, Esq., was requested to preside. After an ample and minute statement of the business had been given by John Wilks, Esq., the Rev. Messrs. Joseph Fletcher, Jackson, the Secretary, and others—It was Resolved,—

1. That it appears expedient to this meeting to discontinue the academy supported by this institution in Dublin, and that it be discontinued accordingly at Midsummer next.

2. That such determination has not been adopted by this meeting from any failure in talent, or attention on the part of the tutors, whose abilities and exertions deserve their confidence and praise; and that in effecting such object, they wish to manifest towards them their sincere and well-merited regard.

3. That this meeting refer it to their Committee, to carry into effect the resolutions now adopted, and to take such measures as they may deem expedient to carry them into execution, and to promote, throughout Ireland, the remaining most important objects of this institution.

DEAF AND DUMB.

THE state of the deaf and dumb has, in all countries, excited the compassion of the benevolent and humane. Under the blessing of Divine Providence, the causes have been, in many instances, discovered by Mr. Curtis, whose acoustic labours are well known, to be obstructions in the Eustachian tubes. In an Essay which he has just published, he has pointed out these defects, with the mode of relief, accompanied with cases and plates. Mr. C. cautions parents not to consign children to the asylums for the deaf and dumb, until all proper means have been resorted to for obtaining their hearing; for perhaps it is not generally known, that when deafness occurs in early infancy, dumbness always follows.

PROVINCIAL.

MR. WILSON'S NEW CHAPEL AT NORTHAMPTON.

THIS commodious building, measuring sixty-two feet by forty-two, and fitted to accommodate from six hundred to seven hundred hearers, was opened for public worship on Thursday, April 9th, when the Rev. J. A. James, of Birmingham, preached an eloquent and powerful discourse, in the morning, from John xvii. 17—"Sanctify them through thy truth, thy word is truth;" and the Rev. J. Stratten, of London, one equally impressive, in the evening, from 2 Thes. iii. 1—"Brethren, pray for us, that the word of the Lord may have free course, run, and be glorified." The devotional exercises of the day were conducted by the Rev. Messrs. Scott, Bull, Renalls, and Simmonds. The attendance was most promising, notwithstanding the inclemency of the weather. We are informed that Thomas Wilson, Esq., of Highbury College, is the originator of this new cause, and that he has erected the building at an expense of 2600*l.* May this additional effort to promote the cause of the Redeemer eminently prosper! And may the far-famed scene, where the immortal Doddridge laboured, soon become as the garden of the Lord!

ASSOCIATIONS, &c.

THE next Anniversary of the Bedfordshire Union of Christians, will be held at Bedford, on Wednesday, May 27th, when the Rev. Edward Steane, of Camberwell, will preach in the morning; and the Rev. Enoch Manning, of Gamlingay, in the evening.

THE thirty-third Anniversary of the Somerset Association is appointed to be held on

Wednesday, the 27th instant (May), at the Rev. Joseph Buck's Chapel, at Wivelscombe; the Rev. J. Jukes, of Yeovil, and the Rev. J. Gunn, of Chard, are expected to preach on the occasion.

NEWPORT-PAGNELL INSTITUTION.

THE Anniversary of the Newport-Pagnell Evangelical Institution will be held at the Rev. T. P. Bull's Meeting-house, on Wednesday, the 20th of May. The Rev. Dr. Bennett, of London, is engaged to preach in the morning, and the Rev. Mr. _____ in the evening. The business of the Institution will be transacted in the afternoon.

ZION CHAPEL, HALIFAX.

THE Rev. James Pridie, of New Windsor, near Manchester, has accepted an unanimous invitation to the pastoral office over the congregational church assembling in Zion Chapel, Halifax.

ROTHERHAM COLLEGE.

WE are happy to announce that the Rev. Clement Perrot, of Guernsey, has accepted the unanimous call of the church at Masbro' to become its pastor, as also the unanimous invitation of the Committee of the Rotherham College, to take the superintendence of that institution as the Theological Tutor, both situations having been long and ably filled by the Rev. Dr. Bennett, now of London. Mr. Perrot has already entered on his labours; and any application or communication relative to the College may now, therefore be addressed to him, as resident Tutor.

CANNON-STREET CHAPEL, MANCHESTER.

SINCE the settlement of the Rev. Samuel Bradley at this place of worship, the congregation having very greatly increased, together with the unsafe state of part of the building, it was deemed necessary, last summer, almost to rebuild, as well as to enlarge, the chapel, which was re-opened on the 3d of August, 1828, when Mr. Bradley preached, in the morning, from Haggai ii. 9—"The glory of this latter house shall be greater than of the former," &c. The expense incurred has amounted to upwards of 1600*l.*, towards which the friends have subscribed about one thousand; and the remainder they hope, ere long, to pay off. From the venerable church assembling in this place, nearly all the independent congregations in Lancashire have arisen. Its Pastors, in succession, have been the Revs. Caleb Warhurst, Timothy Priestley, David Bradberry, William Roby, William Marsh, William Evans, Robert Allott, John Whitridge, and S. Bradley.

WESTERN ACADEMY, AXMINSTER.

THE Rev. James Small having retired from his official connexion with the above institution, after a presidency of more than thirty years, several of his late students thought it a suitable occasion to give him a proof of their esteem. To realize this purpose, it was agreed, that application for subscriptions should be made to those ministers who had been educated by him. The Rev. Joseph Buck was requested to do this, and the result was a very general approval of the measure.

On the 14th of January, the Rev. Messrs. Buck, Winton, Cuff, Bounsall, Trowbridge, Allen, and Hannaford, met at the house of their venerable preceptor; when the pleasing task devolved on the senior minister to present, in the name of the contributors, a handsome silver salver and basket, bearing the following inscription, to which were appended nearly thirty names:—

"Presented by the undernamed, to their highly respected tutor, the Rev. James Small, as a token of their regard, and as a grateful memorial of his kindness and attention to their improvement, while preparing for the Christian ministry."

The day was one of mutual satisfaction, gratifying to the feelings of the ministers who were present, and pleasing to their excellent and beloved tutor.

FOREIGN.

CHINA.

Extracts of Letters from Mr. and Mrs. Dyer. Pinang, September, 1828.

A CHINESE FUNERAL.

A PROCESSION lately passed the school which was truly affecting, and great was the difficulty I found to avoid giving vent to my feelings; nothing but the idea that the attention of all the children would be attracted by it, prevented me from so doing. It was the funeral of a rich *Chinaman*: the former part of the procession consisted of a vast deal of finery, and music of all descriptions; then came the coffin, within a very curious inclosure, principally composed of patchwork, and having a very gay appearance, carried on a frame-work of poles, by so many men that the weight appeared easy to each; after which followed an immense number of *Chinamen*, all having white handkerchiefs in their hands, folded up in a particular form, which indicated that they were mourners; after these were a considerable number of children, all dressed in white, and holding fawn-coloured sacks over their heads; immediately following these, were, as I suppose, the female relatives of the de-

ceased, who were also dressed in white, with muslin scarfs over their heads; the conclusion of the procession consisted of an immense number of women, most of them, I think, dressed in dark blue gowns. The consideration of the awful condition into which the departed spirit of the deceased had passed; and the total indifference manifested by the spectators, who consisted (I think I may say, without the least exaggeration) of thousands of persons, could not but excite in my mind the most acute feelings of commiseration on account of the present senseless condition of this people, and remorse at the thought that most probably the soul of the deceased is lost for ever! You know what improvement to make of this. Oh! be earnest, be importunate, in seeking the outpourings of the Spirit on this benighted people, that the strong holds of Satan may be abolished, and that the kingdom of our Redeemer may rise on their ruins.

A CHINESE FESTIVAL FOR DEPARTED SPIRITS.

During the last month, many entertainments have been given to the departed spirits. On one night, a hideous figure was exhibited, provided with an artificial horse and a groom: before him was set out a large table, completely covered with a variety of dainties: at the head of which table was a large hog, with the blood; also a goat, with the blood: and fruits, vegetables, and pastry of all sorts; together with spirituous liquors; and all in great abundance. A priest was hired to make the offering to the departed spirits, by repeating a long and unintelligible prayer: behind him were persons appointed to worship and make prostrations at certain intervals. When the feast had been offered, the figures were burnt. I believe the representation was that of an individual entrusted to convey the provisions into the unseen state, and equipped for the journey. Much gold and silver paper was burnt upon this occasion, which, I understand, is considered necessary to enable the spirits to provide food, &c. When the ceremony is over, the provisions are gathered up in baskets, carried away and consumed by the persons who had provided them, and the spirits have nothing more than the smoke of the incense. Very large sums of money are expended on these occasions, which are frequent in the Chinese seventh month; when, as they say, the priests *earn* much money.

THE INGRATITUDE OF CHRISTIANS REPROVED BY THE CONDUCT OF A HEATHEN.

Another circumstance occurred a few days ago, which, I think, ought to teach us, as Christians, a very important lesson. A small Chinese vessel arrived from a neighbouring island, and the owner of it, a China-

man of some property here, was so much pleased at its having arrived in safety, that he made a play in order to return thanks to the gods (the gods of the heathen) for their favour towards him. When we feel our need of any mercies at the hand of God, we do not feel much difficulty in seeking them, and that with some degree of earnestness; but when bestowed, how seldom are we found specially acknowledging these mercies.

The custom of making plays for their idols to look at (as they say) is very frequently practised among the Chinese, and I think only serves to show the degraded nature of their worship. There is one advantage, however, connected with them, which is, that they afford to us very favourable opportunities for distributing Christian books, as there is always a large concourse of persons assembled, many of whom would doubtless be inaccessible in any other way; and they are generally very ready to receive the books; the priests look on contemptuously, but do not say any thing. May we not hope, that he who has said that "His word shall not return unto him void," will accompany these books with his divine blessing, and the power of his Spirit?

It is a blessed employment to labour for the everlasting interests of the heathen; and I think our work will become increasingly interesting as we are able to go more among the people. The first year has been almost entirely employed in labouring at the language, which (notwithstanding the advantages we derived from studying it closely for two years in England) we find to be astonishingly difficult. We, however, hope that we are gaining ground. Nothing short of Almighty power can ever change the hearts of these deluded people; and so evidently does the need of God's interposition appear to us, that when effectual good shall be accomplished, we shall be constrained to sing, "Not unto us, O Lord; not unto us, but unto thy name give glory."

FUNERAL SERMON FOR THE REV. D. TYERMAN.

We have been favoured with the following outline of a Discourse, preached on the occasion of the Death of the Rev. D. Tyerman, at Tananarivo, August 17, 1828, by the Rev. J. J. Freeman, by a relative of George Bennet, Esq., who was appointed, with the deceased, in the Mission to the South Seas, &c.

THE circumstances connected with the decease of our departed friend, the Rev. D. Tyerman, are so well known to those whom I address, as to render any detail from me unnecessary. Happily, death did not find him unprepared! The subject of entering

into the eternal world has often occupied his mind, and he had placed his hope of immortal happiness on the foundation which cannot be shaken. Generally speaking, it may be undesirable to attach much importance, or eagerly to give publicity, to a few casual expressions uttered in a dying hour, when the previous life has afforded no satisfactory evidence of any serious regard having been paid to eternal realities. But, on the other hand, when there has been a previous life and conduct consistent with the spirit of true religion, we are more than justified in looking at life's closing scenes, and watching the last proofs of the efficacy of that religion to support the heart when flesh faileth.

Few, indeed, but highly satisfactory, were the last expressions of our departed friend. "All," said he, "is well." As if he had said: these events of Providence are all wisely ordered. God is doing with me what is best. I die, a stranger in a strange land, but "All is well." My hopes are on high; my trust is in the Saviour. My prospect is no longer *earth* but *heaven*. "All is well;"—a little longer, and life is past, and the struggle is over. Surely "All is well." "The covenant—the covenant of grace." This, my hope and confidence—this, the anchor of my soul. God's promise of pardon and life to them that believe in his Son: here I rest, and I have peace within. "The Covenant of Grace."

These words have naturally led me to the selection of my text for this occasion. 2 Sam. xxiii. 5—*Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; this is all my salvation, and all my desire, although he make it not to grow.*

The solid peace of mind, the strong consolation, and the animating hope, afforded by the Gospel of Christ, in the midst of our afflictions, and in the hour of death, at once display its value and demonstrate its truth. In these seasons the human mind requires some surer support than earth can yield; some more effective relief than man can bestow. The Gospel administrators all that is essential, and the more implicitly it is confided in, the more glorious and efficacious it proves. Thousands have reposed their trust, and found it "solid rock." The Sacred Records affords many pleasing instances of this nature; nor are there wanting testimonies to the same effect in the experience of believers, even to the present day. It may suffice, at the same time, to observe the one case described in the connexion of the text. The royal psalmist, the sweet singer of Israel, he who so often tuned his harp to the praises of Jehovah, having arrived near the termination of his earthly career, animated by divine influence, and cheered by more

than human consolations, bursts forth in the impassioned language before us. "Although my house be not so with God, yet hath he made with me an everlasting covenant," &c. Let us picture to ourselves, for a moment, this grand, this impressive, this delightful scene,—and pause, and gaze on it with solemnity of feeling; see this aged monarch of God's chosen people,—the crown, the sceptre, and the robe are laid aside; already they have been transmitted to the hands of his successor, Solomon. Royalty affords no shelter, no indemnity against the approach of death. You behold the venerable saint, the dying monarch,—part of his family around him, some of his noble attendants before him, and before the final farewell escapes his lips, the spirit seems to catch for a moment fresh energy; faith, hope, and joy, shed a refreshing influence over the mind; and, kindling with the fervour of devotion, and of bright anticipation, he exclaims—"Although my house," &c.

Three observations suggest themselves to our minds, from the passage.

I. God has made ample arrangements for the salvation of men.

II. These arrangements constitute the ground of a believer's joy and triumph in a dying hour.

III. This ground of comfort remains firm and valid, although external circumstances should be gloomy and distressing.

I. God has mercifully made ample arrangements for the salvation of men. He has made an everlasting covenant, ordered in all things and sure. A primary reference may here be made to the Messiah, who, in the fulness of times, was to appear, and lineally descended from David. Still, I apprehend, the great scheme and promise of salvation through him, may also be intimated. That scheme and promise constitute the covenant which God has made with our guilty world. The term "Covenant" is of frequent use in the Scriptures, and there is much condescension on the part of God in so employing it. A covenant signifies an agreement entered into between two parties, in which both bind themselves to the performance of certain specified obligations. But frequently in Scripture the word simply means a promise, or a promise including a command, as in the case of Noah, Abraham, and others.

The covenant of grace is the grand purpose and plan of God, to bestow salvation on all who believe in his Son Jesus Christ; and it includes all that God has ordained, provided, and promised, through his Son. It is, in one sense, a covenant made with *him* as our surety and representative, and then its tenor is—"All that the Father hath given me shall come unto me, and him that cometh unto me I will in no wise cast out." It is also a covenant made with each believer

individually, and its tenor then is—"I will be their God, and they shall be my people." The language of the heart in embracing this covenant is—"Whom have I in heaven but thee; and there is none on earth," &c.

With regard to this merciful arrangement, this covenant of salvation, we may remark—

1. *It is divine*, as to its author. "*He hath made with me,*" &c. Salvation belongeth unto the Lord. The purpose is according to his own mercy and grace. The plan of salvation originated with God. He arranged, and he unfolded the scheme. The Most High herein displays his wisdom, love, and compassion.

The mind should be impressed with this consideration. It is *of God*. This should animate our hopes, and enlarge our expectations. God's plans of mercy must be rich and vast, and worthy of himself. His thoughts and ways are far above ours. It is *of God*. Let this subdue our proud and rebellious thoughts, our murmuring scepticism, and our hesitating unbelief. It is *God's* plan—dare we impugn it? Can we impeach its goodness? It is *of God*. And let this command our admiration, our gratitude, and our earnestness, for it cannot be neglected or slighted with impunity.

2. *It is perfect in all its parts*. Ordered in all things, well arranged, nothing omitted which ought to have been introduced—nothing incongruous or inconsistent in the whole scheme—nothing unnecessary or redundant. It is altogether harmonious. It gives honour to God; sheds lustre on his every perfection; exalts his moral government; maintains unsullied the purity of his law; provides for man's sanctification; promises help and strength; demonstrates the malignity of sin, but exhibits a full and free forgiveness to the penitent; appoints suitable means and ordinances; meets man precisely as he is; and opens channels through which rivers of spiritual blessings flow, to heal and save our guilty race. *Ordered in all things*; then nothing is left to uncertain and fortuitous chance. Known unto God are all his works, from the beginning, &c.

3. *It is valid in its purposes*. "*And sure.*" God is not a man that he should lie, &c. He has confirmed his word by his oath, and thus given us two immutable things as the basis of our consolation. He has already demonstrated his fidelity—his veracity. He promised his Son,—and in due time delivered him up for us all. He promised that he should see of the travail of his soul, &c.; and thousands and millions have received him as their Saviour. He promised his Spirit,—and his influences have come down like rain upon the mown grass. He promises to revive the humble, the timid mourner, and the penitent,—and when are

these sent empty away? It is *sure*. And the gates of hell shall not prevail against it. My salvation shall not be abolished.

4. *It is unchanging in its duration*. It is an everlasting covenant. Its purposes are of old, from before the spreading out of the heavens, or laying the foundations of the earth. And it remains unchanged amidst all the changes of time. From age to age this promised grace is sure. Patriarchs reposed on it with confidence. Prophets sung of its glories and its fulness. Jewish believers found it fraught with heavenly consolation. Christians, in all ages, have always found it the promise of a faithful God—the same in its value and beauty, and sufficiency, and plenitude. Its results reach beyond time,—the blessings of the everlasting covenant will continue to flow when time shall be no more—when rolling years have ceased to move.

5. *It is specific in its application*. He hath made with *me*. Such is the language of assured hope, and of triumphant faith. It is the faith of Abraham, strong and yielding glory to God. It is the confidence of Job—"I know that my Redeemer liveth." It is the conviction of Thomas—"My Lord, and my God." It is the appeal of Peter—"Thou knowest I love thee." It is the triumph of Paul—"I know in whom I have believed," &c. This is appropriation; the hand of faith taking a firm hold of the Saviour, and saying, He is mine and I am his. He is heard to say, My sheep are mine, &c. And the heart responds—Other refuge have I none. He has made with me. I will look at the promises. Behold them as yea and amen in Christ. Build there, and feel that all is well.

II. These arrangements constitute the basis of a believer's joy and triumph in a dying hour. This promise, this covenant, this grace, this well-arranged and valid plan,—it is all my hope.

1. It is the Christian's *exclusive trust*—his all. He has no other resource, no other refuge; seeks no other, desires no other. He labours under no uncertainty or hesitation as to his final selection of a ground of hope before God. He is not making a choice among many equally valuable. He knows no other name under heaven than that of Christ; no shelter but at the cross. Human boasting is excluded, and he has renounced his own righteousness. To be saved by grace, and God glorified; this is all his desire—"That I may be found in him."

2. As it is exclusive, so it is *ample*. "*This is all my desire;*" every wish is met. I need no more. Here are supplies for every exigency. The pardon I require for innumerable offences is here. The grace that can reach to the extent of my unworthiness is here. The fountain to purify me—

from every stain is here. Peace for my wounded conscience is here. Here I find a hope which will never make me ashamed. Victory over sin; conquest over the grand adversary. A present Saviour, a tender shepherd, a powerful advocate, and an everlasting friend. This is all my desire. My soul is satisfied. There remains for me a rest never to be interrupted. Glory never to decay. A crown never to fade. Bliss never to terminate.

This support, this joy, this triumph, is realized in the actual experience of many. I appeal to those who have entered the dying chamber, and watched the dying pillow, and conversed with the dying saint, how powerfully has the Gospel of Jesus sustained the mind! Faith has disarmed death of its sting. You have seen how richly the covenant, the promise, have availed; how the mind has been calmed, and cheered, and animated.

What a contrast in the case of the *unbeliever*! in the case of the worldling! To have no resource left, when all human resources fail!

Perhaps there are seasons of solemnity, when you can even now adopt this language—can appeal to the Searcher of hearts and say, “This is all my salvation.” The scene we have surveyed, and the state of mind referred to, is not necessarily that of a dying pillow only. No! it belongs to the Christian’s life. He who would adopt this language in death, should be careful to make it his language during his life. Alas! that the experience wanted in a dying hour is so little cultivated “till then.” We leave too much to be accomplished in that solemn and momentous period. Let us learn to find our hope and happiness in God’s salvation, and we have thus a support amidst all changes, all ills, all disappointments, and the hour of darkness itself.

Finally: This basis and comfort remains firm and valid, even amidst external circumstances the most gloomy and distressing. “Although my house be not so with God.”

Into the criticism* which has passed on these words, and their connexion with what precedes, and on the phrase, “Although he make it not to grow,” I will not enter. By a very general interpretation, the passage applies to the condition of a part of David’s family, or house; and to that prophetic spirit by which he now foresaw some of the calamities that were about to rise in his family, and in his kingdom.

Every good man is anxiously concerned for the spiritual and external welfare of his family. To see his children not like minded with the Saviour, is his grief. They share

his prayers and anxieties to the last. But there is a point of infinite magnitude to his own immortal welfare. Each one must give an account of himself to God. Not that Christianity is cold and heartless. No; it gives to its possessor bowels of compassion; it makes him in earnest for the salvation of others, especially those of his own household; but it still demands, “Dost thou believe on the Son of God? Lovest thou me?” And it administers consolation to the heart of the believer, whatever be the aspect of his outward circumstances. It still helps him to say, amidst all the gloom of his condition on earth, “Yet he hath made with me an everlasting covenant.”

JON. JOS. FREEMAN.

EARTHQUAKE IN SPAIN.

We understand that a very tremendous shock of an earthquake was felt in several parts of Spain, on the 21st of March, about six o’clock in the evening. At Madrid the shock was comparatively slight; but in the province of Murica it was attended with the most melancholy results. The bridge that unites the two parts of the capital of that province was completely shattered; many houses were levelled to the ground; and several lives perished. Carthagena, the quarter of La Sevieta, is entirely demolished. St. Fulgentio has totally disappeared. Rojales, La Granga, Lox, San Miguel, Callosa, and several other towns and villages, have suffered greatly. La Mata is a heap of ruins. The earthquake has dried up its two salt lakes. At Torre-Viejo not a single house is left standing. The number of dead and wounded is very considerable. At Orihuela some of the buildings are overthrown; the number of lives lost is seven: the inhabitants encamped in the fields. Guardamar is no longer in existence: only two of its windmills retain their position. Majada has suffered greatly. Rafal is totally ruined; the number of the dead and wounded is immense. At Aix-Garres several houses have been thrown down, by a mountain adjoining the village having given way: many lives are here lost. At Benejuzar the most of the houses are thrown down; the number wounded is considerable; the number of lives lost is two hundred and fifty. At Almoravi not a single house, not one building of any description, remains: four hundred dead bodies have already been taken out from below the ruins: the number wounded is most appalling. The earthquake of the 21st was attended with a fearful noise. Travellers observed a column of fire, which, at the moment of the shock, made its appearance towards the eastward of Murica. Since the 21st, repeated shocks have been felt in the province, and great disasters are

* Dr. Kennicott’s view of the text, and Dr. Pye Smith’s remarks in his “Scripture Testimony,” deserve attention.

still anticipated. The above intelligence has been received from Madrid. May such an awful visitation of Divine Providence be overruled to the spiritual good of benighted,

wretched Spain; so that when God's judgments are abroad in the earth its inhabitants may learn wisdom and righteousness!

OBITUARY.

THE REV. REES JONES,

ONE of the ministers of the Right Hon. Lady Barham, was born in the island of Anglesea, of pious parents, not in affluent circumstances, but "rich in faith, and heirs of the kingdom." Mr. Jones's father has for many years sustained the office of an elder amongst the Calvinistic Methodists with much consistency and credit. The writer of this article has had an opportunity of witnessing his piety and zeal in the good cause, as also that of his excellent wife. They are warm friends and supporters of Sabbath Schools, having established one in their own house, and afterwards been instrumental in erecting a chapel near their residence. Our deceased friend lived "without God in the world," until the age of twenty-two or twenty-three. After his call by divine grace, he united himself to the Calvinistic Methodists in his native island, and became a most industrious student in theology. His piety and talents could not long be hid. In a few years he began to preach those glorious and sublime doctrines which formed his rule and hope in life, as well as his support in death. In the year 1814, being recommended by the Rev. J. Elias, and other ministers, to the notice of the late pious and excellent Lady Barham, he was by her desired to visit the peninsula of Gower, which he did, and came to reside in the village of Penclawdd, where he commenced his ministry. Since that period, his success has been very considerable, many true believers having been added to the church, and the faith of many saints established and edified. The opinion which Lady Barham held of him as a man, a Christian, and a minister, was exceeding high, and honourable to both. For some months prior to his death, he had complained of ill health: he became gradually weaker, and was at length compelled to relinquish the duties of the pulpit, and retire to his room. The last time he addressed his beloved flock, he was, through weakness, obliged to sit; his words were founded on Romans v. 1: he and they were bathed in tears. Afterwards, he administered the sacrament of the Lord's Supper, distributing the elements, but was unable to speak. During his last illness, his mind was tried by doubts and fears. He was at the first much harassed—his soul was distressed, and his prospects were gloomy; but the Lord was pleased to

reveal his gracious countenance, and to put joy and gladness into his heart. The word of God was his support. The first and second chapters of Ephesians, and the third and fourth of Romans, yielded him great comfort. At the last interview which the writer had with him, before praying with him, he desired that the thirty-fourth psalm might be read, dwelling particularly on the 6, 7, 8, 9, and 10 verses, and referring to the goodness of God in raising up friends to assist him. His resignation was sincere. He said, that whilst he bowed, he knew and felt it to be his duty to employ all means to restore his health, for the sake of his wife and family; and yet that he "had a desire to depart, and to be with Christ;" but the will of the Lord be done. His days were now numbered, and his Master called him home. He died on the 18th February, 1829, in the 45th year of his age. His remains were entombed in the chapel on the following Tuesday, February 26th, when a large and deeply-affected congregation was addressed on the mournful occasion, both in the English and Welsh languages, by the Rev. Messrs. Hammerton, of Newton, and Howels, of Swansea; the former from Rev. xiv. 13, the latter from Jer. xii. 5. So lived, and so died, Rees Jones. He was "*a good man*." His exertions in the cause of God were great, his knowledge of the Bible was remarkable, his mind was strong, and his judgment well regulated. He was an affectionate husband, a tender father, and a sincere friend. He has left a widow and five small children (all under ten years of age), wholly unprovided for. May the widow's Friend be their refuge!

W. H.

Newton, near Swansea.

MRS. MARY TOWNSEND.

On Tuesday, December 16, 1828, at Walworth, after a short illness, Mary, wife of Mr. William Townsend, General of Excise, aged 56 years. Nearly 40 years of her life she was a faithful follower of Christ; and by her outward conduct during that time, adorned the doctrines of God her Saviour in all things. She received her first impressions under the preaching of the Rev. George Burder, while living at Atherstone, in Warwickshire, her native place; and though strictly taught doctrines opposite to those she embraced, yet it pleased God, in his infinite

goodness, to call her to a knowledge of the truth as it is in Jesus, at the age of about 20, and from that time to the hour of her death, she was, by the help of God, enabled to hold fast the precious promises of Christ, and which proved to her of such vital consolation in the trying hour of death. A series of bodily affliction for the last twenty years of her life (but which she had endured with Christian fortitude), prepared her for the great change; and though the enemy at times appeared terrible, yet in the end she came off more than conqueror. A day or two previous to her death, she was aware of her approaching end, and expressed the same to her family; but said, God had been very gracious to her, in sparing her life thus long, and in having permitted her to see accomplished all the desires of her heart; her children grown up to manhood, and settled in life; but above all, embracing the same blessed Saviour as their God, who had supported her during all the vicissitudes of life. Extreme weakness rendered her incapable of saying much towards her dissolution, but she was highly favoured by being in possession of her faculties to the very minute of her departure; and had she been able, would have said more, frequently exerting herself to the utmost to speak, but her voice died away in gentle sighs. What little could be understood, was truly encouraging to those of her family present, and gave them every earthly hope to believe that she is now enjoying that felicity, and the presence of that Saviour, she so ardently desired and sought during her pilgrimage through this vale of tears; but she has left behind her many blessed testimonies that her hope and peace in God were not deferred to a death-bed, and expressed the same a few hours before she died, by saying, "If I had religion to seek now, I must be lost for ever." About an hour before her death, she was asked if she felt happy; her reply was, "Perfectly happy." She soon after stretched out her feeble hands in the agony of death, and said, "Farewell, farewell!" Her eldest daughter observed, "Mother, you are now going to heaven;" she replied, "Yes, to glory, to glory!" and gently fell asleep in Jesus.

Thus has departed a saint for heaven, who, while on earth, proved herself a Christian—indeed, a faithful wife, an affectionate mother, and a sincere friend; but their loss is her eternal gain.

THE REV. LEWIS JONES.

ON February the 28th, died the Rev. Lewis Jones, aged 83, formerly pastor of the Independent Church in the city of Durham. Mr. Jones was educated at Trevecca; and, in 1784, was ordained to the work of the ministry in Lady Huntingdon's connexion. In the year 1795 he settled in Durham, and continued pastor of the church till 1823;

when, owing to the infirmities of old age, he resigned his pastoral charge, though he occasionally preached till he reached the age of 80. Since that time, to the close of his life, he lived constantly in the prospect of the rest which remains for the people of God. His end was peace. Mr. Jones, by his inoffensive and exemplary conduct during a residence of thirty-three years in Durham, secured the respect and love of all denominations of Christians. The funeral discourse was delivered on Sabbath, the 8th March, by the Rev. James Matheson, to a numerous and much-affected auditory.

THOMAS WELMAN, ESQ.

THIS truly honourable and useful member of the church of Christ was called to his rest on January 29th, at his family mansion, Poundisford Park, near Taunton, Somerset, in the 82d year of his age. His end was peace, corresponding, in a happy degree, to his eminently Christian life. Through a long life, he had shown himself, in an extraordinary degree, the patron of that cause which, in principle, he espoused in his earlier days. His death has been deeply and most sincerely lamented by all classes of the community. Eighteen dissenting ministers attended his funeral, while poor and rich regarded his removal as a public loss. The Rev. Thomas Golding, chaplain to the deceased, preached his funeral sermon at Fulwood meeting-house, to a crowded and deeply-sorrowing assembly. The sermon is now, we believe, published.

REV. JAMES BASS.

WE have to record the death of this worthy and useful minister of Jesus Christ. The solemn event took place very suddenly, at his own house, Halstead, Essex, on Saturday, March 14th, in the sixty-ninth year of his age. He commenced his ministry at Birmingham, where he was assistant for some time to Mr. Punfield, the aged Pastor of Carr's-lane Meeting, and the predecessor of Dr. Williams. Mr. Bass was nearly thirty-eight years Pastor of the ancient Independent Church at Halstead; he was a sound divine, and an exemplary Christian.

REV. JOHN KEEN HALL, A.M.

DIED, on Saturday, the 18th instant, at Kettering, in the 43d year of his age, the Rev. John Keen Hall, A.M., the beloved pastor of the Baptist church in that town. During several weeks of painful illness, he manifested exemplary resignation, and enjoyed, in a peculiar degree, the "peace of God, which passeth all understanding," grounded on the discoveries of that Gospel which he had faithfully and successfully preached to others for nearly twenty years.

MISSIONARY CHRONICLE

FOR MAY, 1829.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; and in Glasgow, by Mr. William McGavin.

ANNIVERSARY

OF

The London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE THIRTY-FIFTH ANNIVERSARY.

MONDAY, MAY 11.

Evening, Poultry Chapel.—Rev. James Bennett, D.D., of London, to preach to the Members of Juvenile Auxiliary Missionary Societies.

WEDNESDAY, MAY 13.

Morning, Surrey Chapel.—Rev. John Burnet, of Cork, to preach.

Evening, Tabernacle.—Rev. William Lucy, of Bristol, to preach.

THURSDAY, MAY 14.

Morning.—The Members of the Society will hold their PUBLIC MEETING, when the Report of the Directors will be read, and the usual Business of the Meeting transacted, at the WESLEYAN CHAPEL, CITY-ROAD; William Alers Hankey, Esq. Treasurer, will take the Chair *precisely at Ten o'clock.*

N.B. The Front Seats round the Gallery of the City-Road Chapel will be reserved for Ministers who are Members of the Society, and who will be admitted to them by Tickets, for which they are requested to apply at the Mission-House, Austin Friars, on the preceding Tuesday and Wednesday, between the hours of Nine and Six o'clock each day.

The Platform will be appropriated to the Directors of the Society, both of Town and Country, and other Gentlemen who take part in the proceedings of the Meeting, under the direction of the Committee of Management, and who are requested to apply for Tickets of admission to the same; at the Mission-House, Austin Friars, on the same days as above.

Evening, Craven Chapel.—Rev. David Dickson, D.D., of Edinburgh, to preach.

FRIDAY, MAY 15.

Morning, The Church of St. Barnabas, King-square, Goswell-road.—The Rev. Joseph Julian, A. B. of Trimley, near Ipswich, Suffolk, to preach.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship, to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers; viz.

SION CHAPEL.—Rev. Rowland Hill, A.M. to preside.

ORANGE-STREET CHAPEL.—Rev. Joseph Fletcher, A. M.

SILVER-STREET CHAPEL.—Rev. James Bennett, D.D.

KENNINGTON CHAPEL.—Rev. John Philip, D.D.

TONBRIDGE CHAPEL.—Rev. Henry Townley.

ST. THOMAS'S SQUARE CHAPEL, HACKNEY.—Rev. John Griffin ..

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

The Directors of the Society, both of Town and Country, will meet at the Mission-House, 26, Austin Friars, on Tuesday, the 12th of May, at Three o'clock in the Afternoon.

The *Enlarged Edition* of the MISSIONARY HYMNS, price Sixpence, may be had of the Publishers of this Magazine, and at the Doors of the Chapels.

SOUTH SEAS.

TAHITI.

Extracts of a Letter from Mr. Darling, dated Burder's Point, Tahiti, November 20, 1828; addressed to the late Secretary.

Preaching.

THE congregation is nearly as usual in regard to attendance. It is greater at some times than at others, on account of many of the people who work on their own lands during the week, being prevented some Sabbaths (although but seldom) from coming to the station. In general, we have upwards of six hundred who attend divine worship. They are attentive to what is addressed to them, during service. May the Lord grant his blessing upon the hearing of the word!

Schools.

The schools are also continued as usual. Both adults and children are daily instructed to read and understand the things that belong to their eternal peace. We have a writing school two days in the week for the children.

Baptism.

During the past year a few adults have been baptized, having confessed their sins, and their faith in Jesus Christ; also a considerable number of infants belonging to baptized parents. The usual meetings during the week, for the increase of the knowledge of those who are baptized, with a view to their admittance to the church, are regularly attended to.

Communion.

The church is also on the increase, by the admission of new members from time to time. Most of those who have been admitted to the ordinance, continue to adorn their profession. Several active members have been carried off by death during the year; and I may add, that all of them died giving full proof of their happy change of this world for a better. One of these was a young man who had long devoted himself as a teacher of the heathen. He was very active in the schools, and had a number of young people, who resided near him, whom he taught daily at home as well as at school; but the Lord was pleased to remove him. He had long been employed as a catechist at this station; he died rejoicing in the Lord his Saviour, and exhorting all about him to live near to God.

Printing.

The remaining Epistles of the New Testament in the Tahitian language are now in

the press, and will soon be published. The Epistle to the Romans, the two Epistles to the Corinthians, those of Peter, and that of Jude, are to be printed together, being all the books of the New Testament not hitherto printed in Tahitian. I have composed and printed a tract on prayer, containing twenty-four pages. It consists of Scriptural expressions proper to be used in prayer. I have lately finished a new Hymn Book, containing 236 hymns. I have been employed for some months in attending to the erection of a new printing-office, which is now finished.

Extracts of a Letter from Mr. Nott, dated Tahiti, November 20, 1828; addressed to the Home Secretary.

Printing of the New Testament.

The translation of the New Testament was finished before I arrived in England, though several parts of it were not printed. On my return hither, I found that the Epistle to the Romans, the first and second Epistle to the Corinthians, the two Epistles of Peter, and the Epistle of Jude, remained to be printed. These have been prepared for the press, and are now printed off. A new and uniform edition is also in hand, which is very necessary, as the first edition was published at different times, and in detached parts, and consequently uniformity was not attainable.

Preaching and Schools.

Our congregation fluctuates according to the movements of those of the Royal Family who reside here, and who frequently journey from place to place, followed by many of the people. Since my return, about twenty-one members have been added to the church, and upwards of twenty have been baptized, including adults and children. The school is attended every morning and afternoon, and the Sabbath is observed, as usual.

State of the Islands, &c.

The islands are in peace, and the Missionaries at every station labouring with faithfulness and diligence. Much of my time is employed in translating and revising the Scriptures. I am also engaged in attendance at the schools every morning, in meetings with the natives several times in the week, and in preaching twice every Sabbath.

To this we may add the following

Extract of a Letter from Mr. Wilson, dated Waugh-Town, Matavai, Tahiti, November 20, 1828; addressed to the Secretary.

Peace continues among the islands, and we are permitted to attend to our Missionary

labours without molestation. Our people, in general, attend public worship as usual. Some who have long remained at a distance, have come forward, and have been baptized. A considerable number are still candidates for the Lord's Supper, and very urgent to be admitted.

HUAHINE.

Extract of a Letter from Mr. Burff, dated Huahine, November 23, 1828; addressed to the Treasurer.

THE Lord, I trust, is with us in our work on the Society and Georgian Islands. Some, we have reason to believe, have really tasted that the "Lord is good." A female died about a fortnight ago, rejoicing in Jesus Christ as her Saviour.

The *Rorotoa* is just ready for sea, to convey brother Pritchard to the Marquesas. If brother Williams should be favoured with the continuance of health, he proposes to visit several groups of islands to the westward, and to convey native teachers to each. I have four promising young men under preparatory instruction for this purpose. We are blessed with the enjoyment of health, and feel an increasing desire to fulfil the design for which we came here.

ULTRA GANGES.

CHINA.

Extracts of a Letter from Dr. Morrison, dated China, November 26, 1828; addressed to the Home-Secretary.

THERE seems a want of a fund in our own Society for printing religious books. What I have composed in Chinese, during the last two years, remains unprinted, and is likely to continue so, for want of such a fund. If not a general fund, could not a special one, as cases may arise, be announced in your publications? * You may, if you think right, open a subscription for printing *three octavo volumes* in Chinese, entitled *Domestic Instruction*: containing—An Introduction to the Reading of the Holy Scriptures, for the use of Chinese Neophytes; an Epitome of Church History and Prophecy; the Different forms of Church Government; and Aids to Devotion, taken from the English Liturgy. By Dr. Morrison.

* Mr. Collie's translation of Dr. Bogue's Introduction to the New Testament, is, I believe, lying in manuscript. I have never seen it; but whether it is printed or not, I am not sure.

The Introduction contains, in Chinese, an Easy Method of Abbreviated reference to the Book, Chapter, and Verse of the Chinese Scriptures; with a paraphrastic version of many *parallel passages* on the Facts, Doctrines, and Duties of Christianity, founded on the "Easy Lessons" of the British and Foreign School Society.

Leangafa's Christian Essays, explanatory of the Christian Religion, addressed to his countrymen; Arguments against Idolatry and Buddhism; Hymns, &c.; remain neglected, for want of a fund to pay the expense of revision and printing.

In connexion with our Society, I should rejoice to see an "*Oriental Translation Fund*," such as is attached to the Royal Asiatic Society,—not to translate Pagan books into English, but to render *Christian books* into *Pagan languages*. There is in England, a *Spanish Translation Fund*. I dare say a *Chinese Translation Fund* would meet the approbation of many. The Committee might name what works they would like translated, and offer compensation to the translators, as well as be at the expense of printing the works.

MALACCA.

Extracts of a Letter from Mr. Humphreys, dated Malacca, October 13, 1828; addressed to the Secretary.

THE attendance in the chapel at the Malayan service has exceeded my most sanguine expectations; and the attention paid by the hearers is of the most gratifying kind.

Particulars of the Conversion and Death of a Malay Female.

A poor Malay female, a slave, attended the service from its commencement in the chapel, and her very decorous conduct and constant attendance gave me hopes of her improvement, before I knew any thing of the state of her mind. In the month of June, I missed her from the chapel, and, upon inquiry, I found she was sick. In a few days afterwards, I received a note from her master, in which he informed me that the poor woman, as well as his other servants, had been much improved by their attendance on the Malayan service, and that she was very sick, and anxious to be baptized. I lost no time in calling upon her, and was truly delighted to perceive, from her conversation, that she was brought, by the grace of God, as a humble sinner to the footstool of mercy. After some conversation, I asked her why she wished to be baptized. She answered, that she felt herself a great sinner, and knew of no other Saviour but Jesus Christ, who was both able and willing to save all that came to him by faith; therefore, she

was desirous to be baptized in his name. Finding that she had correct views of the ordinance, and a humble reliance on the Saviour, I baptized her on the 3d of July, and she died on the 23d of the same month.

From the day she was baptized, until the day of her death, she continued to manifest a meek and humble spirit, and was constantly engaged about the concerns of her soul. She evinced great anxiety for the eternal interests of her companions, and frequently prayed for them. On one occasion, while slumbering, she called out, "*Iga Tuhan, nanti siya panggil kawan*," i.e. "Yes, Lord, wait until I call my companions." On awaking, she was asked why she had talked in this manner, when she said, she had dreamed that the Saviour called her, and that she was willing to go, but wished to call her companions also. It affords me great pleasure to state, that I trust her prayers have been answered; for, on the day that her mortal remains were laid in the dust, three of her companions offered themselves as candidates for baptism; and there are eight other inquirers who meet once a week for instruction, besides attending the services in the chapel.

PINANG.

Extracts of a Letter from Mr. Beighton, dated Pinang, June 9, 1828; addressed to the Treasurer.

Baptism of Malay Females.

SOME months ago, I had the pleasure to baptize a Malay female. I conversed with her respecting the truth of the Gospel, and her views of Christianity, and she appeared to comprehend fully the importance of the service in which she was then engaged. She expressed her desire to commit her immortal soul into the hands of Jesus Christ, after which I baptized her in the presence of several persons. She has since departed this life, and her remains were interred in the Protestant burying-ground, according to the rites of the established church. There is another female who wishes to renounce the delusions of the false prophet openly, and to be baptized. There are several Mohammedans who know much of the new Testament, and of Jesus Christ.

Male and Female Malay Schools.

The Malay schools are going on much better than formerly. A few months since, by the kind aid of my colleague, Mr. Dyer, one school was re-modelled and established on the British system of education. This school is in a prosperous state, and contains nearly sixty scholars, thirteen of whom are females. Twelve of the scholars can already read fluently in the New Testament, and

several in the Christian catechism; and I sincerely hope that God will render it a great blessing to many. The school-room is also advantageously used as a chapel, and I cause always to be deposited in it, copies of the Scriptures and tracts for distribution. I have since established two more Malay schools on the same plan, which I hope will be equally prosperous. I consider such institutions as the grand means of introducing the Word of God among the rising generation; and by inviting the parents of the children to visit the schools and see what they are taught, prejudice is weakened. But I meet with no opposition from that quarter at all: the chief difficulty, in general, arises from the great poverty and indolence of the Malay population. The number of Malay females connected with this department of the Mission, is 54; and Mrs. Beighton being restored to health, she has recommenced her school for Malay females.

Malay Preaching, &c.

My own health is much improved. During the heat of the day, I am generally employed in the schools, in reading, translating, &c. In the evenings I am otherwise engaged, having recommenced my visits among the Malay campongs, to preach and converse with the natives. I have generally good congregations. A poor, grey-headed old man was one of my hearers, on one occasion. I spoke to him concerning Jesus, but he knew nothing of the name. I spoke to him of the New Testament, but he had never heard of the book, neither could he read. I spoke to him concerning death, and mentioned that his age showed he was near the grave; to which he replied, that he knew he should die, for that was his *nesib*, or destiny. Knowing that the Malays have false notions of destiny or fate, I lately delivered a sermon on the subject, in a Malay campong; the people listened with great attention, and several manifested their approbation of what was said, by exclaiming, "*Betel*," i.e. *right*, or *true*. I said that wicked sinners, who would not believe in Christ, perished, not because it was their fate, but because they were wicked and rejected the Saviour.

The Malayan service on Sabbath mornings is well attended. I have just finished expounding the Acts of the Apostles, and commenced the Romans. On Sabbath afternoons I go on as usual, and close the day by preaching in English, or in hearing Mr. Dyer. I trust in this department of our work good is doing. The chapel is in general well filled. The Malays assemble in the chapel on Wednesdays and Saturdays, in the afternoon, to receive instruction. It is with real pleasure I can add, that this people manifest a much greater inclination to receive copies of the Scriptures than for-

merly. I received a small stock of Tamul tracts some time ago, which were much sought after. On the whole, I trust, divine knowledge is on the increase.

Death of a Native Servant, &c.

There lately died, a quiet, harmless Malay man, connected with the Mission, who was very regular in his attendance at Malay worship; and though he could neither read nor write, I hope he was not altogether ignorant of the best things. I used to question him at times, to ascertain if he understood any thing of what he heard, and was much pleased, on one occasion, to hear him say, that unless he believed in Christ he would be sent to hell. He attended divine worship on the Sabbath previous to his death, and next morning I was informed he was very ill. I went immediately to see him, and found him in a high fever. I instantly procured medical aid for him. Next morning I found him much worse: the Doctor was again sent for; the poor man knew me and called me by name, telling the people who stood by what I had taught, and in the very act expired. Medical aid arrived, but it was too late. I was truly sorry for him. Who can tell but that he was a brand plucked from the fire?

I lately visited the house of a poor Malay man, who was afflicted with a nervous affection, so that at times he would fall down in the most excruciating agony, apprehending that death had seized him. When I called, he was wearing an "*azimat*," or "written charm." I recommended him to throw away his charm, and I would procure for him medical aid, which I did. Finding he could read, I gave him a copy of the Scriptures, and directed him to that Saviour who is able to take away the sting of death itself.

I am happy to say, that the native assistant I formerly mentioned, continues to be valuable and faithful. I have strong hopes of him as being a true disciple of Jesus Christ.

EAST INDIES.

CUDDAPAH.

Extracts of a Letter from Mr. Howell, dated Cuddapah, October 1, 1828; addressed to the Treasurer and Secretary.

AFTER I had written to you in July last, a pleasing door of usefulness was opened here among the heathen, who were summoned from the surrounding districts to attend at the half-yearly sessions held at this place by the provincial judges of Chittoor.

Daily Preaching to Natives.

This afforded me a good opportunity of

making known the Gospel to numerous strangers, who never before heard of the salvation that is in Jesus Christ, through his atoning sacrifice and justifying righteousness. It was both pleasing and encouraging to see the heathen coming in such numbers every day to the chapel, for nearly two months, to hear the word of life. Much of the precious seed was sown at these times, to the conviction of many, confessing the absurdities of their own religion, deploring their ignorance and deluded condition, and acknowledging that there is no salvation for them through their Shasters, or through those whom they worship as gods. I have reason to believe that many have been deeply impressed by what they have heard; the power of the Holy Spirit can alone make it effectual to their turning "from darkness to light, and from the kingdom of Satan unto the kingdom of God's dear Son."

The willingness manifested by the people on this occasion, to hear the truths of the Gospel, indicates a pleasing sign of the times, and that the fields are white unto the harvest. To reap these, many active and pious native teachers, whose hearts are in their work, and who feel the love of Christ, are required to itinerate constantly among the people. The period is fast approaching, when the knowledge of the Lord is to cover the whole earth, and the Holy Spirit to be poured out more powerfully on this land of idols, and to quicken the nations: then "the dead shall hear the voice of the Son of God; and they that hear shall live."

Distribution of Tracts.

This opportunity of proclaiming the Gospel to strangers, was also favourable for distributing a considerable number of useful tracts, and some portions of the Scriptures. The reading of these will serve to refresh their memories as to what they have heard, and occupy their leisure hours at home, when the attention of their neighbours also may be excited to inquire into their contents. The prayers of all Christians are entreated that these labours may not be in vain, but attended with a divine blessing, to the saving of many sinners from everlasting burnings.

A Disputatious Brahmin confuted.

It may not be uninteresting to notice a circumstance of recent occurrence. A Brahmin, of Podatoor (a place thirty miles distant), who was supposed to be well read in the Shasters, and who was vain of his knowledge of them, being about to visit Cuddapah, on some business with the court, thought proper to send a challenge to one of his friends here, to prepare, before his arrival, a person duly qualified to hold a controversy with him on any subject, as he

desired much to find some person who could cure his propensity for disputation, and shut his mouth in future, which, he remarked, no one had yet dared to do, nor had he found any person competent to the task. My Brahmin (Moonshee) on hearing this challenge, appeared greatly displeased at his pedantry, and suggested to me that it would be well to send him a few queries for explanation, from the tract now preparing by me for the heathen, called "*Investigations and Critical Objections.*" From this tract, the following queries were selected, and sent to him for answers:—

"1. Who was the father of *Brumha*, *Vistnoo*, and *Sheva*, and of what caste was he?"

"2. The Brahmins are said to have had their original birth from the face of *Brumha*; the *Chetries*, from his arms; the *Vysyas*, from his thighs; and the *Soodras*, from his feet: and since the people, now called after this manner, do not derive their birth as at first, ought they not to be considered as having lost caste?"

"3. If *Brumha* be of one caste, how came his children to be of four castes; since, in the vegetable kingdom, every seed produces its own kind?"

"4. In the Shasters, it is said, that by birth all men are *Soodras*; and that, by ceremonial rites, they are initiated into *Dweejas*, or Brahmins: if so, may not all men become Brahmins, by having the same ceremonies performed to them?"

"5. By the Shasters, all women are accounted *Soodras*; and as the women of Brahmins do not receive ceremonial initiation like the men, may not Brahmins, then, marry or eat with other *Soodra* women?"

"6. In the Vedas, it is said that ceremonial rites are unprofitable, and will not meet with reward hereafter; when that is the case, how ought the above to be explained and reconciled?"

These queries were put into his hands, before a great number of persons assembled on the occasion; on reading them aloud, he observed that they were not new to him, but such as he was already acquainted with, and boasted that he would solve them in a few days, though others present observed that they were inexplicable. My Brahmin called on him day after day, for his reply; and after prevaricating for some time, he at length confessed that it was not in his power to give the explanation required. This circumstance was soon noised about the place; and it has been made the subject of conversation among the natives, many of whom begin to doubt the authenticity of their

Shasters, and observe that unnecessary fears alone keep them from embracing the religion of Jesus Christ, which they affirm to be the true one, and that it will become universal.

BELLARY.

Extracts from the Ninth Report of the Bellary Branch Bible Society.

DURING the year, a large number of portions of Genesis, and of the Gospels, has been granted for the use of the Mission native schools at Bellary. In these schools the Scriptures are now daily read as a school book, by all the children who are capable of reading, and many of them have acquired a considerable portion of Scripture knowledge.

In the Zillah jail also, portions of the Scriptures have been given to such of the prisoners as could read, and were desirous of them; and, we are told, they frequently employ their leisure hours in the evening, and on the Sabbath, in reading aloud to others, many of whom sit around to hear.

During a long Missionary tour made by your Secretary,* in March, April, and May, last year, he was often delighted to see the eagerness with which the Scriptures were sought after. Though he received from your Depository, on his departure, a considerable number of portions of the sacred Scriptures, it was impossible to supply the demands of a twentieth part of those who applied for them; and the importunate manner in which many of those who were refused continued to urge their suit, was sometimes quite distressing.

Your Secretary, during his visit at Goa, was happy to observe a disposition there also to receive the Scriptures, and a few copies of the Old and New Testament were disposed of.

A few pleasing instances have come to light, which prove that the society has not expended its labours and its money for nought. One person at Bellary, who was till lately an ignorant and bigotted Roman Catholic, has been led, by reading the New Testament, which he obtained from this Society, to see the errors of that church, and to discover the way of salvation. A few months ago he openly renounced Popery, and embraced the Protestant faith, and his life affords a pleasing evidence that the Bible has, under the influence of the Holy Spirit, made him a real Christian.

Three persons, one at Cananore, and two at Tellicherry, have lately, in the most public and decided manner, renounced the Romish faith, and published their reasons for so doing; their apology has been sent to us, and it plainly proves the mind of the

* Mr. Hands.

writer to have been enlightened by the Holy Scriptures.

A striking instance, worthy of being recorded for the encouragement of those who circulate the Scriptures, was recently related at a Bible Society's meeting in Bengal, by the venerable Archdeacon of Calcutta. About twenty years ago, when he was stationed as Chaplain at Chunar, a native Roman Catholic visited him for religious instruction. At that time there was no translation of the Scriptures made: Mr. Corrie, therefore, selected some of the most important passages from the Bible, and to the best of his ability dictated a translation of them to the poor man, who wrote them on a number of loose pieces of paper. Mr. Corrie soon lost sight of him, and heard nothing of him for many years; but lately he was informed by the Rev. Mr. Wilkinson, of Goruckpore, that a short time ago he had been called to visit this same man upon his death-bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with Scriptural religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was then placed. He asked an explanation; and the poor man produced the loose slips of paper, on which he had written Mr. Corrie's translations. On these it appeared his soul had fed through life; and through light and comfort derived from them, he died such a death, that Mr. Wilkinson entertained no doubt of his having passed into glory. Thus we see the precious seed of divine truth may be sown, take root, spring up, and produce fruit unto eternal life, without scarcely being observed, except by him who planted and cherished it by his Spirit.

Extracts from the Ninth Report of the Bellary Auxiliary Tract Society.

In the months of April, May, and June, last year, the Rev. J. Hands, during a very extensive Missionary tour, distributed nearly four thousand tracts in Canarese and Teloo-goo. Also, during a journey to Madras and back, by different routes, in September and November last, Mr. Hands put in circulation about eight hundred more; and at the last Hindoo festival at Humpee, he distributed three thousand two hundred and fifty Canarese and Teloo-goo tracts. Regarding these distributions, Mr. Hands states—"These tracts were all disposed of with as much care and economy as circumstances would allow; they were never given but to persons who sought for them, and in general only to those who could read them. The eagerness with which they were frequently sought for, it is not easy to describe; and the patient and earnest attention with which

many thousands listened while the important subjects contained in them were explained, afforded a pleasing hope that they would be carefully read."

The Rev. W. Beynon, also, during a long journey last year, and another this year, was enabled to distribute a large number of Canarese tracts; many of them in Mangalore, and along the coast to the westward, where our tracts had not been seen before. In that part of the country, there are multitudes of Canarese people who are called Christians, but know little more of Christianity than the name. Your Committee hope the circulation of their tracts among these poor people, accompanied with the Sacred Scriptures, will, by the Divine blessing, prove the means of diffusing among them the knowledge of Christ; and that, ere long, they will find on that coast a large field for the circulation of their publications.

The Rev. W. Campbell, of Bangalore, writes thus:—"As our stock of tracts is nearly exhausted, the Bellary Tract Society will oblige our Committee by sending us another supply. The poor people in the villages seem very anxious to obtain them; and while the cholera is raging in various parts, we cannot but entertain the hope, that through the instrumentality of these silent monitors, they may be led to apply to the balm of Gilead, and the Physician there."

During the year, a considerable number of our tracts, as heretofore, have been disposed of in the Bellary Mission schools, in which several of them are read as school books, and a few of them committed to memory. And not only in the Mission schools, but in many others, the masters have earnestly requested supplies of books for their children, from the Society's depository.

In the Zillah jail, a good many have also been distributed, and it is hoped usefully.

In the European hospitals a large number of our tracts have been disposed of; and we have reason to believe, that to the souls of many in these abodes of affliction they have imparted instruction and consolation.

After the close of the evening services in the various preaching places belonging to the Bellary Mission, many have been given away to the persons present, by which means they have been enabled to inform themselves more fully on the important subjects which had been brought before them.

Since the last meeting, about five thousand tracts have been disposed of to visitors and inquirers at the Mission-house from the country; and had all received who applied for them, the number would have been much greater.

Your Committee have been recently informed of two persons whose minds were first awakened and enlightened by means of our tracts; these led them to seek further

instruction, and some time after, they both received baptism, and they have since, through much persecution, been enabled to walk as disciples of Christ. One of these persons is now become a useful assistant in a neighbouring Mission, and the other, we are told, mindful of the blessing which he received from a tract, never goes abroad without taking some with him for distribution.

BANGALORE.

Extracts of a Letter from Mr. Reeve, dated Bangalore, October 14, 1828; addressed to the Treasurer.

"Let us not be weary in well-doing; for in due season we shall reap if we faint not." This quotation from the inspired Writings has been suggested by a circumstance that recently occurred in connexion with the Mission at Vizagapatam, where the labourers, most of whom are now removed to their rest, spared no pains to till and manure the field, and to cast into the furrow "the good seed of the kingdom," but were not permitted, while on earth, to witness the consummation of the desired harvest.

Account of Two Native Converts.

We have lately had some satisfactory and profitable intercourse with two persons, who were both educated by the Missionaries at that station, and who did not, at the time, properly appreciate their privileges, nor present any hopeful indications of the utility and benefit which were expected to accrue from the instructions they received; but whom the Lord has since "called," we trust, "with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ, before the world began." They now rejoice at the recollection of the names of Des Granges, Pritchard, and Gordon, and are truly grateful to God for the kind providence which brought them under the notice of "these servants of the most high God, who showed unto them the works of eternal life."

They are both placed in situations of responsibility and usefulness; they are respectable for their talents and acquirements; and they will, I hope, by their zeal and benevolence, provoke many to imitation and rivalry. One of them told me, with tears in his eyes, that his whole delight now consisted in improving his leisure hours by speaking to the heathen of the Saviour, in the condescension of his grace, the wonders of his love, and the efficacy of his atonement. As he is acquainted with four languages, his usefulness may become very extensive. They are both now removed to a distance from us, but they are under the

watchful care of "the Good Shepherd," through whose power alone we are kept by faith unto salvation. It seemed right to notice these passing instances of the usefulness of the Vizagapatam Mission. Let us not be faithless, but believing. The means are ours, but the blessing and the time to bestow it, both belong to God.

Happy Death of a Native Convert.

A few weeks since, another of the members of our native church was called to enter, we humbly hope, into that "rest which remaineth for the people of God." During his affliction, which was severe and protracted, he manifested a deportment and temper consistent and exemplary. He was always anxious to listen to the voice of his teachers, and never appeared more happy than when he had some Christian friend by his side conversing with him on the subjects which pertain to the kingdom of God. Having asked him, on one occasion, on what his hopes were founded for eternity, he replied in the answer of Peter to the Saviour, "Lord, to whom shall we go? Thou hast the words of eternal life;" and added, in the words of Paul, "For me to live is Christ, and to die is gain." In a season of great exhaustion of nature, and when suffering acute pain, induced by a diseased liver, he dilated with apparent inward delight on the cheering invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Referring to his distressing affliction, he said, "The Lord Jesus Christ endured scorn and reproach, and, at last, the shameful death of the cross, for the salvation of poor sinners; and surely it becomes me to be patient under suffering." When about to depart, he observed, that all fear and dread had been removed from his mind, and that he was waiting to receive the message, "The master is come, and calleth for thee." His last moments were employed in praying for "the grace to be brought at the revelation of Jesus Christ." He has left a widow, who is likewise a member, and very consistent in her conduct.

Visit to Seringapatam and Mysore.

In July last, I paid a visit to those very populous cities, Seringapatam and Mysore. I found there a few, and but a few, who are witnesses for the truth, amidst the general surrounding darkness. By one individual, in either place, weekly services are held, suitable sermons are read, schools are superintended, and various commendable exertions are made to diffuse a knowledge of the Gospel. On my way to these places, while at them, and on my return home, many opportunities were

afforded for the preaching of the word, the circulation of the Scriptures, and the distribution of religious tracts. I have not before met with so great an eagerness, in this part of the country, to receive the silent messengers of peace and salvation, as was evinced in the several towns and villages lying between this (Bangalore) and Seringapatam.

Among the numerous sick in the European regiment of this station, four persons, three of whom are dangerously ill, seem to be seeking in earnest the kingdom of heaven. Thus, both among the Hindoos and our own countrymen, it is hoped that the number is increasing, of those who shall share the grace given to the redeemed on earth, and who shall join in the triumphs of the redeemed in heaven.

ARRIVAL OF MISSIONARIES OUTWARDS.

CALCUTTA.

Extracts of a Letter from Mr. John Adam, dated Calcutta, September 15, 1828; addressed to the Secretary.

Our passage from Madras occupied twelve days; the winds were light but favourable. The greatest harmony prevailed on board. There is much to interest in sailing up the Hoogly, now swollen by rains; the stream is broad and rapid, and its banks, though flat, are covered with the most luxuriant vegetation. Villages, clumps of trees, and numerous herds of cattle feeding, everywhere present themselves. With the assistance of a steam-boat, and in the good providence of God, we reached Calcutta in perfect health and safety, on the morning of the 4th of September.

I have met with the kindest reception from my brethren at the station, and though only, as it were, introduced to their acquaintance, I seem already united in heart to one and all of them. The prospect of the Mission is encouraging. I arrive at a critical and interesting period of the Society's exertions, in which it may be said, "Other men have laboured, ye enter into their labours." The names of Keith, Trawin, and Townley, are calculated to strengthen the faith, and stimulate the zeal, of all succeeding Missionaries. May we have grace to imitate them, in all things in which they imitated Christ!

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

COLCHESTER.

On Monday evening, February 23, the Anniversary of the Colchester Branch So-

cietiy was held at the Meeting-house in Lion Walk; Mr. March in the Chair. Dr. Philip, from South Africa, who had preached to both the Independent congregations on the preceding day, twice addressed a numerous auditory, which filled the place. His affecting details respecting that country, and especially his pathetic and heart-touching farewell, were heard with intense interest. The meeting was also addressed by Mr. Wells, of Ceggeshall; Mr. Ashton, of Dedham; Mr. Robinson, of Manningtree; Mr. Frances, Baptist Minister; Mr. Sykes, Wesleyan Minister; and Messrs. Daniell and Morris, of Colchester. Mr. Marsh, the estimable Vicar of St. Peter's, was also present; and a few of the Society of Friends. Thus was exhibited a lovely Christian union and harmony, the happy influence of which seemed to be felt by the whole assembly.

Since the meeting, several ladies, of the Established Church, as well as among the Dissenters, have been exerting themselves to raise donations to aid in establishing an Infant School at Cape Town, under the superintendence of Dr. Philip.

KEIGHLEY—YORKSHIRE.

On Sunday, March 22d, sermons were preached at the Independent Chapel, Keighley, in aid of the London Missionary Society, by the Rev. W. Eccles, of Hopton. On the following evening, a Public Meeting was held for the same object; Mr. Sayer, the Treasurer, in the Chair. The Report of the past year having been read by the Rev. W. Tiler, the Minister of the place, Resolutions were moved and seconded by the Rev. Messrs. Eccles, of Hopton; Graham (Primitive Methodist); Dury, Rector of Keighley; Tiler, Independent Minister of Keighley; Garrett (Wesleyan Minister); Cook, of Gomersal; and Clarkson, of Bingley. The attendance was numerous and respectable, and the meeting was characterized by a very delightful feeling, which the attendance and aid of almost all the ministers in the town, and the friendly and affectionate feeling displayed by them, powerfully tended to excite. Many who were present, declared that it was the happiest meeting of the kind they had ever attended. The meetings of the present and the past year, together with other services, have been exceedingly useful in drawing the attention of the public more strongly to the importance of Missions; and especially those of the London Missionary Society, whose labours have been pre-eminently blessed. The collections and subscriptions of the past year amounted to about 20*l*. The pecuniary affairs of the Auxiliary have suffered considerably, from the great commercial embarrassments of the town and neighbour-

hood; but the spirit of Missionary zeal is manifestly increasing.

WITNEY.

THE first Public Meeting of the Witney Auxiliary was held in the Rev. N. Hellings's Chapel, Witney, on Tuesday, March 24th. The Rev. T. Jackson, of Stockwell, preached on Monday evening, March 23; and on Tuesday afternoon the public meeting took place; George Davenport in the Chair. Messrs. Hill, Jackson, Pryce, Copley, Hurley, Howlet, Darking, Allen, and Crier, addressed the Meeting; which was well attended, and a deep interest appeared to be excited. The Rev. Rowland Hill, A.M. preached in the evening, when the chapel was crowded to excess, and many went away without being able to gain admittance.

OXFORD.

THE Rev. W. Copley (Baptist Minister) having kindly granted his chapel for the occasion, a public Service was held on Wednesday evening, the 25th, in Oxford. Here, as on the previous evening at Witney, the place was filled long before the time of service, and many went away disappointed. The Rev. T. Jackson read a portion of Scripture and prayed; he then gave a concise statement of the progress of the Society from its formation to the present time, and urged its claims upon the religious public. Mr. Hill then preached a long and excellent sermon. The collection was liberal.

ABINGDON.

ON Thursday evening, March 26, Mr. Hill preached at Abingdon, and Mr. Jackson pleaded the cause of the Society in an introductory address. The Deputation feel themselves under great obligations to their Baptist brethren, for the kind and liberal manner in which they received them; and aided in promoting the object of the Society.

RETURN OF MISSIONARIES.

APRIL 18th, arrived in the ship Carn-Brea Castle, Captain Davey, from Bellary, Mr. and Mrs. Hands and family. It is nearly twenty years since Mr. Hands left this country for India. His health has been much improved by the voyage.

On the same day, arrived, in the ship Providence, Captain Ford, Mrs. Hill, wife of Mr. James Hill, Calcutta, having been

obliged to quit that place with her children for a short time, on account of health.

Also arrived in the same ship, Mr. George Mundy, of Chinsurah, who was compelled to visit his native country, on the same account.

NOTICES.

ORDINATION OF MISSIONARIES.

ON the 19th inst. at Ipswich, Mr. Theophilus Atkinson, of the Mission College, who has been appointed by the Directors to South Africa, will be ordained as a missionary to the heathen. Rev. Charles Atkinson, pastor of the church, and father of the Missionary, will deliver the charge, and Rev. Dr. Philip has engaged to attend.

On Friday evening, the 22d inst. Mr. John Baillie, of the Mission College, who has also been appointed to South Africa, will be ordained at Kingsland Chapel (Rev. John Campbell's). The Rev. Dr. Philip has engaged to deliver the charge.

CAMBRIDGESHIRE.

THE Seventeenth Anniversary of the Cambridgeshire Auxiliary will be held at the Rev. Samuel Thodey's Meeting-house, Cambridge, on Wednesday, May 26th, and Thursday, May 27th. The Rev. John Greenwood, of Royston, will preach on Wednesday evening, at half-past six o'clock; and the Rev. Joseph Fletcher, A.M., of London, at eleven o'clock on Thursday morning. The Public Meeting will be held at Downing-street Meeting-house, on Thursday evening, at six o'clock. The Rev. John Arundel, one of the Secretaries to the Parent Society, and other friends, will attend on the occasion.

DEPUTATION TO SCOTLAND.

THE Directors have appointed the following ministers to visit Scotland this year, with a view to promote the interests of the Society among their numerous friends in that part of the island, viz. Rev. Joseph Fletcher, A.M. of London, and Rev. George Young, A.M. of the Associate Secession Church, Whitby; also, Rev. William Ellis, and Rev. William Fyvie, missionaries. They are expected to enter on their services on Sabbath day, June 7, by preaching, on behalf of the Society, in Glasgow.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st March to 20th April, 1829, inclusive.]

IN LONDON AND ITS VICINITY,

Z.	10	10	0
Friend	105	0	0
J Neale	10	10	0
Deacon, Esq.	50	0	0
M.	5	0	0
K. Z.	10	0	0
ak of England Note, No. 9530	10	0	0
Poor Family	1	0	0
H.	2	0	0

elphi Auxiliary Society.			
Male Branch—Mr. Kennerley, Treas.			
Subscriptions.....	16	6	3
Collection after Sermon per			
Rev. W. Jones	2	13	0
	18	19	3

Female Branch—Miss Porter, Treas.			
Subscriptions, &c.	17	19	0
Collection at Chapel	2	13	0
	20	12	0
	39	11	3

illery-street Evangelical Society—			
Rev. G. Moase.			
Sunday school.....	7	6	0
Small Sums.....	3	3	0
	10	9	0

ermanbury Female Association—			
Rev. Mr. Dean	18	0	3

bican Chapel—Rev. A. Tidman.			
Contributions (2 years)	130	0	0
cton North Auxiliary Society—			
Rev. Dr. Styles.			
Subscriptions	40	1	8
Less Expenses ..	3	3	0
	36	18	8

nd-street Auxiliary Society—			
Rev. J. P. Dobson.			
Subscriptions.....	52	14	2

berwell Auxiliary Society—			
Subscriptions, &c.	120	4	7
Collection after Sermons by			
Rev. W. Orme	27	0	6
	147	5	1
Less Expenses ..	5	16	0
	141	9	1

Clapton Ladies' Auxiliary Society—
Mrs. Lloyd, Treas.

By Mrs. Stark	7	18	
Collection.....	9	19	3
Subscriptions, &c. ..	19	16	3
	37	14	3
Less Expenses ..	0	12	0
	37	2	3

Clerkenwell Auxiliary Society—

Mr S Fuller, Treas.			
Subscriptions, &c.	36	3	6
Male Branch	6	15	8
Female ditto	20	9	4
Collection at Annual Meeting ..	13	0	2
Mrs. Hayte's Missionary Box..	0	11	0
	76	19	8
Less Expenses ..	5	8	6
	71	11	2

Craven Chapel Auxiliary Society.

Male Branch—Mr. Hagger, Treas.			
Subscriptions	23	0	2
Missionary Boxes	0	16	7
Mr. Clapp's ditto	1	17	10
	25	14	7
Less Expenses ..	0	11	0
	25	3	7

Female Branch—Mrs. Burn, Treas.

Collected by			
Mrs. Butcher.....	1	7	10
Miss Chivers	2	10	5
Mrs. Cutting	8	13	0
Miss Nock	6	9	6
— Pettitt	6	9	6
— Schneider	2	8	11
— Smith	2	13	10
— Sweetland.....	1	15	3
	32	4	3
Less Expenses ..	0	11	0
	31	13	3
	56	16	10

Crown-court Auxiliary Society—

Rev. G. Greig.			
Male Branch ..	20	11	7
Female ditto ..	21	5	0
Juvenile ditto.....	18	13	0
	59	0	7

Crown street Chapel, Soho—

Rev. J. Rees.

A Member of the Church.....	20	0	0
Ditto, towards the Deficiency ..	5	0	0
	25	0	0

Fetter-lane Auxiliary Society—

Rev. G. Burder and Rev. C. Morris.

Male Branch.

Subscriptions.....	22	4	4
Collections.....	26	0	7
Sunday-school Boys	1	0	0
Collected by two Young Men..	4	11	3
	53	16	2
Less Expenses ..	0	15	0

53 1 2

Female Branch.

Subscriptions.....	35	0	0
Sunday-school Girls	1	2	0
For the Education of the Native			
Girl in India, named Sarah			
Burder, 5th payment	3	0	0
	39	2	0

92 3 2

Finsbury Chapel—Rev. A. Fletcher, (A.M.)

Moisty

20 0 0

Gate-street Chapel—

Rev. T. Stevenson.

Auxiliary Contributions

10 2 0

Juvenile Branch.

Collected by

Master Knight.....	0	13	11
— E. Perkins	0	13	1
— Lewis.....	1	15	9
— Ferguson.....	0	7	4
— Nichols	0	8	4
Small Sums	0	8	1
	4	6	6

4 6 6

Female Branch.

Collected by

Miss Gordon.....	0	6	0
— B.....	0	5	1
— Little	0	14	2
— Digby.....	1	13	8
— Joyce.....	1	5	4
— Stower	1	19	3
	6	3	6

6 3 6

20 12 0

Guildford-street—Welsh Chapel—

Mr. J. Rees, Treas.

Contributions

16 10 0

Gravel-lane Auxiliary Society—

Rev. E. Miller.

Collection.....

9 7 8

Subscriptions

19 2 0

Collected by

Miss Foulger.....	3	3	6
Mrs. Charles	1	18	2
Miss Welsh ..	0	15	6
Mrs. Coleman	0	16	10
— Ditto	1	1	3
— Ball	1	6	10
Mr. McEwan	0	15	2
Mrs. Clark.....	0	12	0
— Wolf	1	1	0
Miss Williams.....	1	1	6
Mr. Clark	2	0	0
Miss Linders.....	0	12	4
— Storeys	0	11	4
Mrs. Roby	1	2	6
Missionary Boxes	2	3	6
	47	16	1

47 16 1

Less Expenses ..

1 3 6

46 12 7

Hackney Auxiliary Society.

Gravel Pit Meeting—Rev. Dr. Smith

47 17 0

Homerton—Ram's Chapel—

Rev. W. B. Williams.....

5 6 9

St. Thomas's-square—Rev. H.F. Burder, A.M.

Subscriptions, &c.

121 13 0

Young Gentlemen at Madras

House

3 12 0

Collected by

Mr. Austin.....	1	0	9
Mrs. Ball	7	12	6
Miss Dennis.....	2	5	0
— Deale.....	1	3	10
— Evans.....	2	18	4
Mr. Field	1	4	4
Miss L. S. Gray	3	5	0
— Green.....	3	15	6
— Lee.....	1	0	0
Master Ord	1	17	6
Mrs. Pretlove.....	4	5	1
— Polley	5	3	0
Miss Smart	3	2	5
Mrs. Speller.....	8	2	9
	172	10	3

172 10 3

Well-street Chapel—Rev. T. Hughes.

Subscriptions.....

51 19 10

Sale of Ornamental Work.....

10 0 0

Sunday-school Boys

0 18 9

Ditto, Girls

0 8 3

Bohemia Girls'-school

2 10 3

Young Persons who have left

the School.....

3 0 2

Missionary Boxes of

Mrs. Norton

3 6 6

Miss Gilmore

1 5 6

— Starkey

0 17 4

Mrs. Punchard

0 17 3

Miss Hawin

0 12 0

Mrs. Browne

0 7 6

Mr. Jackson

1 0 0

— J. Banes

1 10 9

— Pledger

0 13 7

— Wright

0 12 2

80 0 0

305 14 6

Hare-court Auxiliary Society—

Rev. W. S. Palmer.

Contributions

12 1 6

Holywell Mount Chapel Society.—

Rev. Mr. Mannering—

Rev. W. F. Platt, Treas.

Subscriptions.....

3 0 0

Coll. at the Annual Meeting...

5 3 1

Male Branch

9 1 3

Female ditto

4 8 2

Sunday-school

2 11 6

Missionary Boxes of

Mrs. Pay

1 14 0

— Collins.....

2 11 3

A Friend—per Mr. Verral

1 3 6

Mrs. Mullet

0 16 8

A. Wilkinson

0 12 3

A Widow

0 7 6

31 9 2

Less Expenses ..

1 9 2

30 0 0

Horselydown Meeting Female Aux. Society—

Rev. J. Bodington.

Subscriptions.....

17 0 9

Collection

7 4 3

Missionary Box

0 5 0

24 10 0

Less Expenses ..

0 10 0

24 0 0

Parish-street—Rev. W. Deering.

Subscriptions and Collections..

17 13 6

Rev. W. Deering, towards the			
Deficiency	1	0	0
Collected by			
Miss Keen	4	0	0
— Harris	2	13	10
— Peacock	2	7	6
— Hodgson	1	1	0
Mr. West	1	2	9
— Hansford	1	4	0
Mrs. Hansford's School	1	12	6
Mr. Wainwright	1	13	6
— Fould's School	1	4	5
— Thomas Pigot	0	18	0
The Sunday-school	5	18	0
	42	14	0
Less Expenses ..	2	14	0
		40	0 0

Horton Female Society—Mrs. Stratten, Treas.			
Subscriptions	78	17	3
Collection after Sermon by			
Rev. Dr. Philip	15	6	6
Sunday-school Girls	5	16	3
		100	0 0

Jamaica-row—Rev. G. Rose.			
Male Branch.			
Collection	12	0	0
Subscriptions	7	0	4
School Boys	3	12	11
Collected by			
Mr. J. W. Maddox	1	8	0
— T. Maddox	3	14	6
— Summers	2	10	3
	30	6	0
Less Expenses ..	0	16	11
		29	9 1

Female Branch.			
Subscriptions	41	8	9
Girls' Schools	1	2	1
		42	10 10
		71	19 11

Jewin-street—Welsh Chapel—Mr. E. Cleaton,			
Treas.	47	0	0
Kensington—Ladies' Auxiliary Society—			
Rev. R. Vaughan.			
Contributions	100	0	0

Kingsland Auxiliary Society—			
Rev. J. Campbell.			
* Male Branch	58	0	2
Less Expenses ..	1	4	0
		56	16 2
† Female Branch	80	2	6
Less Expenses ..	0	14	7
		79	7 11
		136	4 1

* £25 0 0 of this sum, acknowledged
in former Chronicles.

† £61 7 8 Ditto.

Mile End-road Chapel—Rev. R. Saunders.			
Subscriptions	12	7	6
Miss Dix—(don.)	5	0	0
Collection	5	0	0
Sunday-school	1	11	8
Collected by Miss Baker	4	12	6
For the Widows' Fund.			
Miss Baker	1	0	0
Rev. R. Saunders	1	0	0
		30	11 8

Maberly Chapel—Rev. R. Philip.			
Contributions	27	16	11

Mulberry Gardens—Rev. R. Stodhart.			
Subscriptions	9	11	4
Miss Maxwell's Missionary Box	2	5	4
		11	16 8

New-court, Carey-street—			
Rev. R. Winter, D.D.			
Male Branch		48	7 11
Female Branch—Subscriptions	38	4	11
Miss White, for the Widows' Fund ..	1	6	7
		39	11 6
Collection at the Anniversary		6	11 3
		94	10 8
Less Expenses		1	2 8
		93	8 0

New Road, East—Rev. A. Reed	42	4	0
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North London and Islington.			
Camden Town—Rev. J. Richards	7	8	0
Kentish Town—Ladies' Auxiliary—			
Rev. J. Haslock.			
Subscriptions, &c.	18	3	11
Sunday-school	0	11	7
Collection after Public Meeting	14	0	0
		32	15 6

Holloway—Rev. R. Bowden.			
Collected by			
Mr. W. Biggs	1	19	2
— E. Francis	3	1	4
— H. Hawkes	1	3	0
Miss Francis	1	18	0
— Hawkes	1	18	0
Mrs. Newson	16	0	5
— Saddington	4	2	6
Sunday-school	8	2	6
Collected at the Annual Meeting	9	6	1
J. Mackneil's Missionary Box ..	1	7	0
		48	18 0
Less Expenses ..	0	19	0
		47	19 0

Lower-street Meeting—Rev. J. Yockney.			
Subscriptions, &c.	42	17	3
E. Goldsmith, Esq., (L.S.)	19	10	0
Collected by			
Maria Austin	0	16	8
Mr. W. Bickham	2	11	10
Miss Brown	0	13	8
Mrs. H. Cunliffe	3	4	6
Master Drury	0	13	0
Mrs. Lynch	2	17	9
E. Marks	1	8	0
Miss Pattison	5	17	10
— Walford	1	15	0
— Forrester	1	0	0
Small Sums ..	1	9	10
Missionary Boxes of			
Mrs. W. Hislop	3	10	6
A Friend	0	10	0
Mrs. Alexander	0	10	0
— R. Cunliffe	1	2	0
Sunday-school Boys	0	5	6
		*81	12 10

* £10 of this sum previously acknowledged.

Tonbridge Chapel—Rev. B. Rayson	111	18	10
Union Chapel—Rev. T. Lewis.			
Subscriptions, &c.	74	7	8
Friends, for the Russian Mission	10	0	0
Collected by			
Mr. Albon	1	4	0
Miss Brunton	2	10	6
Catechumens in Vestry	5	10	0
Mrs. Collingridge	1	4	0
— D. Duthoit	7	11	0

Miss Eddis	2	3	6
— Elrington	1	10	8
— Hebert	2	12	0
— Langham	6	14	9
— Steel	2	2	0
Misses Street	1	4	11
Miss Williams	3	16	0
— Nichols, for the Education of Native Females in India	3	7	6
	125	18	6
Less Expenses ..	1	1	0
	*124 17 6		
	406	11	8

* £60 of this sum previously acknowledged.

Orange-street Auxiliary Society—

Mr. W. Simson, Treas.			
Male Branch	29	0	0
Female ditto	23	12	0
Juvenile ditto	33	10	0
Collection at Annual Meeting ..	13	1	3
Ditto, after Sermon by Rev. R. Hill, A.M.	35	9	9
Missionary Boxes, &c.	1	13	6
	136	6	6
Less Expenses ..	3	2	0
	133	4	6

Paddington Auxiliary Society—

Rev. J. Stratten.			
Male Branch.			
Subscriptions	16	8	6
Ditto, Weekly and Monthly ..	16	15	11
Sunday-school Boys	4	19	3
	36	0	8
Female Branch.			
Subscriptions	4	14	6
Ditto, Weekly and Monthly ..	9	5	0
Sunday-school Girls	6	8	3
	20	7	9
	58	8	5

Peckham Auxiliary Society—

Rev. W. B. Collyer, D.D.			
Subscriptions	53	18	6
Collected by			
Master J. A. Hardcastle	2	3	0
Miss Nutkin's Young Ladies ..	2	13	11
Mrs. A. Hardcastle's Miss. Box	1	3	6
	59	18	11
Less Expenses ..	2	0	0
	57	18	11

Pimlico—Buckingham Chapel—

Rev. E. A. Dunn—Moiety of Collection 7 1 6

Poultry Chapel—Rev. J. Clayton, jun. A.M.

Contributions 108 | 7 | 3 |

Ranelagh Auxiliary Society—

Rev. R. H. Shepherd 30 | 0 | 0 |

Robert-street Chapel—Rev. W. B. L. Sach.

Female Auxiliary.			
Collected by			
Master Angell	1	1	11
Miss Blunt	1	19	9
Master Gale	1	1	5
Misses M. J. and F. Giblett ..	4	12	11
Messrs. Harrison and Wilkinson at the Early Prayer Meetings	3	6	8
Miss Harris	1	1	9
— M. Harrison	6	5	3
— Hall	0	10	1
Master Joplin	1	6	1

Miss Knight	4	1	11
— M. Knight	5	0	7
Mrs. Leach	2	8	11
Mrs. Raisbeck ..	2	3	7
Miss Rose	1	17	0
— A. Schneider	2	4	6
— Spriggs	5	18	3
Mrs. Steel	1	3	10
Miss Silverlock	2	19	6
— E. Smith	0	10	0
Master Summers	2	0	0
Sunday-school	4	4	0
Mr. Sparrow's Miss. Box	1	10	0
Small Sums	0	10	0
Interest	0	4	2

58 2 1
Less Expenses .. 1 9 7
56 12 6

Rose-lane Chapel—Rev. T. Williams.

Subscriptions, &c.	19	0	0
Collected by			
Miss Burley	1	15	10
Mrs. Charles	1	2	0
Mr. Poyten	5	12	2
Sunday-school	0	10	0
	28	0	0

Shepherd's Market—Mrs. Wilkins, Treas. 11 11 9

Silver-street Chapel Female Association—

Miss H. Gaze, Treas.			
Collected by			
Mrs. Brooke	2	0	1
Miss Brittain	0	7	0
— Bannister	1	13	0
— Cruickshank	0	10	11
— Carroll	1	2	10
Mrs. Fisher	2	15	0
— Gaze	1	14	9
— Gowen	1	5	8
— Heather	2	9	7
Miss Inskip	2	10	7
— Rooke	0	9	4
— Townsend	0	6	6
Mrs. Ashmore's Miss. Box	0	15	0
Subscription	1	1	0
Small Sums	0	10	0
	19	11	3

Spa Fields Auxiliary—H. Le Pine, Esq. Treas.

Male Branch.			
Subscriptions	52	0	9
Collection at Annual Meeting ..	25	4	6
Ditto, after Sermon	7	0	10
Missionary Boxes of			
Mr. Walton	0	15	1
The Chapel	0	12	6
Sunday-school Boys	0	12	6
Ditto, Girls	0	12	10
	86	19	2

Female Branch.
Subscriptions 39 | 11 | 8 |

126 10 10
Less Expenses 10 1 11

116 8 11

Stepney Auxiliary Society—

Rev. J. Fletcher, A.M.			
Male Branch	34	2	3
Female ditto	117	18	10
Coll. after Public Meeting	23	15	0
Sunday-school Boys	2	0	0
	177	16	1

Stockwell Auxiliary Society—Rev. T. Jackson.

Subscriptions 74 | 15 | 5 |

Mrs. Hayter (don.).....	5	0	0
Collections.....	27	0	7
Collected by			
Miss Appleton's Seminary.....	1	8	6
— Little's ditto ..	2	2	0
	110	6	6
Less Expenses ..	4	6	6
	106	0	0
Stoke Newington—Rev. Dr. Harris.			
Collection	10	11	0
Subscriptions	16	9	6
	27	0	6
Surrey Chapel Female Society—			
Rev. R. Hill, A.M.	90	0	0
Tabernacle Auxiliary Society—			
Rev. J. Campbell	323	4	1
Tottenham-court Chapel.			
Male Branch	43	12	9
Female Branch.			
Subscriptions	166	10	8
Collections after Prayer Meet-			
ings in the Vestry—per Mr.			
Preece	8	0	0
	218	3	5
Less Expenses ..	12	6	2
	205	17	3
Trevor Chapel, Brompton—Rev. J. Morison.			
Subscriptions	33	2	6
Coll. at the Annual Meeting...	22	10	6
Collected by			
Mr. Bagg	2	7	6
— Cope	3	1	0
Mrs. Kendall	3	7	9
— Long	0	17	0
Missionary Box—J. F.	0	10	0
Mrs. Webster	2	7	0
Miss and Master Pike	1	1	0
Mrs. Smith	1	6	0
Miss Wallington	1	15	2
Sunday-school	3	4	10
Small Sums	0	7	6
	75	17	9
Less Expenses ..	6	5	9
	69	12	0
Union-street Meeting—Rev. J. Arundel.			
Subscriptions	31	1	6
Ladies' Branch	112	3	6
Collection	22	7	6
	166	12	6
Less Expenses ..	2	7	6
	166	5	0
Valthamistow Auxiliary Society—			
Rev. G. Collison—on account	80	0	0
Valworth—Rev. G. Clayton—			
Female Auxiliary—Balance	11	0	0
Veigh-house Auxiliary Society—			
Mr. Hanson, Treas.	40	0	0
Vell-street Chapel—Female Association—			
Mrs. Marten, Treas.			
Contributions	22	17	0
A few Young Friends ..	1	14	0
	24	11	0
White-row Meeting—Rev. H. Townley ...	*63	9	10
* £39 4 of this sum previously acknowledged.			
Widened's Friend Association—			
Mr. G. Fox, Treasurer	10	10	0
Widened's—Providence Sunday-school—per			
Mr. W. Forrester	2	17	6

Workmen employed at Mr. Evans's Paper			
Manufactory—per Mr. Wilson	4	0	0
Sion Chapel Sunday-school—per Mr. Morris.			
Male Teachers and Friends—by			
Mr. Taylor	1	19	2
Female ditto—by Mrs. Taylor ..	3	8	0
Scholars	5	6	0
	10	13	2
Camden Town—Collected by Miss Dunbar ...	1	19	0
Stationers'-court—Work-people employed at			
Messrs. Sutaby, Fox, and Co.'s	1	14	0
Missionary Boxes			
In the Missionary Museum, Austin Friars	8	3	6
Master Ashton	0	9	5
Tower-hill Juvenile Association—			
per Mrs. Malleon	1	1	6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire.—Woburn—Rev. M. Castleden—			
Miss Hall, Treas.	5	5	0
Berkshire Auxiliary Society—D. Fenton, Esq.			
Treas.			
Abingdon—Rev. W. Wilkins and Friends ..	13	0	5
Aston—Rev. G. Morris & Friends ..	7	11	8
Mrs. Lawson's Young Ladies..	5	3	6
	12	15	2
Bazildon—Rev. J. Howes	2	11	0
Farringdon—Rev. D. Holmes and Friends ..	8	10	6
Goring—Rev. J. Howes	4	1	0
Hungerford—Rev. R. Frost and Friends.			
Subscriptions	6	4	0
Maidenhead—H. Langton, Esq., Treas.			
Town Hall—Collection after			
Public Meeting ..	18	5	1
John Wilks, Esq. (don.) ...	5	5	0
	23	10	1
Independent Meeting—			
Rev. Mr. Pearce.			
Collection after Sermon by			
Rev. W. Orme	28	16	9
Juvenile Association	24	11	4
Juvenile Contributions	0	12	0
Missionary Box	0	4	11
	54	5	0
New Chapel—Rev. G. D. Owen.			
Collection after Sermon by			
Rev. R. Vaughan	15	16	2
Collected by Mrs. Owen	13	15	11
Subscriptions and Donations ..	4	5	0
Missionary Boxes of			
Mrs. Owen	0	10	0
— Worledge	0	9	0
Small Sums	0	10	2
	35	9	3
	113	4	4
Less Expenses ..	3	16	4
	109	8	0
Mortimer—Rev. A. Pinnell and Friends	12	12	0
Newbury Branch—Rev. W. Dryland.			
Quarterly and Weekly Subscri-			
bers	12	6	9
Missionary Boxes of			
Mrs. Batten	0	0	6
— Dryland	0	9	0
— G.	0	4	7

Collection after Sermon by Rev. J. Reynolds		4 11 8	
Annual Subscriptions.....		17 8 0	
		35 9 6	
Less Expenses ..		1 11 6	
			33 18 0
Reading—Broad-street Meeting—			
Rev. A. Douglas.			
Collection after Sermon by Rev. Mr. Adkins		18 10 0	
Town Hall—Collection after Public Meeting		42 11 2	
Castle-street Chapel—Coll. after Sermon by Rev. R. Hill, A.M.		70 1 4	
Interest		3 19 4	
Subscriptions		55 3 6	
D. Fenton, Esq. (don.)		10 10 0	
Ladies' Association.			
Subscriptions		44 12 5	
A Friend, for the Education of <i>Native Females in India</i> ...		0 10 0	
Miss Corrington, for the <i>Native</i> <i>Female School at Calcutta</i> ..		5 0 0	
Missionary Boxes		2 10 0	
			253 7 9
Thatcham—Rev. R. Wardle and Friends,			
2 years		8 7 10	
Twyford—Rev. R. Eisdell.			
Collection after Sermon		5 5 0	
Collected by Miss Eisdell		2 5 11	
Produce of Work, by Miss H. Gearing		1 10 0	
Ditto, by the Misses Eisdell and their Pupils		6 13 1	
			15 14 0
Wallingford—Rev. W. Harris.			
Collection at the Missionary Meeting		18 18 3	
J. A. Hedges, Esq. (don)		5 0 0	
Mrs. Lee's Seminary		5 6 0	
Subscriptions and Monthly Coll.		16 0 9	
		45 5 0	
Less Expenses ..		2 2 10	
			43 2 2
Windsor—Rev. A. Redford.			
Subscriptions, &c.		20 0 0	
Henley—Rev. R. Bolton.			
Subscriptions		20 0 0	
Ladies' Association		9 15 8	
			29 15 8
		578 6 7	
Less Expenses ..		8 14 8	
			569 11 11
Bucks, South Auxiliary Society—			
J. Burrough, Esq., Treas.			
Beaconsfield—Rev. J. Harsant.			
Collected by			
Mr. Clifford.....		1 10 0	
Miss Hartnell		0 9 0	
Rev. J. Harsant		3 0 0	
Missionary Box.....		2 7 0	
			7 6 0
Marlow—Rev. Thomas Styles.			
Collection after Sermon by Rev. J. Campbell		6 4 3	
Poyle—Rev. L. Hall.			
Missionary Prayer Meetings...		5 1 5	
Collection after Sermon by Rev. J. Campbell		6 5 4	
Langley Juvenile Society at Miss Fryer's School		1 5 6	
			12 12 3
Wooburn—Rev. J. Harrison.			
Collection after Sermons by Rev. J. Campbell		33 3 0	
Subscription		1 1 0	
Sunday-school Children		1 12 7	
		35 16 7	
Less Expenses ..		0 9 0	
			35 7 7
Wycombe—Collected by Misses			
Crafts and Grove.....		2 14 2	
A Box for Fines.....		0 15 7	
		3 9 9	
Less Expenses ..		0 9 10	
			2 19 11
			64 10 0
Cambridgeshire Auxiliary Society—			
Mr. R. Haylock, Treas.			
Bassingbourne—Rev. Mr. Moase		21 7 0	
Barrington—by Mr. Jepps.....		5 2 2	
Burwell—by Mr. Ball		8 15 0	
Cambridge—Rev. Mr. Thodey		69 0 0	
Chishill—Rev. Mr. Dobson.....		22 16 6	
Duxford—Rev. Mr. Pyne		14 16 0	
Foulmire—Rev. Mr. Miles.....		10 0 0	
Horsheath—Rev. Mr. Hopkins		7 6 3	
Linton—Rev. Mr. Hopkins		20 0 0	
Melbourne—Rev. Mr. Medway		42 1 4	
		221 4 3	
Less Expenses ..		3 17 6	
			217 6 9
Ely—Countess of Huntingdon's Chapel—			
Home and Foreign Missionary Society—			
Mr. J. Copley, Treas.			
Collection and Subscriptions ..		8 3 0	
Missionary Association—per Mr. W. Wathen		1 10 0	
			9 13 0
Royston Association—Rev. T. Towne.			
Subscriptions		11 10 6	
Collected by			
Mrs. W. F. Butler.....		2 8 8	
Miss E. Dodkin		5 0 0	
— Moule		4 4 3	
Mrs. Peat		2 13 6	
Miss Procter		2 15 6	
Mrs. Stallybrass—per Miss Richardson		6 6 2	
Mr. Williamson		2 0 0	
Miss Wood.....		4 11 3	
Sabbath-school Boys		0 5 0	
		41 14 10	
Less Expenses ..		7 19 0	
			33 15 10
North Branch—Mr. T. A. Butterfield, Treas.			
Eversden—Rev. Mr. Gilson ..		2 18 0	
Orwell—Coll. by Mrs. Palmer.		2 14 6	
		5 12 6	
Less Expenses ..		0 2 0	
			5 10 6
Sawston—Rev. P. Broad and Congregation..			
		5 0 0	
Cheshire.—Chester Auxiliary Society—			
Mr. Williamson, Treas.			
Subscriptions		51 12 6	
Ladies' Association		21 3 0	
Mr. Clayton's School		0 11 4	
Tattenhall Branch Association.		18 18 8	
		92 5 6	
Less Expenses ..		2 17 6	
			89 8 0

Macclesfield—Ebenezer Chapel— per Mr. J. Rathbone.			
A Friend, for the Native Teacher, James Rathbone, 8th pay. . .	10	0	0
Collected by			
Miss Evans and Miss Chetham. .	1	10	0
— Whitmore.	0	8	2
Mrs Wright and Miss Rathbone .	3	3	8
Missionary Prayer Meetings. . .	1	1	0
Small Sums	0	8	3
	16	11	1
Less Expenses	0	1	1
	16	10	0

Cumberland.—Whitehaven.—Rev. A. Jack.			
Auxiliary Society	14	13	5
Juvenile Association	12	4	7
	26	18	0
Less Expenses	0	1	0
	26	17	0

Devonshire, East Auxiliary Society— J. Terrell, Esq. Treas.			
Exeter—Subscriptions.	17	11	0
Collected by			
Mrs. Bristow & Miss C. Tucker .	1	11	5
Miss Gattey	5	18	2
Misses Glyde and Evans	1	6	11
— E. and H. Glyde	1	16	0
Miss M. Glyde.	2	6	8
Mrs. W. Rawling	2	12	0
Mr. Sharland	1	10	5
Castle-street Meeting Mission. Boxes	7	6	11
Sunday-school Children	1	17	9
Coll. at the Annual Meeting. . .	17	5	0
Misses Sillifant	2	0	0
John Sawyer, Esq.	3	3	0
	66	5	3
Less Expenses	2	8	7
	63	16	8

Sidmouth—Subscriptions	3	2	0
Monthly Subscriptions and La- dies' Association	23	19	0
	27	1	0

Exmouth—Glenorchy Chapel— Rev. R. Clapson.			
Subscriptions	6	11	0
Sunday-school, &c.	3	8	9
Collected by			
Miss Colson	1	12	6
Mrs. Clapson	1	14	10
Miss Grace.	1	2	4
— Stacy	1	18	1
Mr. Brown.	1	13	0
	18	0	0

Ebenezer Chapel—Rev. Messrs. Baker and Moseley—Subscriptions	18	2	0
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Axminster—Rev. J. Small.			
Collection	1	15	6
Subscriptions.	15	0	6
	16	16	0

East Budleigh—Salem Chapel— Rev. J. Horsey.			
Collected at the United Mission- ary Prayer Meetings.	1	16	7
Penny-a-Week Society	5	19	5
Missionary Box	6	6	6
Subscriptions	3	2	0
	11	4	6

Ottery—St. Mary—Rev. J. Bownall.			
Subscriptions	7	0	6
School Children.	0	13	6
	7	14	0

Tiverton Auxiliary—Rev. W. E. Bailey.			
Collected by			
Miss Reap	0	14	5
Mrs. Sharland	4	0	6

Mrs. Frost	3	2	2
— Fisher	2	6	11
— Treut	1	8	1
Miss Rendell	0	13	11
Mrs. Plumble	0	12	2
Miss Turner	1	3	9
— Fisher	0	6	2
Small Sums	0	5	6
Sunday-school Female Teachers —by Miss Turner	2	9	6
Ditto, Males—by Mr. Sharland. .	0	4	9
Missionary Boxes.	4	6	8
Collection after Public Meeting .	8	15	1

Less Expenses	30	9	8
	2	2	6

	28	7	2
	191	1	10
Less Expenses	0	6	8
	190	15	2

Devonshire.—North Auxiliary Society— Rev. S. Rooker, Treas.			
Appledore—Subscription	1	1	0
Bideford—Rev. S. Rooker.			
Subscriptions	9	6	0
Collected by Ladies	22	6	11
	31	12	11

Moorwinston—Subscription	1	1	0
	33	14	11
Less Expenses	2	2	7
	31	12	4

Dawlish—Rev. T. Collett.			
Collected by			
Mrs. Collett	2	16	7
Miss Avant	1	10	5
— Morey	1	5	6
Missionary Boxes of			
Mr. Baker	0	12	1
M. H. Collett.	0	6	7
Small Sums	0	12	6
	7	3	8
Less Expenses	0	3	8
	7	0	0

Exmouth—Rear Admiral Pearson (don.) . .	10	0	0
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Dorsetshire.—Beaminster—Rev. A. Bishop.			
Subscriptions	2	2	0
Collected by Mrs. Gale	2	9	0
Missionary Boxes of			
Mr. Conway	0	16	0
Mrs. Legg	0	9	0
	5	16	0

Cerne Abbas—Rev. J. Trowbridge	12	0	0
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Poole—Rev. T. Durant.			
Subscriptions	29	0	0
A Friend—per Rev. T. Durant. . .	10	0	0
Ditto, (thank-offering)—per do. .	5	5	0
Penny-a-Week Subscriptions . .	30	4	6
Sunday-school Juvenile Society .	4	15	9
Collection after Sermon by Rev. Dr. Philip, for the Afri- can Missions	71	0	6
Sale of Diamond Ring, for ditto .	12	0	0
	162	5	9
Less Expenses	0	12	3
	161	13	6

Sherborne—Rev. M. Caston.			
Subscriptions	13	12	0
Auxiliary Society	18	1	2
Collection	3	16	9
Missionary Boxes.	4	3	5
	30	13	4

Weymouth—Rev. H. J. Crump.			
Subscriptions	11	11	0
Collected by			
Miss J. Neate	2	13	0
— Richards	4	0	4
			18 4 4
Durham.—Sunderland—			
Mr. N. Stewart, Treas.			
Subscriptions	3	13	6
Collected by			
Miss Curry	2	1	6
— Hodgson	1	17	0
— Morley	0	13	8
— Preston	4	0	0
	12	5	8
Less Expenses	0	1	6
			12 4 2

Essex Auxiliary Society.			
Plaistow Association—Miss Marten, Treas.			
Contributions	29	3	8
For the support of Native Schools in India			
	10	0	0
			39 3 8

Gloucestershire Auxiliary Society—			
O P Wathen, Esq., Treas.			
Cheltenham—Cheltenham Chapel.			
Subscriptions	17	4	0
Collected by Mr. Potter	2	8	11
			19 12 11

Highbury Chapel—Subscriptions.			
Collection	11	13	6
	8	2	6
			19 16 0

Ebley—Subscriptions			
Collection	5	5	0
Collected by	12	7	7
Miss Holmes and Miss Lewis..			
— Barnfield	6	6	0
—	1	15	0
Mr D. Winn	2	2	1
— J. Brewer	0	17	4
Missionary Boxes of			
Mr. J. Jones	0	11	10
— J. Smith	0	10	8
Sunday-school Children	0	4	6
			30 0 0

Frampton and Framilode			
	15	15	0

Gloucester Independent Chapel—			
Subscriptions	12	7	10
Collection	13	10	9
Collected by			
Miss Clark	0	17	0
Mrs. Grimes	3	5	8
Mr. G	0	4	2
Mrs. Hopton	1	5	0
— Jacobs	0	13	8
— Stratford	2	1	6
			34 5 7

Collection at St. Mary's-square Chapel			
	5	0	2

Kingswood - Subscriptions			
Collected by Mrs. Daniell	3	2	0
	5	9	0
			8 11 0

Nailsworth			
	43	16	8
Painswick—Subscriptions			
Collected by	2	4	0
Miss Preston			
— Wiffen	2	2	0
—	5	6	2
Mrs. Loveday's Miss. Box	0	5	6
			9 17 8

Rodborough Tabernacle—			
Rev. J. Davies, Treas.			
Subscriptions	18	14	6
Collection	14	5	6
Sunday-school Teachers and Children			
	8	0	0

Collected by			
Miss Apperley	5	12	8
— Barnard	2	12	6
Mrs. Baylis	4	2	0
Miss Baylis	7	0	0
Butler	15	3	0
Mrs. Dangerfield	1	8	4
Miss Farlan	4	9	6
— Harrison	1	0	0
— Haycraft	1	11	10
— Miles and Miss Wall	2	17	0
Miss Morse	1	18	9
Miss Partridge	5	0	2
— Wathen	14	2	2
Mrs. Wood	10	10	0
Mr. Dowall's Children	0	6	9
Produce of a Work-Basket	0	5	0
Residue of Legacy	0	5	0
A Friend	0	2	6
			116 7 2

Stonehouse—Subscriptions			
Sunday-school	2	3	0
	0	17	0
			3 0 0

Stroud—Subscriptions			
Legacy by Mrs. Bloxsome	28	2	2
Ditto, Miss Moore	10	0	0
Sunday-school	5	0	0
Collected by	6	10	7
Miss Atkinson			
Mrs. Hobbs	4	7	0
	2	6	6
			56 6 3

Tewksbury			
	17	12	3

Wotton-under-edge—Tabernacle.			
Messrs. Long's Factory, Chalfield	5	13	0
Independent Chapel	19	3	7
	3	18	10
			28 15 5

	40	8	15	7
Less Expenses	16	19	19	
				391 15 9

Hampshire—Andover—Rev J. Jefferson and Friends			
Christchurch—Rev. D. Gunn	6	2	0
Gosport—Rev. J. J. Carruthers.	18	14	2
Collection			
Subscriptions	8	0	6
Female Auxiliary Society.	24	6	6
Collected by			
Mrs. Brown	1	5	10
Miss C. Darby	2	17	3
— Falconer	0	16	2
— Humphreys	4	14	6
— M. Legg	0	13	5
— R. Legg	0	18	0
— Lander	5	2	8
— Reeves	0	5	6
			16 18 4

Interest			
Collected by Miss Lander	0	4	0
Sunday school Children			
Ditto, Teachers	0	13	5
Children of the Congregation	0	12	4
Missionary Box	2	7	9
Ditto—per Mr. Woodman	0	10	6
			4 14 6

Elson Auxiliary Miss. Society—Collected by Miss Deering.			
Missionary Boxes of	2	4	11
Miss Darby			
Miss Legg	1	0	0
Ladies' Bazaar	0	9	6
Miss Legg's Seminary	8	0	0
	0	7	0
			63 5 3

Less Expenses	0	2	6
			63 3 3

Lymington Ladies' Association—			
Rev. D. E. Ford—per Miss E. Fluder.			
Subscriptions, &c.	8	15	9
Proceeds of Fancy Work.....	1	4	3
	10	0	0

Odiham—Rev. W. Roberts.			
Subscriptions	6	5	0
Collected by			
A. Batchelor	0	6	0
Mrs Granville	2	18	1
Miss Hewett	2	5	6
Missionary Box.....	0	4	0
	11	18	7

Romsey—Rev. J. Reynolds.			
Subscriptions, &c.	20	0	0

Southampton—Rev. T. Adkins.			
Ladies' Missionary Association			
Mrs. Hoskins, Treas.—Miss			
P. H. Maurice, Sec.			
Annual Subscriptions	34	17	6
Association	55	1	7
Collection by Rev Dr. Philip,			
for the African Missions ...	33	0	6
Sale of Diamond Ring, for ditto			0
For the Infants' School at Cape			
Town	33	7	0
	162	6	7
Less Expenses ..	4	2	0
	158	4	7

Herefordshire.—Kenchester—			
Rev. S. B. Moens.			
Collection after Sermon ..	0	13	6
School Children	2	16	11
	3	10	5

Hereford—Collected by Miss Lees			
	4	0	4
	7	10	9

Whitchurch—per Mr. J. Paternoster ...			
	5	0	0

Hertfordshire.—Bushey—per Mr. Hawkins....			
Cheshunt-street—Rev. J. Higgs.			
Collected by			
Mr. Loesdon	2	5	0
Miss Higgs	2	0	6
	4	5	6

Ware—Rev. J. Lockyer and Congregation.....			
	4	0	0
Bengo.—Subscription	1	1	0
	5	1	0

Huntingdonshire.—Elton Association—			
Mr. G. Jelley, Treas.			
Subscriptions, &c.	2	6	6
Collected by Mrs. Jelley	1	13	6
	4	0	0

Kent Aux. Society—H. Shepherd, Esq., Treas.			
Ashford—Subscription			
	1	1	0
Canterbury—Rev. S. Guitea.			
Subscription	1	1	0
Guildhall-street Association ...	8	10	0
Female Branch	6	18	11
Collection	7	6	1
Juvenile Society	17	10	8
Guildhall-street Sunday-school .	1	17	4
Fordwich School	0	12	0
Littlebourne—Friends	2	10	0
	46	6	0

Lady Huntingdon's Chapel—			
Rev. J. Bloomfield—Contributions			
	9	6	1

Chatham—Rev J. Slatterie.			
Collection at Anniversary ...	30	0	0
Subscriptions	12	17	6
Quarterly and Monthly ditto ..	9	8	9

Missionary Boxes			
Small Sums	0	4	3
Farthings	0	7	7
Mr. Harnden	0	7	0
— Hughes	0	8	0

Sunday-schools connected with Ebenezer Chapel—			
Rev. J. Slatterie, Pres.			

Brompton	3	2	5
Best-street	1	5	4
Brook-street	1	19	3
Ebenezer	1	3	0
High-street	1	15	10
Rochester	1	1	3
Stickard's-hill	0	6	8
Troy Town	0	8	8
School of Industry ..	0	14	9

	65	16	3
Less Expenses ..	2	3	11
	63	6	4

Female Association.			
Subscriptions	5	13	0
Quarterly and Monthly ditto...	19	16	3
	25	9	3

Juvenile Association.			
Collection at Anniversary....	20	0	0
Subscriptions	1	10	6
Quarterly, Monthly, and Weekly ditto	23	12	5
	45	2	11
Less Expenses ..	2	4	0
	42	18	11

Total Chatham ... 131 14 6

Deal—Rev. J. Vincent.			
Collection at Anniversary. ...	5	15	7
Subscriptions	5	19	6
Collected by			
Miss Dane	1	7	1
Mrs. Dunn	1	3	10
Master Fells	2	7	6
Mrs. Jull	2	5	11
Mr. Lucas	2	0	9
Mrs. Mummery. .	2	8	6
Miss Sole	2	4	4
Mr. T. Steed	2	4	5
Mrs. Sutton	1	18	0
— Tucker	0	15	2
Miss S. Vincent..	1	12	5
Missionary Boxes	1	17	6

	34	0	6
Less Expenses ..	3	11	4

30 6 2

Dover—Lady Huntingdon's Chapel			
Rev. T. Anderson, Treas.			
Collected at Monthly Prayer Meetings	1	17	10
Subscriptions, &c.	7	8	8

	9	6	6
Less Expenses ..	0	7	6
	8	19	0

Juvenile Society.			
Collected by Misses Brown, Elgar, Fox, Gould, and Newby; and by Messrs. Walker, and J. R. Mummery.			
	17	2	4
Missionary Boxes, by Mrs. Brown, Mrs. Wickes, and Mr. Gould.....			
	0	15	9

	17	18	1
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Total Dover .. 26 17 1

Faversham Independent Chapel— late Rev. T. Keyworth.....	6 0 0	
Gravesend—Rev. John Tippetts.....	34 16 0	
Greenwich—Maize-hill—Rev. H. B. Jeula. Female Sunday-school.....	2 3 1	
Subscriptions, Donations, &c.....	17 16 11	
	20 0 0	

Herne Bay—Rev. W. C. Loveless. Subscriptions.....	11 16 3	
Missionary Boxes.....	1 12 9	
	13 9 0	
Less Expenses	0 9 0	
	13 0 0	

Lenham—Collected by Rev. Mr. Parrett ...	3 11 9	
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Maidstone—Rev. E. Jinkings. Subscriptions.....	15 7 0	
Missionary Boxes of Miss Allnutt.....	1 4 10	
Misses Jinkings.....	0 7 3	
Master Edmett.....	0 8 6	
Mr. Jackson.....	0 18 0	
— Malyu.....	0 10 0	
Misses R.....	0 3 0	
Week-street Chapel Sunday- schools.....	0 8 10	
Collection after Sermon by Rev. H. B. Jeula.....	8 8 0	
Ditto, at Public Meeting.....	9 5 0	
Quarterly Subscriptions.....	13 14 3	
	50 14 8	
Less Expenses	0 14 8	
	50 0 0	

Marden—Rev. J. Phillips. Subscriptions.....	2 2 0	
Weekly ditto.....	9 2 7	
Missionary Boxes of J. Osborne.....	0 13 6	
Miss West.....	0 11 6	
	12 9 7	

Milton—per Rev. Mr. Dean—Subscription ..	1 0 0	
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Ramsgate Branch—Rev. G. Townsend. Collections after Sermons by Rev. W. Ellis.....	15 0 10	
Ditto, after Annual Meeting.....	7 16 3	
Miss Cornish, (don.).....	5 0 0	
Subscriptions.....	5 19 6	

Collected by Mrs. Graham.....	13 14 0	
Misses Sayer and Renshaw....	4 12 9	
Miss Hart.....	2 11 7	
Mrs. Hart—for Native Schools in India—Sunday-school Teachers and Boys.....	3 14 0	
Mr. Hurst—Sunday-school Teachers and Girls.....	3 7 2	
Mrs. Wraight	6 7 9	
Missionary Boxes of Mrs. Templeman.....	0 15 6	
— Dawson.....	0 6 1	
— Wells.....	0 8 3	
Miss C. Townley.....	1 2 6	
Mr. Collard.....	0 16 8	
Miss Hillier.....	0 13 8	
Ramsgate Piermen—by Mr. Sackett.....	1 19 4	

Broadstairs Branch. Collected by Mrs. J. Goodwin ..	4 11 0	
	76 16 10	
Less Expenses	3 1 2	
	73 15 8	

Sandwich—Ladies' Subscription ..	10 0 0	
Missionary Box.....	2 10 0	
	12 10 0	

Sheerness—Rev. J. Frankard. Collections after Sermons by Rev. Mr. Jinkings.....	12 4 3	
Subscriptions.....	1 11 0	

Missionary Boxes of J. Chambers, Esq.....	2 19 6	
Sabbath-school.....	1 8 3	

Collected by Mrs. Marks.....	1 2 3	
— Gamer.....	0 17 2	
Miss Mullinger.....	2 12 7	
Mr. W. South.....	1 11 2	
— Curry.....	0 12 0	
— J. Cole, jun.....	0 16 8	
Small Sums.....	0 12 0	
	26 6 10	
Less Expenses	0 16 10	

	25 10 0	
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Staplehurst—Collection by the Rev. J. Slatterie.....	3 16 6	
Less Expenses	0 8 6	
	3 8 0	

Sutton Valence—Rev. J. F. West. Collected by Mr. Greening.....	2 19 8	
— Fuller.....	1 18 1	
— Jarratt.....	2 6 0	
— Leaver.....	2 5 0	
— Noakes.....	1 13 9	
— Taylor.....	2 9 8	
Subscription.....	0 10 0	
Collection by Rev. J. Campbell	4 11 5	
Sunday-schools.....	1 8 10	
A Friend.....	0 10 7	
	20 13 0	
Less Expenses	0 12 6	

	20 0 6	
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Tonbridge—Rev. R. Kemp. Subscriptions.....	5 16 6	
Missionary Boxes.....	0 12 0	
	6 8 6	
Less Expenses	0 8 0	
	6 0 6	

Tonbridge Wells—Female Association. Subscriptions.....	14 1 0	
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Missionary Boxes of Miss Baker.....	1 10 0	
— Dickenson.....	0 14 6	
Monthly Collections at Chapel. For Native Female Schools in India.....	5 1 2	
Subscriptions.....	4 4 2	
	25 10 10	

Wingham Association—Rev. S. E. Toomer. Collection after Sermon by Rev. H. Townley.....	6 4 7	
Male Branch.....	5 0 5	
Female ditto.....	4 7 1	
Donations, &c.....	2 1 5	
Collected at Upstreet.....	2 6 6	
	20 0 0	

Less Expenses	*573 3 8	
	8 8 11	

	564 15 7	
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* £20. of this sum acknowledged in March Chronicle.

Blackheath—Lloyd's place. Collected by Mrs. Holmes.....	11 0 0	
Folkestone—Miss Dangerfield, Treas. Ladies' Association.....	5 2 0	
Sabbath-school Children.....	0 6 0	
Produce of Gold Ends.....	0 5 6	
	5 14 0	

Deptford.—Rev. T. Barker and Friends . . .	14	0	0
Greenwich-read Chapel.—Rev. W. Chapman, Male Branch, Subscriptions	3	1	0

Collected by			
Mr. Martin	4	15	1
— Thomas	3	2	6
— Cander	2	10	2
— Goldfinch	2	2	1
— Simpson	1	9	8
— Armitage	1	2	9
— Beard	0	10	4

18 13 7

Female Branch.

Collected by			
Miss Bosher	3	13	0
Misses Benwell	4	8	7
Mrs. Chapman	5	5	8
Misses Haycraft	7	17	5
Mrs. Kemp	3	2	4
Miss Marshall	4	16	0
Mrs. Major	0	12	0
Misses Ritchie	0	13	0
Masters Ritchie	0	14	9
Mrs. Shipman	4	8	0
— Savage	5	13	6
Miss Savage	2	12	6
— Suter's Young Ladies	1	1	0
Sunday-school Children	0	18	0
Miss Wright	4	16	6
— Watson	1	7	9

52 0 0

70 13 7

Less Expenses .. 0 3 0

70 10 7

Woolwich Auxiliary Society— J. Read, Esq., Treas. Collection at the Anniversary, after a Ser- mon by Rev. Dr. Philip	6	8	6
Providence Chapel—late Rev. J. Bickerdike. Subscriptions	2	0	0
Association	6	19	4
Sunday-school	5	12	10

14 12 2

Union Chapel—Rev. T. Sharp. Subscriptions	6	3	6
Collected by			
Mrs. Blest	0	14	3
Miss Greenway	1	2	8
Rev. T. Sharp's Academy	2	15	3
Missionary Boxes	1	0	4
Collected by Mr. Sherman	2	4	0
Collection after Sermons by Rev. W. Ellis	5	14	0

19 14 0

Salem Chapel—Rev. T. James. Subscriptions	11	10	10
Moiety of Sunday-school Con- tributions	4	1	6
Missionary Boxes	1	2	11
Association	20	12	11

37 8 2

78 2 10

Less Expenses .. 0 17 4

*77 5 6

Bury—Rev. Mr. Aspinall—Collection (less Expenses)	18	8	8
Delph—Rev. J. Holroyd	8	2	0

Ashton-under-Line—Rev. J. Sutcliffe. Collection after Sermon by Rev. R. S. M'All	24	5	2
Ditto, at Public Meeting	4	0	4
Juvenile Society	10	10	0
Sunday-school Children	4	19	7
Monthly and Annual Subs.	33	4	11

114 0 0

Salford—New Windsor Chapel— Rev. J. Priddie and Friends	20	0	0
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Middleton— Collected by			
Mr. Lees	1	5	0
— Smethurst	1	1	0

2 6 0

Manchester—Grosvenor-street Chapel— Rev. W. Roby. For the Education of Native Females in India. Mrs. Niel	1	0	0
— Braid	0	10	0

1 10 0

Contributions to be at the disposal of Rev. R. Knill (Missionary) Petersburg	13	6	0
Leaf-square Grammar School Association— Rev. D. Clunie	7	9	0

Manchester and Salford Anglo- Chinese College Association— per Rev. Dr. Clunie	56	19	6
Less Expenses	1	2	6

55 17 0

Rochdale and Bamford Branch— J. Roby, Esq., Treas. Providence Chapel—Rev. J. Ely. Subscriptions	18	1	0
Collection at Public Meeting, and after a Sermon by Rev. W. Ellis	27	6	11

45 7 11

Female Association—Mrs. Roby Treas. Collected by			
Miss Brierley	2	1	3
Mrs. Hamilton	2	1	0
— Holt	1	15	5
Miss Kershaw	4	10	9
Mrs. M'Kenzie	6	11	10
— N.	0	3	3
— Sieath	3	1	11
— Taylor	1	0	8

21 6 1

Juvenile Association—Master G. E. Ely	5	18	0
Missionary Boxes of Mrs. Grey and Mrs. Cheetham	0	13	2
Miss A. Moore	0	8	2
Missionary Prayer Meeting	1	6	1
Miss B. Williamson	0	9	4
Master J. H. Williamson	0	10	0
Small Sums	0	2	8

3 9 5

Sunday-school Children	1	14	8
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77 16 7

St. Stephen's—Countess of Huntingdon's— by Miss Holt. Subscriptions	11	2	0
Collected by			
Miss Holt	1	4	6
— E. Law	1	7	0

13 14 0

Bamford Chapel—Rev. T. Jackson. Collection after Sermon by Rev. R. S. M'All	39	11	2
Ditto, at Public Meeting	10	5	4

* £28. 19. of this sum acknowledged in
December Chronicle.

Lancashire.—East Auxiliary Society— J. H. Heron, Esq., Treas. Petrycraft—Friends	1	3	10
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Missionary Boxes of			
Mrs. John Fenton	5	1	7
— Rymer	3	2	10
Juvenile Association	7	3	8
	65	4	7
Less Expenses ..	1	1	6
	64	3	1
	155	13	8
Less Expenses ..	2	8	8
	*153	5	0
Total ..	395	7	6

* £22. 4. acknowledged in August Chronicle.

West Lancashire Auxiliary Society—			
Lancaster—E. Dawson, Esq. Treas.			
Ladies' Association	19	14	4
Juvenile Association	2	9	4
Collected by Miss L. Dawson ..	1	0	7
Missionary Boxes	0	2	1
Subscriptions	13	19	6
	37	5	10
Less Expenses ..	2	5	10
	35	0	0

Warrington—St. John's Chapel—			
per Rev. S. Hawthorn.			
Subscriptions	5	16	6
Collected by			
Mr Dowling	1	4	0
Mrs. Roberts	1	1	0
	8	1	6
	43	1	6

Mid Lancashire Auxiliary Society—			
per Messrs. B. Eccles and Co.			
Collected by			
Miss Jane France and Miss			
Maria Eccles	2	7	10
— Craig	2	17	4
Misses Hilton, Shaw, & Briggs ..	1	7	6
— B. Eccles and Dickson ..	3	12	8
— Thompson and Butler ..	2	10	4
Mr. J. Hacking	0	18	6
— Hopwood	1	0	9
Miss Maria Eccles	4	12	6
Misses Shaw and Hilton	2	19	7
Haslingdon—Rev. Mr. Ramsay ..	3	0	0
	25	7	0
Less Expenses ..	0	10	4
	21	16	8

Preston Auxiliary Society—			
Mr. J. Hamer, Treas.			
Contributions	26	8	2
Garstang Branch—by Mr. T.			
Comstive	17	0	0
Clifton—J. Bryning	6	11	10
Elswick—T. Hodgkinson .. .	4	0	0
Kirkham—H. Crook	3	2	2
Penworthland—F. Martin .. .	2	1	8
Missionary Boxes of			
Rev R. Slate	0	12	5
H. Thornber	0	7	9
	60	4	0

Liverpool—Mr. W. Kay, for the Native			
Teacher, <i>Glass Key</i> , 9th payment ..	10	0	0

Leicestershire—Hinckley—			
per Rev. J. Ruckham			
Lutterworth Auxiliary Society—			
Rev. W. Crow.			
Subscriptions	27	2	6
Miss Davenport's Miss. Box ..	0	10	3
	27	12	9

Lincolnshire—Gainsborough Auxiliary Society			
—J. Tidd, Esq., Treas.			
Subscriptions	9	19	0
Collections after Sermons and			
at the Public Meeting	30	1	0
Collected by			
Mrs. Ashby	2	4	9
— Borwell	1	0	8
— Crabtree and Mrs. Hough ..	2	10	11
— Mote	1	1	8
— Rogers	2	11	10
— Stephenson and Miss Elve ..	2	7	2
Miss Tee	2	0	0
Mrs. Wild and Mrs. Moor .. .	1	19	4
A Friend	0	6	0
Charity Boys	0	5	8

Missionary Boxes of			
Miss Geadell	0	13	0
Mrs. Rogers	0	8	3
Sunday-school Boys	0	8	6
Ditto, Girls	0	13	0
A Family of Sunday Scholars ..	0	12	2
Dividend on bad Note	0	9	0
	59	10	11
Less Expenses ..	6	14	5

52 16 6

Lincoln Auxiliary Society—			
Mr. Coupland, Treas.			
Independent Chapel—Rev. B. Byron ..			
Collected after a Sermon by			
Rev. Dr. Philip	9	0	0
Subscriptions	8	17	6
Collected by			
Sabbath-school Children	0	10	0
Mrs. Byron	2	10	0
Miss Singleton	1	0	0
— Wilson	3	16	3
Mrs. Capp's Seminary	1	6	0
	26	19	9

Zion Chapel—Rev. G. Gladstone.			
Collections after a Sermon and			
Public Meeting	17	12	5
Subscriptions	7	6	0
Collected by			
Miss Lowrie	13	11	1
Mrs. Hayward	5	6	0
— Gladstone	2	5	10
Miss Gladstone	1	12	0
— Clark	1	3	9
— Grub	1	7	0
Mrs. Pyle	0	9	1
Sabbath-school Chapel	0	8	3
Chapel Missionary Box	0	2	7
Balance from last Year	0	13	9
	51	17	9

78 17 6

8 17 6

70 0 0

South Auxiliary—J. Claypon, Esq. Treas.			
Boston—Rev. T. Haynes.			
Subscriptions, &c	22	10	4
Missionary Boxes	4	7	7
Coll. by Rev. Dr. Philip	22	17	6
	49	15	6
Less Expenses ..	0	7	9

49 7 8

Long Sutton	11	0	0
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Wisbeach—Rev. W. Holmes.			
Collection at Annual Meeting ..			
Collected by			
Mrs. Galland	1	2	2
Miss Clarke	1	15	11
— Naylor	0	18	6
— S. Naylor	4	4	8

MISSIONARY CONTRIBUTIONS.

227

Miss M. A. Crouch	3	12	7
— Robinson	1	13	7
— Harman	1	12	11
	23	0	5
Less Expenses ..	2	5	2
	20	15	3

81 2 11

Middlesex—North Middlesex and South Herts

Aux. Society—Mr. W. Leitchfield, Treas.			
Enfield—Rev. S. A. Davies.			
Subscriptions	11	6	6
Baker-street Association—Rev. W. Brown.	7	5	1
Lady Huntingdon's Chapel—Rev. J. James.			
Contributions	4	11	9
Enfield Highway Association—			
per Mr. T. Fielding.			
Subscription	1	9	0
Mr. Fielding's Academy	2	9	6
Collected by			
Mr. J. Beauford	0	15	8
Mrs. Bland	0	9	2
Miss Wright	0	8	6
	5	2	10

Edmonton and Tottenham—late Rev. J. Brooksbank.

Collected by			
Miss Wilber	7	13	6
Rev. S. Mummery's Pupils	1	14	0
Donation	2	0	0
	11	7	6

Edmonton—Rev. W. Williams.

Collection at General Meeting ..	6	1	8
Subscriptions	2	12	7
	8	14	3

Barnet—Rev. A. Stewart.

Subscriptions	3	6	11
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Winchmore Hill—Rev. H. Pawling.

Subscriptions	12	5	6
	64	0	4
Less Expenses ..	5	8	6
	58	11	10

Highgate—Rev. J. Thomas and Friends

Hammersmith—Ebenezer Chapel—			
Rev. J. Day—Subscriptions ..	5	2	0
Collected by			
Mrs. Simpson	1	6	9
— Salter ..	6	13	0
	7	1	9

Ditto, George-yard Chapel—

Rev. D. Washbourn	38	14	6
Less Expenses ..	1	4	6
	37	10	0

Feltham—Collected by Mr. S. Woodham, (2 Years)

	13	5	0
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Harrow—per Mr. J. Blake

	2	19	0
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Uxbridge—Rev. Mr. Stamper.

Collections at the Anniversary ..	39	18	5
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Subscriptions	9	5	8
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Missionary Boxes	1	4	6
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For Native Schools in India.

Mr. W. Hull	1	0	0
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— S. Hull	1	0	0
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A Friend	0	10	0
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	52	18	7
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Less Expenses ..	4	18	7
	48	0	0

Whetstone and Tottoridge—

per Messrs. House and Lines, Treas.	2	11	9
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Norfolk.—Harteston—Rev. T. Fisher.

Subscriptions	3	0	0
Collection after Sermon ..	2	2	3
Missionary Boxes	0	8	11
Collected by			
Miss S. J. Crisp	1	1	7
— Devereux	1	17	9

For the Native School at Salem. (India.)

Sunday-school Children	0	10	0
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Miss Crisp	0	10	0
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9 10 6

Northumberland.—Newcastle Aux. Society—

Mr. T. Bonner, Treas.			
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Subscriptions	14	12	6
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Collected by Miss Smith	1	14	0
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Zion Chapel—Collected by Miss			
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Shortridge	4	6	0
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Ditto, at Prayer Meetings ..	4	16	2
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Young Men's Association—Mr. E.			
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Charlton, Treas.	18	13	2
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Collection after Sermon—per			
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Rev. J. Parsons—Moiety	10	9	4
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Ladies' Association—			
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Mrs. Finlay, Treas.	15	10	8
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Collection after Sermon—per			
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Rev. J. Parsons—Moiety	10	9	4
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Gateshead—Presbyterian Chapel			
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—Rev. J. Murray.			
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Contributions	5	0	0
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Towards the Deficiency	15	0	0
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	100	11	2
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Less Expenses ..	9	4	8
	91	6	6

Alnwick—United Secession Church—

Rev. D. Paterson	60	1	6
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Hexham—Independent Chapel—

Rev. W. Colefax.			
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Collection after Sermon per			
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Rev. J. Richardson	2	8	6
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Contributions	7	11	6
	10	0	0

Oxfordshire—Banbury—Rev. N. M. Harry.

Subscriptions	2	2	0
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Collected by			
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Miss F. Flemings	5	2	3
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Mr. E. Wilks	3	5	0
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Missionary Box	0	5	3
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	10	14	6
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Less Expenses ..	0	0	8
	10	13	10

Collections, &c.—per Rev. Messrs. Hill and Jackson.

Oxford—Subscriptions	7	0	11
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Henry Goring, Esq.	20	0	0
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Collection	28	18	6
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	55	19	5
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Less Expenses ..	1	5	0
	54	14	5

Witney—Rev. N. Helling.

Subscriptions	12	0	9
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Sunday-school Children	0	18	1
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Missionary Boxes	0	14	7
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Collections	20	7	5
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	34	0	10
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Less Expenses ..	2	8	4
	31	12	6

86 9 11

Wilton—per Rev. J. Hyatt	8	0	0
Worcestershire.—R. P. S.	1	2	6
M. D.	0	10	0
	1	12	6
Worcester—Countess of Huntingdon's Chapel—Rev. E. Lake.			
Penny Society	8	8	0
Subscriptions	2	12	0
	11	0	0

Yorkshire.—Hull and East Riding Auxillary—W. Briggs, Esq., Treas.			
Hull—Collections	150	18	1
Subscriptions	41	19	6
Legacy by Mrs. Eliz.			
Cook	50	0	0
Less Duty, &c. ...	5	6	8
	44	13	4
	237	10	11

Beverley—Rev. J. Mather.			
Collections	43	8	6
Subscriptions	10	13	0
	54	1	6

Bridlington—Rev. E. Morley.—Balance ..	10	0	0
Cottingham	7	12	0
Sundries	6	7	6
	13	19	6

	315	11	11
Less Expenses ..	33	13	0
	281	18	11

* £180 of this sum acknowledged in September Chronicle.

Juvenile Missionary Society—per Mr. G. Robinson	98	3	0
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North Riding Auxillary Society—Mr. R. S. Watson, Treas.			
Malton—Mr. J. Sotheran, Treas.			
Subscriptions	6	8	6
Collected by Misses Nicholson and Beal	0	14	1
	7	2	7

Pickering—Rev. G. Croft.			
Subscriptions, &c.	3	2	10
Miss King's Young Ladies ...	1	0	0
Ladies' Association	4	3	9
Sunday-school Children	0	16	7
Juvenile Association	1	15	0
	10	18	2

Scarborough—Rev. S. Bottomley.			
Subscriptions	9	8	0
Collected by			
Miss S. Temple ..	0	16	0
R. Woodall	4	13	6
	14	17	6

Whithy—Rev. G. Young, A.M. and Rev. W. Blackburn.			
Subscriptions	18	10	6
Ladies' Working Society—for the Education of Native Females in India	20	0	0
Silver-street Ladies' Association ..	19	13	0
Juvenile ditto	6	0	9
Public School	0	5	2
Cliff-lane Ladies' Association ..	6	10	6
Juvenile ditto	1	14	0
Public School	0	2	2
Stainacre ditto	0	10	2
Collected by			
Miss Clark	1	0	0
Missionary Boxes of			
Mr. J. Alexander	0	5	9
Miss Anderson	0	11	6

Mr. Consitt	0	7	0
Thistle	0	7	6
Mrs. Wilson	0	8	11
Young	0	16	3
Small Sums	0	11	8

	77	14	10
Less Expenses ..	1	16	6
	75	18	4
	103	16	7

West Riding Auxillary Society—G. Rawson, Esq., Treas.			
Bradford—Male Branch	25	0	0
Female ditto	33	15	2
	58	15	2

Bingley	7	0	0
Booth	6	0	0
Halifax—Square Chapel	65	11	0
Sion Chapel	59	0	0
	115	11	0

Huddersfield—Ladies' Association.			
Contributions	26	8	4
Missionary Box	0	11	8
For the support of the Native Teacher, Boothroyd Moor-house, 9th payment	10	0	0
Produce of the Ladies' Missionary Basket, for the Education of Native Females in India.	37	0	0
	74	0	0

Hopton	62	0	0
Leeds	96	4	10
Pontefract	23	2	2
Sowerby	2	5	0
Knaresborough	20	0	0

	464	18	2
Less Expenses ..	25	8	2
	439	10	0

Sheffield, Attercliffe, and Wincobank—J. Read, Esq., Treas.			
Sheffield—Queen-street Chapel—			
Collection	25	0	3
Male Branch	14	19	1
Female ditto	42	19	7
Sunday-school	0	6	0
	83	4	11

Howard-street Chapel.			
Collection	9	11	5
Subscriptions	32	3	11
	41	15	4

Nether Chapel.			
Collection at the Music Hall ..	6	7	7
Subscriptions	19	11	3
	25	18	10

Garden-street Chapel.			
Collection	4	8	4
Male Branch and Sunday-school ..	7	10	1
Female ditto	22	18	2
Sunday-school Girls ..	0	17	0
	35	13	7

Lee Croft Chapel.			
Collection	7	2	0
Subscriptions	31	4	1
	38	6	1

Attercliffe—Subscriptions ..	15	17	2
Brightside—Collection	1	1	4
Darnall	0	11	0
Wincobank—Collection	4	1	5
Subscriptions	8	0	0
	12	1	5

Collection at Queen-street Chapel after Public Meeting ..	20	19	7
Balance from the Public Breakfast ..	1	6	5

Collected at		
Fullwood	1	10 0
Park	1	10 0
Gleadless	0	19 4
Greenhill	1	3 0
Bolsterstone	1	8 0
Mr E. Smith, for the support of Native Schools in India	2	2 0
	285	8 0
Less Expenses ..	17	19 5
	*267	8 7

* £70 10 of this sum acknowledged in
September Chronicle.

Howden—Rev. J. Wilkinson.		
Subscriptions	4	11 4
Collected by Miss Ostler ..	2	2 8
	6	14 0

Thorne—by Misses Benson and Vause.		
Subscriptions	19	14 10
Collection	5	9 8
	25	4 6
Less Expenses ..	3	1 6
	22	3 0

York City Missionary Society— Mr. T. Watkinson, Treas. (on account) ..		
	100	0 0

Wales.—North Wales Associated Congregations
of Calvinistic Methodists—J. Davies, Esq.
Treas.

(Particulars of Amount acknowledged in April
Chronicle.)

Anglesea.		
Aberfraw	5	10 0
Amlwch	9	1 0
Beaumaris	4	5 1
Bethel	4	1 10
Bethesda	9	0 0
Bethlehem—Collection	6	5 8
Produce of a Sheep and Lamb ..	1	0 0
Bodedeyrn	5	16 0
Baracia	1	3 4
Bryn Siencyn	4	12 1
Bryn du	3	0 4
Caer Cybi	12	2 2
Caer geiliog	3	1 4
Carmel	1	7 0
Dwyran	4	10 0
Elm	3	3 3
Gaerwen	7	1 7
Glasinfryn	3	11 7
Gorslwyd	3	10 8
Gwalchmai	5	11 0
Hebron	1	12 6
Llanerch y medd	8	0 0
Llangefni	11	15 0
Llanallgo	2	10 6
Llanrhyddlad	6	4 3
Llanfwrwg	4	13 0
Llangwyllog	4	7 0
Llangoed	2	6 2
Llanfair	3	17 1
Llangristiolus	7	6 0
Nebo	3	14 2
Newborough	5	11 2
Parc	1	6 8
Pen y garnedd	5	16 6
Peniel	1	17 6
Pengorhwyssa	2	2 6
Rhos y colyn	2	6 9
Sion	1	10 0
Talwrn	2	5 2
Coll. by Miss Prytherch	1	8 0
Ty yn y maen	1	10 7
Tymawr	2	15 6
Ty yn y gongl	1	4 5
Anglesea total ..	182	18 10

Caernarvonshire.		
Aber	1	2 6
Abererch	0	10 7
Sunday-school	0	14 5
Bangor	15	0 0
Beddgelert	5	1 6
Bethel	0	17 1
Erw	0	7 3
Aberdunant Sunday-school ..	0	9 4
Bontnewydd	2	4 0
Brynaerau	2	3 1
Brynbachau	0	14 7
Brynengan	2	0 6
Sunday-school	2	8 2
Brynmelyn	0	18 2
Bryn yr odyr	1	2 6
Bwlau	1	0 0
Bwlchderwyn	0	19 0
Monachdy Sunday-school ..	1	5 1
Cae Athraw	2	2 3
Caernarfon	18	15 1
Carmel	1	17 7
Carmnadryn	0	12 8
Carneddi	7	8 3
Celynog	2	3 7
Cricerth	0	13 8
Sunday-school	0	9 4
Cwncorym	0	16 0
Dinas	1	1 11
Sunday-school	1	4 4
Dwy gyfyllchi	1	0 0
Edeyrn	1	4 8
Sunday-school	1	10 0
Enlli	0	8 3
Efail newydd	1	5 0
Four Crosses	0	10 6
Sunday-school	2	0 0
Melin llwyn dyrus ditto	0	16 8
Felin hen	1	2 10
Gatehouse	3	13 0
Garn	0	18 3
Sunday-school	1	11 9
Taiduon ditto	0	15 7
Gyfyng	1	1 0
Graig	1	1 3
Llanberis	4	12 9
Llanrug	4	9 8
Llanfair	0	12 6
Llanllifni	2	6 4
Llanengan	2	18 4
Llaniofen	3	16 2
Llithfaen	1	15 8
Llanbedrog	0	18 10
Naufr	2	8 0
Nefyn	2	9 6
Mynydd nefyn Sunday-school ..	0	9 8
Morfa nefyn ditto	0	5 8
Pen caenewydd	1	0 0
Sunday-school	1	5 9
Pencoed	0	11 11
Sunday-school	1	7 1
Pentir	4	12 0
Pentref uchaf	2	8 9
Llanmor Sunday-school	0	16 10
Pen y caerau	2	1 1
Pen y graig	1	1 5
Pwllheli	4	6 7
Sunday-school	5	10 5
Dyneio ditto	0	8 1
Rhos Tryfan	1	0 4
Rhyd ddu	0	18 6
Rhyd fawr	0	14 4
Rhyd bach and Brynsella	1	2 11
Rhyd y clatdy	1	5 7
Rhydios	0	18 2
Rhiw	0	8 2
Sion	0	14 0
Tref Mawr	1	14 5
Sunday-school	2	4 9
Garreg wen ditto	0	10 0
Tydwellog	4	5 6
Tal y sarn	2	13 6
Tymawr	2	1 0
Bryn mawr Sunday-school ..	0	14 9

Uwch mynydd	1	7	0
Waunfawr	2	16	10
Ysgoldy Bodean	1	7	11
Ysgoldy Neugwl	0	15	0
	175	2	10
Less Expenses ..	3	8	10
Caernarvonshire Total ..	171	14	0
Denbighshire.			
Abergele Miss. Association.			
Male Branch	7	15	4
Female ditto	6	5	6
Subscription	1	0	0
Towyn	1	4	6
Bettws	1	1	1
Bontuchel—Collection	1	0	9
Sunday-school	1	6	2
Sceibion ditto	0	8	0
Factory ditto	0	4	8
Bryn	1	2	0
Bryndionyn	0	9	0
Brynlwyl Collection	1	0	0
Subscription	1	0	0
Cefnmeiriadog	0	14	0
Cefn Coch	1	0	7
Clawddewydd	1	13	0
Waen	1	1	0
Conway—Collection	1	2	3
Sunday-school	4	4	2
Henefel ditto	0	7	1
Denbigh—Subscrip. ..	6	4	9
Sunday-school ..	12	11	0
Brookhouse ditto ..	1	0	0
Collect. at Prayer			
Meetings ..	4	5	3
Do., after Sermon ..	2	11	3
Missionary Boxes of			
Mr. Cumming ..	0	11	3
— Mellish ..	0	11	6
	27	15	0
Less Expenses ..	0	5	0
	27	10	0
Garnedd	1	6	9
Green—Collection ..	0	6	6
Subscription	0	10	0
Gros—Collection ..	0	9	11
Sunday-school ..	1	2	4
Ty Coch ditto ..	0	15	3
Ystafell Wen ditto ..	0	8	0
Gwytheryn	2	11	1
Gyffyllig—Collection ..	0	5	10
Sunday-school ..	1	13	11
Henllan—Collection ..	1	0	7
Monthly Prayer Meetings ..	0	16	1
Sunday-school ..	1	14	9
Llandidno—Collection ..	0	12	2
Sunday-school ..	0	15	4
Llanelian ..	1	3	6
Llanelidn—Collection ..	1	11	2
Interest on a Legacy, by Mr.			
J. E. ..	0	10	0
Llanefydd Sunday-school ..	2	2	2
Llanrwst—Collection ..	2	5	4
Sunday-school ..	6	10	4
Subscription ..	1	1	0
Bethel Chapel Collection ..	1	0	1
Sunday-school ..	2	14	7
Llansanan—Collection ..	0	18	0
Sunday-school ..	0	15	0
Cadeg ditto ..	0	9	6
Subscription ..	0	10	0
Llansantffraid Miss. Association.			
Subscription ..	6	8	2
Collection ..	1	1	6
Tanyffordd Sunday-school ..	0	9	6
Rhydyloyw—ditto ..	0	13	1
Mochdre—Public Collection ..	2	0	2
Sunday-school ..	0	15	9
Brynbadr ditto ..	0	9	6
Subscription ..	1	1	0
Merdydn Sunday-school ..	1	0	0
Nantglyn—Collection ..	0	12	4
Missionary Box ..	1	2	7

Pennant Sunday-school ...	0	8	8
Cander Isa ditto	0	14	4
Pandy	1	18	7
Pentre—Llanrhuiadr Collection	1	2	0
Sunday school	3	19	4
Pentre Celyn	1	9	6
Prestatyn	0	3	10
Prion—Collection	0	14	9
Sunday-school	3	3	11
Pwllterfyn	0	15	7
Efail Ucha Sunday-school ..	0	15	0
Rhuddlan—Collection ..	1	6	3
Sunday-school	2	1	10
Missionary Box	0	2	6
Rhyl	0	4	6
Rhuthin—Collection ..	1	6	7
Sunday-school	4	2	6
Rhyd y Cilgwyn Sunday-school	0	16	8
Rôe—Collection	1	2	3
Sunday-school	2	5	3
Subscription	1	0	0
Saint Asaph—Collection	1	12	9
Missionary Box	0	4	6
Saron—Collection	0	8	6
Sunday-school	2	14	6
Talybont—Collection ..	0	14	6
Sunday-school	2	9	10
Llwyngwaen ditto	1	4	4
Produce of Bees, by Mrs. M.			
Roberts	1	1	0
Tynyfron	1	3	0
Hafod Dafydd Sunday-school	0	12	2
Cefn forest ditto ..	0	13	0
Trefryw	2	0	5
Denbighshire Total ..	157	14	1

Flintshire.

Adwyr Clawdd	3	0	0
Babell—Collection ..	0	7	5
Sunday-school	2	0	0
Berthen Gron	1	9	0
Bryneglwys	0	11	1
Bwlch Gwyn	1	12	9
Caerwys	1	6	3
Caergwrle	2	0	0
Carmel	1	6	6
Clecin	1	8	5
Dyffryn—Collection ..	0	12	6
Sunday-school ..	1	12	9
Flint	0	11	8
Gellifor	1	12	0
Heol Mostyn—Collection ..	0	9	6
Sunday-school ..	0	12	6
Llangollen ..	10	11	7
Llanarmon ..	0	17	0
Llanergain ..	1	6	4
Mynydd y Flint ..	0	8	6
Colbuthn ..	0	6	7
Pentre Moch ..	0	5	0
Llyn y Pandy ..	0	19	1
Maes hafn ..	0	10	6
Pentre Helygen ..	2	8	0
Pontcysylltau ..	4	13	6
Penyfelin ..	1	9	3
Rhosesnor—Collection ..	0	8	11
Sunday-school ..	0	8	1
Treflyn ..	9	17	0
Waen—Bodfary ..	1	0	5
Wrexham ..	1	0	0
Wyddgrug ..	3	10	0
	60	12	0
Less Expenses ..	2	7	2
Flintshire Total ..	58	4	10

Merionethshire.

Aberdyfi	0	16	2
Bala, and the neighbourhood.			
Bala Chapel Collection ..	6	19	1
Sunday-school	14	2	10
Capel Celyn	0	15	6
Cornelau	1	3	8
Cwntirmynach ..	0	9	1
Dwr y pant Sunday-school	0	4	0

Glynn	1	1	2
Llandderfel	4	0	0
Llanuwchllyn	2	8	2
— Old Congregation	1	1	6
Llidiardau	0	11	6
Llwyn Eilion	2	15	5
Moelygarneidd	0	16	4
Parc	2	2	9
Sernau	0	13	3
Talybont	2	3	10
Trebenmaen	0	11	9
Missionary Boxes of			
Miss Davies, Bala	0	14	8
— Charles	0	9	6
Subscriptions	3	3	0
Barmouth—Collection	4	16	8
Sunday-school	5	9	10
Subscriptions, &c.	2	16	6
Bettws	2	15	0
Bont ddu	1	12	4
Brynerug	0	18	8
Bryn y gath	0	16	3
Bwlch	2	3	9
Capelcurig	1	13	9
Capelgarmon	0	9	6
Cefnibrith	0	11	6
Corus	1	15	0
Cerig y druidion	1	8	3
Corwen	1	0	7
Cwmprysor	0	10	8
Cynwyd—Collection	0	12	5
Sunday-school	1	10	7
Cwrt	0	12	19
Dolgellau	24	12	7
Dolwyddelan	3	1	7
Dyffryn	3	8	7
Dimel	0	13	6
Ffestiniog	1	12	0
Glaenau ditto	1	2	5
Glan yr afon	0	18	0
Gro	0	15	7
Gwyddelwern	0	10	6
Gwynfryn	1	5	2
Harddiech	0	19	0
Llanarmon	1	16	4
Llandrillo	1	14	4
Llanegryn	0	15	7
Llanelltyd	0	11	0
Llanfachreth	0	14	0
Llanfihangel	1	2	10
Llangwn	1	15	0
Llwyngwril	0	4	1
Maethloui	0	5	6
Maentwrog	0	17	6
Penal	0	10	2
Pennmachno	1	19	6
Penrhyn	1	1	7
Rhiw yspardyn	1	0	9
Rhydlydan	0	15	19
Sion	0	13	6
Tal y sarnau	0	18	0
Taiteg	0	4	3
Trawsfynydd—Collection	2	6	2
Subscription	0	10	0
Towyn	1	12	0
Tymawr	1	10	1
Wern	0	12	6
Ysbytty	1	15	0
Merionethshire Total	143	6	5
Montgomeryshire.			
Bethlehem	1	2	0
Beula	3	17	6
Bont	4	7	6
Brithdir	2	5	7
Carno	3	18	16
Capeluchaf	1	0	1
Carmel	2	3	6
Cefncanol	0	6	0
Cemaes, 1827	2	18	6
Cemaes, 1828	3	10	0
Croesoswallt	1	17	7
Crwlwm	0	18	10
Drefnewydd	7	15	4

Dref Owen	3	1	10
Gelli	1	3	0
Gleincant	3	16	7
Glo	0	12	0
Glynabafren	0	14	7
Graig, 1827	0	15	0
Graig, 1828	0	18	5
Gwerubant and Liansantffraid	4	2	0
Horeb	2	15	3
Llanwyddya	1	11	6
Llanfair	3	9	3
Llandinam	3	13	6
Llanbryomair and Pennant	5	8	4
Llanidloes	18	12	0
Llanwyddelan	7	12	3
Llanwryllan	1	15	11
Machynlleth	9	0	0
Mallwyd	1	11	3
Meifod	4	15	0
Oakley Park	1	10	4
Saron	1	0	0
Sion	3	16	0
Tirnewydd	3	4	11
Trefynon	4	3	5
Welsh Pool	2	0	0
	127	3	3
Less Expenses	1	1	6
Montgomeryshire Total	126	1	9
Lancashire.—Liverpool—Welsh Calvinistic			
Methodists—per Mr. J. Hughes.			
Collections after Sermons per			
Rev. J. Elias.			
Pall Mall Chapel	30	1	4
Bedford-street ditto	16	19	7
Rose-place ditto	30	5	11
	77	6	10
Less Expenses	3	0	0
	74	6	10
Shropshire.—Shrewsbury—Welsh Calvinistic			
Methodists			
	14	0	0
Total	928	6	10
North Wales Auxiliary Society—			
W. Williamson, Esq., Treas.			
Anglesea.			
Amlwch—Rev. W. Jones, (1828)	12	2	7
Cemes and Llanfechell—Rev. O. Thomas, (1828)	2	5	0
Holyhead—Rev. W. Griffiths.	10	0	0
Subscriptions and donations	4	0	6
Rhosymeirch—Rev. D. James	4	0	6
Paradise Chapel, by ditto—Subscriptions, &c.	8	8	9
	12	9	3
Treban—Rev. R. Roberts—Subscriptions	3	12	0
Anglesea Total	40	8	10
Caernarvonshire.			
Caernarvon—Rev. Mr. Jones	3	19	0
Bontnewydd	2	6	6
Henthryd	0	8	7
Talsarn—Rev. D. Griffith	0	10	0
Nazareth	1	9	0
Pisgah	0	11	11
Talsarn	0	18	0
	3	8	11
Pwllheli—Rev. T. Lewis—			
Subscriptions			
New Chapel	1	0	0
	0	8	0
	1	8	
Llanengan—Rev. R. Owens	1	4	4
Rhoslan—Rev. E. Rowlands	0	6	8
Tabor	0	10	6
	0	17	2
Caernarvon Total	13	11	6

MISSIONARY CONTRIBUTIONS.

Denbighshire.

Denbigh—Rev. D. Roberts.

Subscriptions.....	10	18	0
Missionary Boxes			
Swan-lane Chapel.....	10	1	0
K.....	0	3	2
Monthly Prayer Meetings ..	2	2	11
Green School-room	0	11	0
	23	16	1

Llangollen—Rev. T. Jones....	10	7	7
Ruabon.....	5	5	0
	15	12	7

Llangwm—Rev. T. Ellis	0	13	1
Prithoedd	0	4	4
Habod-elwy	0	9	2
Pentrefryn-cymar	0	14	9
	2	1	4

Rhudlvdan—Rev. J. Roberts..	1	7	1
Dolwyddelen	0	15	2
	2	2	3

Ruthin—Rev. E. Price—Subscriptions, &c.	5	18	2
Wern—Rev. W. Williams—Ditto	7	14	0

Rhosllanerchrugog—Rev. W. Williams—

Subscriptions.....	4	8	0
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Wrexham Auxiliary Society—Collection after

Public Meeting in the Town Hall	10	15	0
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Chester-street Branch—Rev. J. Pearce.

Subscriptions.....	9	0	6
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Ladies' Association—

Collected by Messrs. Pearce,

& Lewis, and Miss Painter

Collected at Wheat Sheaf ..

Collection after Sermon by

Rev. Dr. Philip

	8	8	4
	30	0	11

Penybryn Branch—Rev. W. Waterfield.

Subscriptions	3	13	6
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Ladies' Association—

Collected by

Miss Livingston.....

Mrs. Hobson

Miss A. Price

Mrs. Davies

	5	0	0
	4	15	0
	1	10	0
	0	10	6
	11	15	6

Missionary Boxes of

Miss Livingston.....

Mrs. Hobson

Miss E.

	0	12	6
	0	19	9
	0	2	6
	1	14	9

Coll. after Sermon by Rev. Dr. Philip ..

	12	0	0
	69	19	8
	4	4	8

Less Expenses ..

	65	15	0
--	----	----	---

Denbighshire Total ..

	127	7	5
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Flintshire.

St. Asaph—Rev. J. Lloyd—Collection

Flint—Rev. B. Evans—Subscriptions, &c.

Hauk—Rev. O. Owens—

Subscriptions.....

Cilen

Naunerch.....

	4	14	10
	2	9	7
	2	0	8
	9	5	1

Holywell—Rev. D. Jones—

Collection

Subscriptions, &c.....

Missionary Boxes of

Miss S. Pritchard.....

Monthly Prayer Meetings ..

Ditto. Greenfield Chapel....

Ditto, Sunday school.....

	0	2	6
	51	6	9

Bagillt—Rev. B. Evans—Subscriptions, &c.

M. Id.—Rev. J. Harris—

Subscriptions, &c.....

Monthly Prayer Meetings ..

	9	6	0
	1	8	9
	10	14	9

Newmarket—Rev. T. Jones ...	2	11	3
Llanasaph	2	2	4
	4	13	7

Whitford—Rev. D. Jones—Subscriptions ..

	3	1	6
--	---	---	---

Flintshire Total ..

	97	11	9
--	----	----	---

Merionethshire.

Bala—Rev. J. Ridge, for 1828 ..

Ditto

	6	4	6
	2	8	11
	8	13	5

Dinas, for 1828

Ditto—Rev. J. Williams

Bethesda—ditto

	2	2	3
	6	9	3
	3	13	5
	10	2	8

Foels—Rev. H. Hughes

Bethel—Rev. H. Hugh

Llandrillo

Rhadywerner.....

	1	12	7
	0	5	6
	0	11	5
	2	9	6

Penstreet—Rev. E. Davies....

Gaulwyd

Jerusalem

Maentwrog.....

	0	14	6
	0	8	6
	0	9	6
	0	12	6
	2	5	0

Tywyn—Rev. H. Lloyd, for

1828.....

Llwyn-gwrl

Llanegryn.....

Rhydymoron

Llanfihangel

	1	1	3
	0	7	9
	1	2	0
	0	16	9
	0	4	6
	3	12	3

Tywyn—Rev. H. Lloyd—Subs.

Llanegryn

Llwyn-gwrl

Llanfihangel

Rhydymoron

Tywyn

	1	3	8
	1	4	0
	0	18	4
	0	6	0
	0	7	6
	0	5	0
	4	4	6

Merionethshire Total ..

	35	14	3
--	----	----	---

Montgomeryshire.

Kerry—per Rev S. Bowen, Don.

Brynllwarch—Subscription

Berriew—Rev. S. Bowen—

Subscriptions.....

	1	15	0
	3	0	0

Llanbryn-mair—Rev. J. and S.

Roberts

Beula

Carno

	9	19	0
	0	10	0
	1	3	0
	11	12	0

Llanfair-caeinion—

Rev. J. Davies.....

Brynellen.....

Dwyrw

Llangynw

Manawon

Penarth

Rhiwiraethog

	2	2	6
	1	6	6
	2	11	6
	2	14	6
	1	0	7
	1	5	0
	1	19	5
	13	0	0

Llanrhaidr—Tabernacle—

per C. Jones, Esq.

Pentrefelin—Subscriptions..

	1	6	2
	0	13	10
	2	0	0

Main, Meifod—Rev. J. Jones,

for 1828

Keel—Subscriptions.....

Rhoslasgoed.....

Clawdd

Pentrefelin.....

Meifod Village.....

	2	8	0
	1	0	0
	0	12	0
	0	8	6
	0	8	0
	1	13	6
	7	0	0

Main and Keel—Rev. J. Jones.

Subscriptions, &c.....

Meifod Village

	3	14	4
	2	8	0
	6	2	4

Machynlleth—Rev. D. Morgan,

—Subscriptions (1828)....

Morben Lodge—Collection ..

	12	1	6
	0	8	6
	12	10	0

Newtown—Rev. E. Davies.		
Subscriptions	14	11 6
Bwlchyfrith	2	0 4
Llanwnog—Mr. T. per Morgan	1	7 2
		17 10 0
Trefach—Rev. E. Davies		0 14 6
Llanfyllin—Rev. W. Morris, —Subscriptions, &c. (1828)	9	0 0
Mr. Tibbot, towards the De- ficiency	1	0 0
		10 0 0
Welshpool—Rev. G. Ryan.		
Subscriptions	4	17 6
Ditto (1828)	6	2 6
		11 0 0

Montgomeryshire Total ..94 17 10

409 11 7

Less Expenses .. 18 13 7

390 18 0

South Wales Auxiliary Society—Rev. D. Peter.		
Cardiganshire—Rev. D. Davies, Sec.		
Neuaddlwyd—Coll. at the Annual Meeting ..	40	5 7
Horeb—Rev. S. Griffith—Coll. ..	3	13 0
Sunday-school	3	6 0
Carmel Collection	1	16 8
		8 15 8

Cardigan—Rev. D. Davies—		
Collection	3	8 5
Sunday-school	2	6 3
Donation	0	10 0
Llechryd Collection	2	0 3
Sunday-school	1	11 9
		9 16 8

Talybont—Rev. M. Ellis—Coll. ..		
Sunday-school	0	12 5
Miss. Box, found in the Pulpit ..	8	3 7
Produce of a Hen	2	0 7
Branch societies	0	10 0
Branch societies	6	8 2
Salem Sunday-school	1	10 1
		19 4 10

Llanbadarn—Rev. B. Rees—		
Missionary Box	2	0 10
Collection	0	13 4
Clarach ditto	1	14 0
Dyffryn paith ditto	0	6 8
Produce of a Hen	0	6 8
		5 1 6

Ebenecer—Rev. G. Griffiths—		
Collection	1	19 2
Sunday-school	0	9 0
Tynysgwynn Collection	2	2 9
Llanfair ditto	1	15 5
		6 6 4

Tifaldybrenin—Rev. R. Jones—		
Collection	3	14 3
Ysgerdawe ditto	2	9 6
Capel yr Erw, ditto	0	16 3
		7 0 0

Penrhysgaled—Rev. D. Thomas.		
Cappelwlg Collection	2	10 0
Sunday-school	1	0 0
Pisgah Collection	2	14 1
Subscription	1	0 0
		7 4 1

Glynarthen—Rev. T. Griffiths—		
Collection	10	7 6
Sunday-school	10	12 6
Hawen Collection	4	13 0
Sunday-school	7	0 0
		32 13 0

Trewen—Rev. J. Phillips—		
Collection	5	4 0
Sunday-school	6	0 6
Penwern Sunday-school	3	0 2
A Friend	1	5 0
A Wellwisher	0	5 0
		15 14 8

Rhydybont—Rev. W. Jones		
Sunday-school	3	3 4
	2	12 11

Capel Nani Collection	2	7 8
Sunday-school	2	3 8
Trefact Collection	0	17 5
		11 5 0

163 7 5

Less Expenses .. 1 10 0

161 17 5

Part of Carmarthenshire—		
Subscription	2	2 0
Rhydyceisiaid—Rev. W. Davies—		
Collection	1	15 6
Sunday-school	2	5 9
		4 0 9

Bethlehem—Rev. J. Philipps—Collection ..		
Subscriptions	1	1 0
Miss Walters, for the Education of Females in India	1	0 0
		2 1 0

Hendredeni—Subscription		
Produce of Potatoes	1	0 0
Paiteg—Rev. D. Davies—Coll. ..	4	13 10
Penel ditto	3	11 10
Sunday-school	4	9 7
Ffynon-wen School	0	11 1
		13 6 4

Lanybre—Rev. W. James		
Collections by Rev. J. Loyd, at Henllan, Carvan, Landilo, and Lanboidy	11	0 11
Henllan Sunday-school	8	11 9
Carvan ditto	2	10 0
Lanboidy ditto	4	5 0
Forge ditto	4	11 0
		30 18 8

63 4 4

Less Expenses .. 1 16 9

61 7 7

Total .. 223 5 0

Scotland.—Dunfermline Association, for the Native Teacher, <i>Dunfermline</i> , 6th payment		
Banff Association—per Rev. J. Gibb ..	10	10 0
Glasgow Auxiliary Society—Mr. W. McGavin, Treas.—Contributions	14	0 0
Stirling—Rev. A. Marshall— Coll. at Prayer Meetings ..	42	0 0
Anderston and Partick Society for Religious purposes—per Mr. Cassell	3	0 0
	6	0 0
		50 0 0

Edinburgh Auxiliary Society—Mr. G. Yule, Treas.		
Dumfries and Maxwelltown Penny-a-Week Bible and Mis- sionary Society	5	0 0
Monieith and Broughty Ferry Miss. and Bible Society—per Mr. J. Spence, Treas.	5	0 0
Musselburgh Mission. Society— per Rev. Mr. Black	5	0 0
Dundee Juvenile Bible and Miss. Society—per Mr. C.T. Roger, Treas.	10	0 0
Kennoway Bible and Miss. As- sociation—per Rev. D. Frazer ..	2	10 6
Female Association—per ditto ..	2	10 0
Edinburgh Auxiliary Miss. Soc. —per Mr. R. Grieve	20	0 0
Rev. E. Brown, for support of the Native Teacher, <i>Inver- keithing</i> , 6th payment	10	10 0
Musselburgh Juvenile Society —per Rev. J. Watson	4	0 0
Subscriptions	19	11 6

84 1 6

Scotland.—Collections by Rev. W. Fyvie.

Blackhills—Rev. J. Smith	3	0	0
Stoneywood School	1	12	6
Ditto, Prayer Meeting.....	0	5	0
	1	17	6
Ellon Miss. and Bible Society..	5	5	0
Rev. J. Stobbs & Friends	0	13	0
	5	18	0
Little Ardo—Friends	0	15	3
Collynie—ditto	0	14	8
Old Mill of Shivas	1	5	3
Crichie—Rev. J. Robertson	5	7	2
Peterhead—Rev. J. Scott	5	0	0
Inverary Independent Chapel—Rev. Mr. Brown	1	1	0
Craigadam United Secession—Rev. P. Robertson	3	3	1
Whitehill United Secession Female Miss. Society—Rev. A. Lind	3	0	0
Whitehill, New Pittligo, & Strichen United Secession	4	10	2
Pictou United Secession	0	12	6
	36	4	7

Ireland—Hibernian Auxiliary Society—

Rev. J. B. Grey..... 450 0 0

Jersey Auxiliary Society—Rev. F. Perrot.

Rev. P. Messervy and Friends	21	10	2
— T. Marten, ditto	15	10	3
— F. Perrot	23	15	9
	60	16	2
Less Expenses, and Prem. on Bill	4	0	2
	56	10	0

St. Helena Auxiliary Society—

Lieut. D. O'Connor, Treas. Subscriptions.....	32	11	0
Less Premium on Bill	0	3	0
	32	8	0

For the support of Native Schools in India.

Devonshire.—Plymouth—			
Collected by Mrs. Hartley	0	15	0
Middlesex—Tottenham—per Mrs. R. Howard.			
M—L. Champneys	1	0	0
— Luke Howard	1	0	0
A Friend—by A. F.	1	0	0
Friends—by M. F.	1	0	0
Mr. Henry Bewley	1	0	0
Friends—by H. B.	1	10	0
M—Eliz. Rowntree	1	0	0
— M. and A. Walker	0	10	0
— Mariabella Howard.....	1	0	0
— Eliz. J. Hodgkin	1	0	0
— Rachel Lloyd	1	0	0
Mr. Robert Tindall	1	0	0
M—Jane Tindall	1	0	0
— Rachel Howard	1	0	0
	14	6	0

Wales.—Neath Abbey—M. and E. O. T. 1 0 0

For the Madagascar Mission.

Homerton—Mr. W. Pearson, for the Native Schools	5	0	0
Camberwell Grove—A Friend.....	5	0	0

The Thanks of the Directors are presented to the following; viz.—

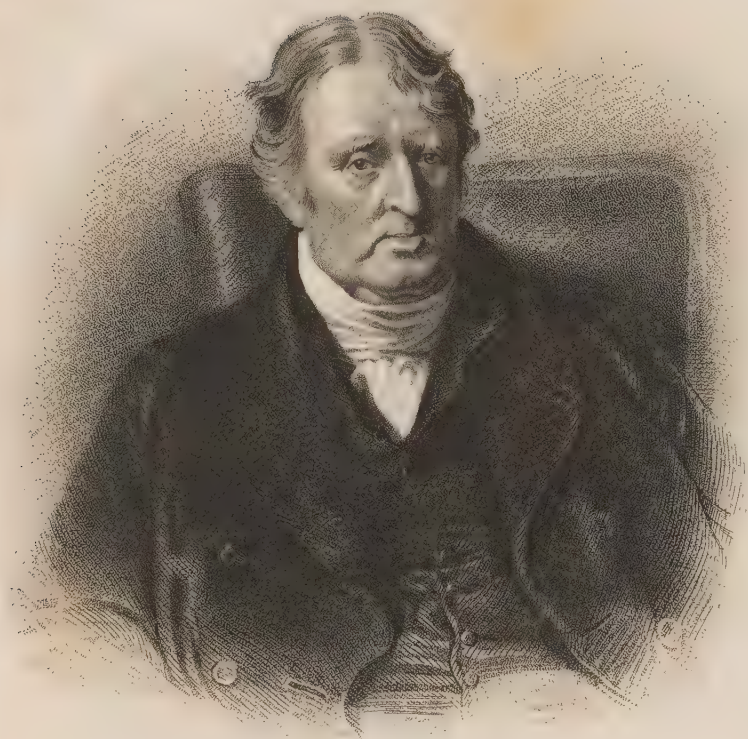
To Anonymous, for books.—Miss Dawson, for 12 vols. Evan. Mag., &c.—Mr. S., 1 vol. ditto.—Anonymous, 4 vols. ditto.—Mr. H., 13 Nos. ditto.—Mr. Portway, 10 vols. ditto.—Mr. G. Luther, various ditto.—Miss Moore, Pamphlets.—Mr. Z. W. Vincent, Scripture Catechisms.—O. M., Wearing Apparel, for Rev. H. Crisp, Salem.—Young Ladies of Mrs. Higgs's Establishment, Stepney-green, Fancy Articles.—M. D., ditto, for Calcutta.—Friends at Tottenham-court-road Chapel, per Rev. Mr. Rook, Slates and School-books, for Rev. D. Jones, Madagascar.—Mr. Belbernie, Nos. of "Times" Newspaper.—Mr. J. Williams, 3 Cases, and Slates, for Madagascar.—H. Pemble and Friends, books—A Friend, 4 parcels of silk trimmings, &c.—The Conductors of the Poultry Chapel Female Charity-school, Rewards for the Children of the Mission Schools, Calcutta, per Rev. J. Clayton, Jun., A.M.

ERRATUM.

In our Chronicle for April, p. 176, first col. fourth line, the Religious Tract Society, *instead of* "for purchasing the Holy Scriptures, &c." *read* "to assist in the distribution of Religious Tracts."

N.B. We are requested to state that the Rev. Josiah Pratt has received £18. for the benefit of the Spitalfields Weavers and others, from *Atticus*.—EDITOR.





REVD W F PLATT.

LONDON

1841

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR JUNE, 1829.

Memoir

OF

MRS. REBECCA WILKINSON,

OF CLAPHAM COMMON.

[*Extracted from the Rev. Joseph Hughes's Memorial of that excellent Lady.*]

THE late Mrs. Rebecca Wilkinson, of Clapham Common, drew her first breath in Dublin, in the year 1753. On the decease of her father, a most respectable merchant of that city, she was removed, at a very early age, with the rest of her family, into England, where she spent the remainder of her life.

We are justified in classing her with those eminent individuals whose names the Christian public cannot allow to glide soon away into oblivion. She will long continue to be recollected and mentioned by surviving friends, with a mournful yet soothing interest.

She might, indeed, have beguiled her time pleasantly, and acquired no mean reputation, as an artist, had she not, in the midst of a promising career, laid aside the pencil, and, under a strong sense of duty, determined to occupy the leisure of a single life in the way most contributory to human happiness and the manifestation of the Divine glory.

Without being either brilliant or

profound, her mind was intelligent, reflective, vigorous, and keenly alive to the attractions of powerful thought, especially when emanating from the experienced and the good, and clothed in apt and felicitous language.

The subjects engaging to her above all others, and which she best understood, were such as lead human beings to "the Father of Spirits," and stimulate them to prepare for the mysterious transition from the scenes of time into those of eternity.

It appears from her printed selections, and oral communications, that (to name no more) her catalogue of favourite authors included Joseph Allein, Richard Baxter, Philip Doddridge, John Flavel, Matthew Henry, John Howe, and Isaac Watts,—men distinguished in their day for sanctity, and still holding, through the medium of what they wrote, a high station among "the servants of the Most High God," and the teachers and reformers of this dark and degraded world. They belonged to a venerable and illustrious, though

often reviled and persecuted class, "of which the world was not worthy."

Mrs. W. recoiled from controversy—aware that, for the most part, it teems with subtleties and evasions, nourishes sectarianism, embroils the passions, and impairs the vigour of religion contemplated (to adopt the expressive language of the revered Scougal) as "the life of God in the soul of man."

All that she asked for herself, she granted freely to others. Small was the number of those cotemporaries who were more entirely exempt from the prejudices of a shrivelled, pro-se-lyting, and censorious religionist. She differed, without contending, and without wondering that, since the apostolic days, Christians have always differed. Genuine goodness, the fruit of the Spirit, was appreciated by her, wherever it appeared.

It was, therefore, in perfect consistency with the professions of a Protestant Dissenter (professions from the sober and seasonable reiteration of which she was too well principled and too magnanimous to shrink), that she hailed the progress of all the exemplary ministers (a rapidly increasing band) who were reported as officiating with faithfulness and ardour in the Established Church. Whether she referred to the clergy or the laity of that Church, she beheld in it the cheering symptoms of a peculiar renovation, a pentecostal effusion; and she beheld them, as it becomes every disciple of Jesus Christ, however designated, to behold them, with "gladness of heart."

While the evidences of her piety were unquestionable, and seldom surpassed, there are circumstances which suggest the conjecture, that at one time she was embarrassed by the overstrained or mutually clashing representations, sometimes given from the pulpit and from the press, of those scriptural but abstruse doctrines, touching the Divine subsistence and

decrees, which "reasoning pride" cannot comprehend, and which it vainly toils to confute. But, hearkening to the infallible testimony, looking up for assistance in the use of it, and waiting with patience for the more clear and comprehensive disclosures of a higher dispensation, she gradually yielded the submission of a soul prepared for the full "obedience of faith."

The Holy Spirit powerfully applied the doctrines of the Gospel to her mind, and so preserved in vigour that divine life which he first infused. His word was her study; and the embodying of its design, in her language, temper, deportment, and pursuits, her continual care. There was that in the predominant strain of her conversation, and in the tendency of all her undertakings, which forced this gratifying conviction on the minds of her associates, and made it easy to believe that in the hours of retirement she communed much with her own heart—and much with Heaven.

Possessing remarkable soundness of mind, she indulged no feverish curiosity, held no fanciful theories, doctrinal or prophetical, and rushed into no "doubtful disputations." It was hers to be grateful for what God had revealed in the Scriptures, to crave for the present state nothing more, and to be satisfied with nothing less. She aimed at growing "in grace and in the knowledge of our Lord Jesus Christ;" herein resembling him who said, "I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What was the specific character of her first impressions, as derived from the greatest of all subjects, and what were the means of producing them, cannot be stated with certainty and precision. She was naturally thought-

ful and grave; and, before she lost her mother, was old enough to profit by the lessons which that near and pious relative was likely to inculcate. Our lamented ignorance of such, and many other particulars in the history of departed saints, warns us against neglecting the opportunities of acquainting ourselves with what we ought to know of saints still living among us.

About the age of fifteen she devoted herself to God in the ordinance of baptism, administered by the late Rev. Josiah Thompson; and became a member of the church in Unicorn Yard, then enjoying the services of the late Rev. William Clarke, afterwards removed to Exeter. In the year 1772, she joined the church in Little Wild-street, under the pastoral care of the late Rev. Dr. Samuel Stennett, a person worthy, as a gentleman, a scholar, a Christian, and a minister, to be commemorated with esteem and affection by all who knew him.

Remembering that piety is the promoter, and, indeed, the parent of beneficence, she thenceforward proceeded for threescore years, as within the sound of a voice thus investing her with a high and most acceptable commission, "To do good and to communicate, forget not; for with such sacrifices God is well pleased." Her usefulness, therefore, dawned in the season of youth; and the pledge which she then gave of patient continuance in well-doing," she was happy to redeem, till kindly summoned to exchange the field of labour for the everlasting rest which remains for all the people of God.

Through the whole of her long and laudable course of exertions, two objects, though they did not monopolize, rivetted, to an intense degree, her charitable notice,—the religious instruction of poor children in schools, and the same privilege conveyed to the poor at large by the dispersion of appropriate books and tracts.

The establishment of the Sunday School system was an event in which she took a lively interest; and which gave rise to a correspondence with Mr. Robert Raikes, the estimable founder. Many a subordinate Institution, identical in its object with the Society formed in the Metropolis, in 1785, sprang up beneath her fostering care.

For a considerable time she received, on the afternoon of every Saturday, a class of the youthful poor, whom she diligently taught, and for whom she fervently prayed. Whenever it pleased God to prosper her work, she praised him with her whole heart, took courage, and went on her way rejoicing. She was frequently thus refreshed.

Long before the formation of the Religious Tract Society, or the opening of Mrs. Hannah More's invaluable Cheap Repository, she began a series of Publications amounting to about forty articles. The first of which, entitled, in some editions, "The Great Question," has, with several others, been discontinued. It was taken, in 1775, from Dr. Watts's "Humble Attempt toward the Revival of Practical Religion," in which he grafts a diversity of wholesome instructions on the words, "What do ye more than others?" From her pen, used chiefly in making Abridgments, flowed no frigid speculations, no dry ethics, no extravagance, no acrimony; nothing calculated to flatter superficial and self-deceiving professors, nothing incongruous with the holy and amiable tenor of "the glorious Gospel."

The Sermons to Children, a Hymn or two, and a very few Prayers, were her own composition.

From the year 1792, Mrs. Wilkinson employed chiefly the press of the Philanthropic Society. Mr. Russell, the respectable superintendent, from whom the publications may still be procured, states the copies printed for her, under his direction, to be—of

books, 211,000; of tracts, 229,250; making a total of 440,250. Of the Pocket Prayer Book alone, the copies amounted to 50,000. Some of the books have been translated into foreign languages.

As far as the publications were sold, they were rendered at very moderate prices. But the far larger portion of them was bestowed without any return. Some of her distinguished friends, more especially Mr. Wilberforce, demonstrated their zeal for the plan, by making considerable purchases. Still, an immense, perhaps excessive, call was made on her own property. This occasioned her being less *miscellaneous* in charitable grants than the generality of advisers might have suggested. But she had chosen her position deliberately; and, beyond a doubt, entertained the assurance, that the more restrictive determination to which she had come was the best.

If any question whether a godly, righteous, and sober life be compatible with cheerfulness, and more than question whether such a feeling be naturally promoted by it, they may be referred to the case before us. The cheerfulness of the deceased preserved a more than common evenness of tone from day to day, and from year to year. Her feeling was cheerfulness, because her element was religion; and, contrary to the common course of things, her cheerfulness shone with undiminished rays when she drew nearer to the confines of extreme old age.

At the first call of every incident by which her relatives and other friends might be materially affected, her mind rose to the needful exertion with a promptitude which outstripped their inclination to request it. If on such emergencies she gave them uneasiness, it was through an exuberance of wakeful feeling. All her powers were set in motion for the purpose of serving them in all their interests.

She appeared to equal advantage as the mistress of a family. Her house was a school and a sanctuary. There the appointed sacrifices were offered, in the morning and in the evening, at the domestic altar. Her servants were so many catechumens, to whom she habitually addressed herself with earnestness and affection.

One case may be introduced as illustrative of the benefits which flowed from her exertions:—

“A young man was, according to his own statement, the subject of religious impressions, for the first time, while in her family. He retained them, and, as far as could be determined by human observation, lived under their influence, elsewhere. For a person in his humble circumstances, he contributed liberally to some of those many good causes which are now opening for our superfluities channels worthy to be filled by all such as ‘know the grace of our Lord Lord Jesus Christ,’ concerning whom the Apostle says, ‘Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.’ The attentions paid him in his last situation, during a tedious illness of which he died, were highly creditable to the family, and at the same time intimated that his conduct had produced him their esteem. He was repeatedly heard to say, ‘Come, Lord Jesus;’ and, in the presence of an elderly gentleman who paid him a kind visit, added, laying his hand on his breast, ‘All is right here.’ The gentleman, a stranger to those views which alone supported the expiring servant, was so much affected, that, on quitting the room, he exclaimed, ‘Let my end be like his.’”

Six and twenty years ago, Mrs. W. opened her residence to a monthly party, consisting of such ladies and gentlemen as were known to her before, or were suitably introduced. The design was, to elicit important facts and sentiments, such as ought to engage the children of God and the heirs of a blessed immortality. Were the subjects which they considered, to be announced here in the order of their discussion, it would be seen that in their bearings on the essence and power of religion they were commendably progressive. The oftener the parties met, the more

deeply they appear to have been convinced that time was precious, and that in the consumption of it their minds ought to be directed to the highest attainable point of Christian edification.

A list of the subjects would, in no small degree, subserve the purpose of those who are about to make an experiment in the same line.

Once a month she was prepared to receive those ministers who lived sufficiently near, and whose minds were in unison with the objects of such an association. They came together in the morning, and carried on, in turn, the religious services of the family. At these interviews they were accustomed to point out the passages on which they had lately discoursed, and then to relate incidents, canvass opinions, inquire respecting new publications, and reciprocate such counsels as a diversity of circumstances might happen to demand. Mr. Philipps and Mr. Browne; Mr. Dyer, Secretary to the Baptist Mission; Mr. Leifchild, when settled at Kensington; Mr. Jackson, of Stockwell; Mr. Henry, of Tooting; Mr. Richards, of Wandsworth; and the Rev. J. Hughes; have found it "good and pleasant" to assemble on these occasions. Pressing engagements denied them the satisfaction of assembling regularly.

Few have walked in the ways of wisdom longer than the deceased. She could truly say, "I fear the Lord from my youth." Few of her own sex have done more for the cause of "pure and undefiled religion." To think of her schemes, exertions, and disbursements, together with their known and their unknown results, and then to look down upon those of the generality, is to place before the mind an humiliating and appalling contrast. Would that it may become such in the ruminations and confessions of the gay, the worldly, and the selfish, whose pro-

pensities never bear them above "the lust of the flesh, the lust of the eye, and the pride of life!"

Had she no frailties?—She would have acknowledged, with self-abasement, the presence of many.

Were it conceded, that her manner was occasionally abrupt, and that having attached herself to certain notions and methods, she adhered with more than sufficient tenacity; the concession, at the worst, imputes nothing heinous—no lack of principle, no formidable deduction from a mass of unwonted excellence, no extent of blame beyond what attaches to some of the wisest and the best of Christians.

"Them that honour me," it is written by the command of God, "I will honour." He conferred a reward worthy of her well-directed industry, and her hallowed ambition. For she conciliated wide esteem and gratitude, she drew around her a class with which she could be easy and congenial, she gained the testimony of conscience, she had "joy and peace in believing," and was gladdened by the persuasion that many, both at home and abroad, had been edified by her publications.

Her end was peace. She had seldom particularized the subject of death, and scarcely at any time without an apparent effort to retreat from it as a source of oppressive awe. So much the more memorable was the mercy that awaited her in the final scene.

Though not in her usual health, she went a short distance in a carriage, on the 26th of December, 1828, supposing that the ride might be of service. During part of the night she was restless, and her breathing suffered a little interruption, yet the danger did not appear imminent. On the following morning she spoke as if she intended to rise. Soon afterwards she became exhausted; and in the seventy-sixth

year of her age, insensible to pain and fear, "fell asleep in Jesus," and so entered "into the joy of" her "Lord." She was, therefore, spared the combat and agony which probably she had often foreboded, and through which so many believers have been transmitted to the shores of the heavenly Canaan.

On the 3d of January, 1829, her remains were interred in the family-vault, Bunhill-fields. The writer, as one of her oldest and most intimate friends, officiated. On the next day, Mr. Browne, her pastor, referred to the bereaving dispensation, while illustrating that exceeding great and

precious promise—"The righteous shall go into life eternal."

Such was Mrs. Wilkinson—so she lived, and so she died. Of her it may, in conclusion, be honestly averred, that, with all the justice there might be in the strictures of others, or in her own acknowledgments, she held on her way, a signal exemplar, a Christian of high degree, one likely to have been venerated in the proportion in which occasions should have been offered and embraced for gaining a close acquaintance with her thoughts, purposes, and proceedings.

ON THE NECESSITY AND IMPORTANCE

OF

MINISTERS ESTABLISHING AND SUPPORTING "INQUIRY MEETINGS,"

For the Individual Instruction of those who have been recently brought under Religious Concern.

To the Editor.

"Make every one of your hearers a separate object of solicitude, and a distinct field of laborious cultivation."

It is well known to all who have read the accounts of American revivals, that one of the causes of these delightful occurrences, so far as means are concerned, is the establishment of special meetings, at which those who have been recently brought under anxiety for their souls' welfare are invited to attend. Without waiting for the test of experiment, we might have been very sure, that such meetings are eminently calculated to accomplish the object for which they are held. The adaptation of the means to the end must, in this case, strike the most hasty and superficial examiner. Nothing is more delicate and feeble than many of the first impressions of religion. In some instances, it is true, the soul is at once so filled with the radiance of divine truth, and the heart so com-

pletely subjugated by its power; conviction is so intelligent and so deep;—that the anxious inquirer would find nothing in any scene, or in any situation, of sufficient interest and force to divert his attention from that solemn interrogatory—"What shall I do to be saved?" But even he needs something precise and definite to relieve his anxiety, though not to deepen it. But, in general, first impressions are more vague and superficial than this, and need to be fostered in a congenial element, and guided by a skilful hand. We are allowed to argue on *this* subject, as we would on any other, when speaking of the means simply; and we therefore contend, that *innumerable impressions are lost for want of being sheltered and cherished*. When the soul is just awakening into a state of spiritual solicitude, it is astonishing what trifles will divert its attention, change the current of its feelings, and cause it to turn back again to indifference. Others

will go on for a long time halting between two opinions, and decide at last for the world. And even where eventual conversion is the result, how many have struggled with doubts, fears, misgivings, and distress, for months, who, had they been earlier met by some one who could have shown them "the way of the Lord more perfectly," would have soon emerged from their bondage, into the liberty of Christ, and gone "on their way rejoicing!"

No persons stand more in need of a guide than such as are recently convinced of sin, and who begin to flee from the wrath to come; none would more thankfully embrace one. The public preaching of the Gospel is not enough. It is affecting and surprising to discover how little even the plainest and clearest exhibitions of truth are understood by such individuals, not excepting those who have enjoyed the advantages of a religious education. The nearness and simplicity of the Gospel scheme of salvation are almost universally overlooked, while the exploring eye is directed to a distant horizon, and kept open for something complicated and mysterious. None understand the Gospel by intuition, and very few as by the instantaneous illumination of a flash of lightning. One is sometimes almost in danger of betraying a degree of petulance, in correcting the misapprehensions of those, who stumble at that which, when seen in the light that comes from above, is the simplest thing in the world; for such is the truth contained in Paul's answer to his trembling jailor—"Believe in the Lord Jesus Christ, and thou shalt be saved." The most familiar explanation of the way of a sinner's justification before God will be mistaken by some; and to instruct them, you must not only give *your own* ideas, but you must get at *theirs*; and how can this be done, but by a personal interview, and by a series of interrogatories?

I am quite convinced, and that too by personal experience, that, as ministers, we have committed two great errors: one theoretical; and the other, which is founded upon it, of a practical nature. The first is, *a supposition that our sermons, even the plainest of them, are far better understood by the bulk of our hearers than is, really the case*; the

second, which is a natural consequence of the first, is, *a contentedness with mere preaching*—a supposition that everything, or nearly everything, is to be done in the pulpit. We do not insulate our hearers enough; and consider each of them apart by himself, as an object of ministerial solicitude and instruction. Individuals lose themselves in the crowd, and *we* lose them there too. Half an hour's conversation, and interrogation, and address, carried on with a person alone, will convey more instruction, and be likely to produce more impression, than many sermons. Such a method prepares his mind in a very especial manner for receiving impression; he feels that *he* is at that time the exclusive object of our attention and anxiety; our conduct will convince him that we are really interested in his case, and will produce a susceptibility of emotion highly favourable to religious inquiry.

THIS INDIVIDUALIZING SYSTEM may and should be adopted, so far as we are able, in reference to *all* the members of our congregation who are yet unconverted. This will occupy much time, demand a deep and intense interest in the great object of our ministry, and require great prudence, firmness, and perseverance; but it should be done. We have a delightful instance on record of, at least, a *purpose* to do this, which was no doubt fulfilled, by a man no less eminent as a Christian than he was as a scholar and a preacher,—I mean Dr. Doddridge, who has the following entry in his Diary:—"I preached from Heb. xiii. 17—'*They watch for your souls as those that must give account.*' It was a solemn, awful day, and left some deep impressions on my heart. I would remember, that teaching others, I teach myself. I have many cares and labours. May God forgive me that I am so apt to forget those of the pastoral office! I now resolve; 1. To take a more particular account of the souls committed to my care. 2. To visit, as soon as possible, the whole congregation; to learn more particularly the circumstances of them, their children, and servants. 3. *I will make as exact a list as I can, of those that I have reason to believe are unconverted, awakened, converted, fit for communion, as well as those who are in it.* 4. *When I hear any thing particular re-*

lating to the religious state of my people, I will visit and talk with them. O my soul, thy account is great! It is high time that it be got into better order. Lord! I hope thou knowest I am desirous of approving myself a faithful servant to thee, and of souls. O, watch over me, that I may watch over them! Continue these things on the imagination of my heart, that my own sermons may not rise up in judgment against me at the last day."

Having thus given a few remarks on the importance of inquiry meetings, and the necessity of individualizing our hearers, I will relate the results of an experiment which I have myself lately made of the efficacy of this plan. About three months since, after a sermon of more than ordinary solemnity, and which seemed to produce considerable impression, I stopped the congregation, as soon as the benediction had been pronounced, and gave a notice to the following effect:—"If any of you now present should be impressed by the subject which you have just heard, or should have been by any previous means brought under concern about your soul's salvation, and should wish to make known your feelings to me, I invite you to meet me in the vestry on Tuesday evening next, when I intend to set up a meeting for the private instruction, encouragement, and help, of all such as are beginning to be anxious about their everlasting welfare. If you have not courage to come to a meeting of this kind, and to open your mind before others, call upon me at my house, where, however I may be employed, I will most joyfully welcome any one, and at any time, who comes to me with that question, 'Sir, what must I do to be saved?' On the appointed evening, I found four and twenty persons, all of whom, with the exception of six, were utter strangers to me, though constant attendants upon my ministry; and all of whom I found to be in various stages of religious inquiry. Some few others, and one of them a professional gentleman of great respectability, called at my house. The evening at the vestry was spent in short conversations with each individual, which were intended to elicit, as far as decorum would allow, their general history and present state of mind. It was a season not to be forgotten. Two or three were labour-

ing under the deepest and most poignant sense of sin, and almost cried aloud; others had dim and vague perceptions of sin, and the need of something more than they felt, either in the way of conviction or of peace; others were halting between two opinions. The meetings have been regularly kept up, and the public notice of them frequently repeated, either during sermon or after it. New cases occur almost every evening on which we assemble. About fifty persons have by this time conversed with me on the state of their souls, and desired to be instructed in the way of salvation. Of these, twenty-one are to be admitted into the fellowship of the church next Lord's-day, and eight more to be proposed for fellowship at the next church meeting. Some few have declined attending, and have escaped my notice. It has been a most interesting and affecting scene, to see one member and another of my church bring to the meeting a person, and introduce them to me, with this remark, "Here, Sir, is another inquirer after salvation." In one instance, I found that an inquirer had brought, after her first visit, two others, of whom she knew nothing; but by that deep and tearful attention, which she saw them paying to the Word, and from whose countenances, as from a mirror, she saw reflected the state of her own anxious mind.

I should observe, that every alternate Tuesday, I go to the vestry in the *morning*, instead of the evening, and am there for several hours, to give the inquirers an opportunity of coming to me alone, and to receive more special attention than can be granted to them in an assembly of thirty persons. Indeed, the morning meeting has been held by me for several years, but was never before pressed so much upon the attention of the congregation as it has been of late. My evening plan is still susceptible of an improvement, which I intend to make, of classing the inquirers, and meeting a smaller number at a time.

I wish to prevent misconception, and would, therefore, remark, that I would by no means have it concluded from this statement, that the church and congregation under my care are experiencing a revival, of which these are the fruits. It is true, we have had, for

three months, periodical meetings to implore the outpouring of the Holy Spirit; but I am constrained to acknowledge, that I do not yet perceive amongst the members generally, that earnest solicitude about the matter, which I desire: although, in others who have set up a select prayer meeting for this purpose among themselves, I am the delighted witness of signs which are encouraging and full of hope. My object in giving publicity to this detail is, to endeavour to impress my brethren in the ministry with the immense importance of inquiry meetings,* and of insulating their hearers, and making each by himself, especially those who are *beginning* to be anxious, an object of special attention.

In these efforts, which probably, though too much neglected by me, have been more extensively and vigorously carried on by my brethren, I seem to myself to be beginning my ministry afresh. A new field of labour, and of promise, is opening to my view. I see a powerful means of usefulness presented to my notice, which, though not hitherto *entirely* neglected, has never been employed by me with that diligence which its great importance demands.

If I urge this, and some other topics still in reserve; upon the attention of my ministerial brethren, and urge them with peculiar earnestness, it is because I am more and more convinced, from all I see of the habit of the great body of professing Christians, that our expectation of a revival of religion must rest principally upon the renewed devotedness and labours of the ministers of the Word. The observations of that man of precious and venerated memory, Mr. Wilks, are fearfully striking, and dismally portentous. "No one desires revivals more than myself, but a miracle only can produce them in England. Professors are so thoroughly mixed up with the world, in their habits, manners, and tone of conversation, there is none of the simplicity of godliness. They are so frivolous as well as so carnal,

God only knows how I agonize over them." His grand-daughter, adverting to American revivals, said, "They appear real, and such as you would approve." He replied, "Well, I hope so; the state of society *there* is not so corrupt, they have not had time yet to become so; they are a new people, and luxury is not mixed up with every habit."

Must we, then, relinquish our hopes of seeing our wishes accomplished, our prayers answered, our hopes realized? Is it so, that the rays of spiritual glory which seemed struggling with the clouds of earthly-mindedness that envelope the church and throw their dark shadows on Zion, must again be quenched, and leave the religion of this age bleak and withered? Have the brightening visions of revival, which seemed coming in power and glory across the Atlantic, to beautify and bless our churches, vanished before the incorrigible worldly-mindedness of the great body of professing Christians? I trust not. Be it ours, my brethren, to prevent, by all the means in our power, a disappointment so bitter. Let *us* beckon these visions onward; let *us* prepare the way for their advance, by a renewed consecration of all our powers and energies to the great objects of our ministry. If we cannot correct the worldly-mindedness of those who already make a profession of religion; if we cannot, indeed, step into the gap, and resist the inroads of worldly conformity; if we cannot raise the tone of piety amongst our members; if we cannot produce deeper feeling, more intense devotion, more self-denial, more communion with God, more of the life of faith in those who are already in the fellowship of the church;—let us, at least, lay out our whole selves, to seek, by divine grace, that part of a revival which consists in the conversion of sinners. And for this purpose, let us set up meetings for those who are anxiously inquiring after salvation; let us mark the individuals of our flock, who have the aspect of serious attention, and follow them home to their habitations, to retouch and deepen the impression made by our sermons; let us invite the confidence which ought to be reposed in a pastor; let us elicit and answer the personal inquiry,—“What shall *I* do to be saved?” let

* I do not very well like this phrase, as it savours rather too much of what some may call slang and cant, but it expresses my meaning, and I would not, therefore, be too fastidious. All religion of a spiritual kind is thought cant by some persons.

us consider the pulpit, not as the exclusive or the closing scene of our labours, but as merely the introduction to them; let us not consider the flock, in its collective capacity, as the *only* object of our solicitude, but every lamb of it as having a distinct and separate claim upon our pastoral attention, inspection, and regard. It is true, that this will require much time, much labour, much sacrifice of social enjoyment of another kind; but, then, how rich the reward! Happier seasons than some of those I have spent in the midst of a circle of anxious inquirers after eternal life, I expect rarely to spend in this world, except in the repetition of

similar scenes. *We* must not only *be* anxious for the salvation of souls, but *appear* to be so, for this is one of the means ordained of God for awakening solicitude in the souls of our hearers. The man that would not circumnavigate the globe, to save a single soul from death, has never yet appreciated the value of a soul, nor calculated the magnitude of salvation. How much less can he have done so, who is not willing, for such purpose, to go from house to house among his people, or to set up special meetings with reference to this immense and infinitely momentous object!

J. A. J.

REPLIES TO SOME CAUTIONARY QUERIES

ON

THE SUBJECT OF REVIVALS.

MR. EDITOR;

IF you have not received any remarks, in reply to the Cautionary Inquiries inserted in your last Number, perhaps you will admit the following, as having at least the recommendation of conciseness. The writer of the "Cautions" will, I am sure, be a candid reader of these Replies, for he will recognize in their author, the Pastor on whose ministry he has been both a candid and devout attendant, accustomed to cherish and to evince, in the intercourse of Christian fellowship, the kindness and the friendliness of affectionate respect.

Yours, &c.

H. F. BURDER.

"In religion," it is asked, "is not fanaticism to be almost as much dreaded as apathy?"

With the important qualification "almost," I might "almost" be betrayed into an answer in the affirmative. But what is here meant by fanaticism? If this term be employed to denote an excitement of spurious and tumultuous feeling, under the semblance of religion, but in the absence of the reality; if it be employed in reference to instances in which it is pretended that there is a work of the Holy Spirit, but in which the pretension is false;—then, I do not hesitate to give an answer in the affir-

mative. But if it be conceded, that in any particular place and at any particular time, there be a work, and even a remarkable work, of the Spirit of God, in awakening the thoughtless, and in bringing sinners to repentance; and if by fanaticism is meant an *intermixture* of spurious feeling with that which is genuine, or an indiscreet and disorderly expression of feeling, or an indulgence of sudden ebullitions of feeling, uncontrolled by a due regard to decorum; then I feel compelled to say, fanaticism is, indeed, to be dreaded—greatly to be dreaded, as evil in itself, and mischievous in its consequences; but if fanaticism is to be dreaded *much*, apathy is to be dreaded still *more*. The one may be an excess of feeling, or it may be the irregularity of feeling, or it may be the abuse of feeling; but the other is the stagnation of feeling, the destitution of feeling, the symptom or precursor of death. If the one be the characteristic of feverish excitement, the other is nothing less than an appalling and fatal paralysis. "Give me," says a valuable correspondent of mine; "give me any thing rather than death. Give me the most objectionable Revival that ever was experienced, rather than Laodician torpor and apathy! Give me something that shall awaken heartfelt emotion." "These things saith he that hath the seven spirits of God

and the seven stars; 'I know thy works, that thou hast a name, that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die.'

It is asked, 2, "Is not simple feeling, and its concomitants, dangerous, and likely to subside as suddenly as it arose?"

If there be an excitement of feeling, by the operation of any causes whatever, unconnected with the influence of divine truth and the agency of the Holy Spirit, it is equally unconnected with every thing which deserves the name of a Revival in Religion. It has no character of value, it has no principle of permanence. It must be evanescent. At the same time that I give this answer without hesitation, I cannot but be apprehensive lest questions of this order should produce, in some minds, an alarm, for which, among ourselves, there is, I conceive, no just cause. If I have any correct idea of the state of our churches, not excepting even the most prosperous, we are at present sufficiently removed from that perilous excitability against which some good men would prudently caution us. I seriously doubt whether the thermometer of religious feeling indicates a degree of temperature even corresponding with that which prevails in our atmosphere, while I am now writing, in this slowly advancing season of spring. The time *may* possibly come when we may need refrigeration by some cooling process; but at present we need *warmth*. I confess that to me it appears that the warning voice against Revival-fervour has been lifted up from many quarters, under the influence of needless alarm.

Passing over the 3d inquiry, which involves personalities, I proceed to the 4th:—"What is the history, after the course of years, of the churches where Revivals have occurred, and even of some churches founded upon Revivals?"

This question embraces an extent of inquiry, which would demand months of investigation, and volumes of reply. I can only state the calm and deliberate conviction of my own mind, as the result of the documents, the correspondence, and the conversations, from which I have endeavoured to gather a correct opinion. It is now at least eight years since my attention was first

directed to the remarkable Revivals of Religion in many of the American churches. I believe that not a few of them had taken place a considerable time previously to that period. I have been assured by those whom I regard as enlightened, well-informed, and competent judges, that the history of many (and I have reason to believe of most) of these churches, since such Revivals, has given augmented confirmation of the evidence that the work was of God, in the consistent character and exemplary holiness of a great proportion of those who were added to the churches during the Revivals. It has also been confidently stated, after extensive inquiries, that it is very frequently found, that such converts are distinguished by a peculiarly elevated character of spirituality and of devotedness to God. That exceptions to this state of things may be discovered, is by no means improbable: but let the researches be extensive, let the comparison be equitably made; and the advocates for the opinion, that these Revivals display the power and grace of God, even amidst human infirmities, need not fear the result of the inquiries. Some persons appear inclined to suspend their judgment on the case till there shall have been "a probation of at least fourteen years." I believe that some of the American churches, which have been favoured with a Revival, have already passed through the greater part of that period; and I should have imagined that even less than a seven years' character for holy consistency of deportment, would have been deemed worthy of Christian confidence: it would unquestionably have been so regarded in the days of the Apostles.

The 5th question inquires whether the number of persons, cautiously admitted into a Transatlantic church, in one year, during a Revival, has been greater than in some churches in the neighbourhood of London, where no unusual excitation has occurred?

As no data, or documents, are given to assist in making the exact comparison, I can only say that, judging by the information which has come before me, I should presume that the question must be answered in the affirmative. I am gratefully aware, that some of the churches amongst us have been highly favoured, especially during the past

year; but I am not aware that the admissions to any have been on so large a scale as in many instances in the United States.

The next inquiry is in these words:—"Are not the countries of Revivals mostly where society is in a rude, untrammelled state, as America; or among a people proverbially impassioned, as the Welsh?"

Without animadverting on the epithets here applied to the state of America, let it be conceded, that there is, in that rival of Europe, less refinement of taste, and consequently more indulgence to the free expression of feeling; and let be conceded also, that the remark applies still more to the lower orders of the population of Wales. Let me then ask, on the supposition of a more than ordinary effusion of the Holy Spirit, on any churches in Wales, in America, and in England, what appearances, what displays of emotion, would it be reasonable to expect? Should we not expect among the Welsh, an indication of excitement which might, in many instances, do violence to our notions and feelings of propriety? Should we not expect much less of this in America? And with regard to *ourselves*, (at least among *most* of our religious denominations,) would there be any serious grounds of apprehension at all? During recent Revivals in Wales, it does appear that much of human infirmity, that much of perturbed and boisterous emotion, has been unjustifiably

indulged. This is deeply to be regretted. In America, however, so far as my information has extended, the very reverse of this has usually given a character to Revivals. All has been the calm, silent, subdued, but deep-toned feeling of the awakened spirit.

To the inquiry which follows, the answer has been already given, by the admission and the explanation of the fact.

In reply to the next question (in order to guard against prolixity), I will only reply by an admission, that the cases are *not* parallel.

To the inquiry which follows, it may be sufficient, in one word, to answer, *Yes*.

To the next, I also answer, simply, *Yes*.

The last question but one needs, I think, no separate reply. It has *virtually* been answered already. If there has been true conversion to God, by the energy of the Holy Spirit, there will be "stability."

In reference to the last inquiry, I have only to say, that no scriptural advocate of Revivals in Religion, can wish any thing better or greater than that prosperity which my valued friend, the propounder of the questions, has characterized by "the *increasing, perpetual, gradual* progress of the Gospel." This is, in truth, all the Revival I desire! The Lord grant it to all our churches, by the glorious effusion of the Holy Spirit!

POETRY.

HYMN TO THE SPIRIT,

*Sung on the late Day appointed for solemn
Prayer and Humiliation in the Eastern
District of the Metropolis.*

I.

SPIRIT Divine! attend our prayer,
And make this house thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

II.

Come as the light; to us reveal
Our sinfulness and woe;
And lead us in those paths of life
Where all the righteous go.

III.

Come as the fire; and purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name!

IV.

Come as the dew; and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!

V.

Come as a dove; and spread thy wings,
The wings of peaceful love;
And let thy Church on earth become
Blest as the Church above!

VI.

Come as the wind; with "rushing sound"
And pentecostal grace;
That all of woman born may see
The glory of thy face!

VII.

Spirit Divine! attend our prayer,
Make a lost world thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

REVIEW OF RELIGIOUS PUBLICATIONS.

THE ANTISEPTIC (a Father's Gift to his Children); or, a Demonstration of the Truth of Christianity, independent of Prophecy, of Miracles, and of Testimony itself, and in a great measure founded upon the very arguments which Infidels bring to overthrow it. 4s. 6d.

Waugh and Innes.

THERE is a considerable degree of originality in the manner in which the argument is conducted in this work. We were disposed to think that the field of discussion and illustration respecting the evidence of Christianity was nearly exhausted. But we are happy to find that in this we were mistaken; and, from the small but truly valuable publication before us, it appears that there is still room for placing in a new light so interesting a subject as the evidence of the divine authority of our holy religion.

The author's plan is shortly this:—While he by no means undervalues the evidence from prophecy and miracles, as sceptics are apt to make objections, however unreasonably, to the arguments drawn from these sources, he takes the book simply as it stands; and his object is to show, in a variety of particulars, that the views there given are such as never could have occurred to the human mind, unless they had been revealed; that we find nothing in nature by which they could have been suggested; and, in establishing this position, he draws the most conclusive argument that they came from God. This mode of reasoning he applies to the following topics:—the Unity of God; the Doctrine of Trinity in Unity; the Account of the Fall of Man; the Offering of Sacrifice as an Atonement for Transgression; the Method of Salvation; the Notion of a Spirit in Man distinct from Matter; the Existence and Ministration of Angels; the Resurrection of the Body; the Final Judgment; and the Character of the Saviour. We are much pleased with the bold and decided manner in which the author brings forward the leading doctrines of Christianity in his illustrations. In his remarks on the character of the Saviour, we think him particularly felicitous. But we must refer to the work itself, as our limits do not admit of quotation.

We learn from the Preface, that this pub-

lication (which is anonymous) was written by a father, and intended as a gift to his children. We cannot but view it as a very suitable and valuable one from every parent. It is particularly fitted for a present to young men going out into life, who may be exposed to the contaminating effects of the society of infidels. We trust this small volume will be extensively useful in guarding the young mind against those pernicious principles, which are found equally destructive of solid comfort through life, and of well-grounded consolation at the hour of death, when every other refuge fails but that which is derived from the revelation of divine mercy.

A MEMOIR OF BARBARA EWING. By her Husband, GREVILLE EWING. 12mo. pp. 222. 3s. 6d.

Westley and Davis.

WE are not sure that any sketch of biography has ever more deeply affected us than the Memoir of Mrs. Ewing. The dedication is most touching, and tends to prepare the mind for what follows. "TO HER, WHOSE MEMORY I CHERISH, WHO STILL REMEMBERS ME, WHOM I AM QUICKLY FOLLOWING TO DEATH, AND HOPE, THROUGH MERCY, SOON TO MEET, IN A DEATHLESS WORLD." Whether we regard the materials which compose this volume, or the artless manner in which the afflicted writer has thrown them together, we cannot but hail, with peculiar satisfaction, the appearance of such a work. It is fitted to produce impressions upon the public mind of the most salutary kind. The lamented subject of the Memoir was a Christian of the highest order, who had learnt, at an early stage of her religious career, to count all things but loss for Christ. Though by birth she was the member of an ancient and honourable family, she humbled herself as a little child that she might enter into the kingdom of God. "When," observes her sorrowing husband, "the honours of her ancient family became at any time the subject of conversation, she would acknowledge, with peculiar gratitude, the goodness of God in raising up in it, at various periods, many persons of eminent piety. In the unhappy

days of tyranny and persecution, the Maxwells, of Polloc, distinguished themselves as friends of the civil and religious liberty of their country. They afforded shelter to the distressed Ministers of the Gospel of Christ—countenanced the preaching of the Gospel to the afflicted people—relieved the necessities of the outlawed covenanters—and incurred heavy fines for these generous acts of zeal and compassion.”

One great recommendation of this Memoir is, that the deceased is allowed to speak for herself in all those scenes and circumstances which tend to elicit character, and to illustrate the value and influence of great principles. Mrs. Ewing's letters are full of sense, feeling, and enlightened piety. They are remarkable for the tone of fidelity which they breathe. There is none of that deceitful polish about them, which either hides truth, or entirely blunts the edge of it.

The catastrophe which occasioned Mrs. E.'s death, is described in these pages in a manner truly affecting. The impression felt on reading the narrative is, we conceive, very similar to that which must have been experienced by those who witnessed the actual scene. So true to nature has the author been, that we have, more than once, shed tears over the vivid and heart-rending picture he has drawn. Yet he has not once aimed at producing effect. All is simple and unadorned. The charm is in the subject, and in the deep feeling which has been brought to its discussion. When Mrs. E.'s sufferings in her last moments are taken into account, her death-bed experience is very remarkable. Never did the truth and grandeur of religion shine forth more brilliantly. We do hope that this volume will realize an extensive circulation. In addition to the materials already referred to, there are letters of condolence sent to the author, after the death of Mrs. E., by several eminent ministers, which will be read with extraordinary pleasure. They contain sentiments and trains of thought which cannot fail to be most acceptable to the afflicted and bereaved.

THE ADVANTAGES AND DEFICIENCIES OF THE PROTESTANT REFORMATION. *A Sermon, delivered at Kensington, on Thursday, April 10, 1828, before the Monthly Association of Congregational Ministers.* By J. P. DOBSON. Published by request. 12mo. boards. 2s.

Holdsworth and Ball.

A BRIEF Essay on the subject of the Reformation, divested of all political views, was much needed at the present moment, to rouse the truly Protestant energies of the nation, and to guide the current of public feeling into a legitimate channel. There is

too much vague declamation indulged on subjects connected with Protestantism and Popery, and too little of that precision of thought, by which popular errors may be gradually meliorated, and the interests of truth may be ultimately secured. The sermon before us was preached at the monthly meeting last year, and attracted unusual notice at the time of its delivery. It has since been somewhat enlarged, and has undergone a thorough revision; and we scruple not to affirm respecting it, that it is one of the ablest tracts on the Reformation in the English language. It is not by any means to be regarded in the light of a panegyric upon the distinguishing features of that glorious event; but rather as an impartial and highly philosophical view of the causes, character, benefits, and defects, of an event which changed the face of Europe, and brought certain great principles to bear upon the public mind, which, when more fully acted upon, promise to restore primitive purity to all the Churches of Christ.

Mr. Dobson is possessed of a very powerful mind, which has evidently been well cultivated by a sound education, and by extensive reading. The text upon which this discourse is founded, is Jer. viii. 2—“They have healed the hurt of the daughter of my people slightly.” The Introduction is occupied with a very luminous and energetic sketch of the Protestant Reformation from Popery; after which the author proceeds to examine the ADVANTAGES and DEFICIENCIES of that wonderful revolution of the public mind. Among its ADVANTAGES he reckons the following:—1. *The stand which was made at its outset for the authority and sufficiency of the sacred writings, and the free exercise of private judgment.* 2. *The change which it effected in the mode of contemplating religion, and the new light in which it placed the great subject of our acceptance with God; and,* 3. *The eminent degree in which it contributed to the subversion of the scholastic theology.* Among its DEFECTS, especially in this country, the author points out, we think, very successfully, many obvious particulars. He refers to the general frame and constitution of the Church, and to the leading principles of ecclesiastical doctrine and polity, which received the sanction of the Reformers. He points to many indubitable instances in which the Church of England, as a reformed Church, symbolizes with popery, and retains many of its errors and superstitions.

We could point to passages in this discourse of extraordinary power and brilliancy. It is full of scriptural appeals. Its positions are sound, and the author's manner of handling them is in general singularly felicitous. As an Essay on the Reformation, we pronounce this to be a standard work.

COUNSELS AND CAUTIONS FOR YOUTH; in a Series of Letters from a Father to his Son. By J. THORNTON. 12mo. pp. 204. 3s.

Westley and Davis.

MR. THORNTON has been long known to the Christian world, as a useful and well-qualified writer, especially to the young. His mind possesses great facilities for easy, elegant, and engaging composition; while his knowledge of human nature throws an air of interest and reality over all his writings. These letters, which "were actually written to a son," possess all the excellencies of Mr. T.'s former productions; while at the same time they exhibit symptoms of that maturity of thought and Christian experience, which long standing in the service of Christ can only supply. The counsels and cautions contained in this very interesting volume, relate to CHARACTER—PUBLIC AMUSEMENTS—COMPANY—THE MANNER OF SPENDING THE SABBATH—THE READING OF IMPROPER BOOKS—THE TEMPTATIONS INCIDENT TO BUSINESS—THE DANGER OF FORMING INDOLENT, EXTRAVAGANT, OR REPULSIVE HABITS—THE ERRORS AND INCONSISTENCIES WHICH PREVAIL IN THE RELIGIOUS WORLD.

Throughout these pages, there are many anecdotes of great interest brought in to illustrate the various topics discussed. These anecdotes are well told, and the moral or spiritual lesson is powerfully enforced. In the present day we regard these "Counsels and Cautions for Youth" to be pre-eminently adapted to the state of the rising generation, especially in professing families.

PETITION TO THE KING, SUBMITTED TO HIS GRACE THE DUKE OF WELLINGTON, 14th January, 1829. BY THOMAS ATCHISON, Esq., late Captain in the Royal Regiment of Artillery; who having been ordered by British Authorities to perform the idolatrous Services of the Romish Church, contrary to his Protestant integrity and conscience towards God, his civil rights as a British subject, and the express stipulations of the Coronation Oath, and foreign to his public engagements as an Officer (*the Patteraro Salutes and Bell Tolling in question being not Military Services, but the Professional Functions of the Romish Priests and Sextons at Malta*); respectfully requested to be exonerated from these idolatrous and unmilitary services; and his request having been received and complied with, without censure, by his Superiors on the spot, prayed relief from the severe sentence of the Court Martial, by which he was dismissed his Majesty's service. To which is added,

Mr. Atchison's Correspondence with the Duke of Wellington and the principal Military Officers of Government, to the 17th of March; showing that the idolatrous and unmilitary facts of the Case had been so kept out of view in all the Official Proceedings, that his respectful Appeal to the indefeasible rights of a Protestant had been made to appear *disobedience of orders* to perform the honourable Military Services of the Crown and Nation: with the Letters of these Officers, refusing to present the Petition to his Majesty. 6d.

Hatchard and Son.

WE are anxious to invite the attention of every enlightened Protestant, and of every sincere Christian, throughout the kingdom, and in all parts of the British dominions, to the important disclosures made in this most interesting pamphlet. A more glaring instance of the infringement of the sacred and inalienable rights of conscience, it has never fallen to our unhappy lot to contemplate. If the law really is, that British officers are bound,—upon pain of being dismissed from the service, when stationed in certain Catholic countries,—to degrade themselves by ringing bells and firing salutes in honour of the abominable rites of Popery, it is surely high time that such law should be done away with. How could any Christian officer, who regarded his Protestant principles before God, comply with such a law? For our own part, we do not believe that it can be any part even of military law, though we are aware it is sufficiently arbitrary. It can be no part of a British soldier's military duty, to pay homage to the rites of a Church to which his Sovereign cannot belong, and which claims no relation to the established religion of this country. Besides, it appears that Mr. Atchison's respectful request to the superior officer in command, to be exonerated from the detestable duty assigned to him, was readily and kindly complied with,—that for three months after the unhappy affair took place he remained in the full discharge of all his official duties,—and that it was not till after the matter had been referred to this country, (not, we presume, in the shape of complaint against Mr. Atchison,) that this worthy officer's conduct became the subject of inquiry in a court martial, and that the extraordinary sentence of degradation was passed upon him; by which a British captain was dismissed the army, for no other offence than that he requested, in the most respectful terms, that he might not be called upon to pollute his conscience by the performance of certain idolatrous practices, which bore no affinity whatever to the legitimate duties of an English soldier. We feel deeply for Mr. A., because we believe him to be a most upright man, and a most sincere Christian; but we feel still more

deeply for the honour of our country, which must be under a deep stain while such senseless and wicked orders can be issued, and such unwarrantable consequences can follow their neglect. We trust that Mr. A.'s Petition may meet the Royaleye. Such a man is undoubtedly a fit object to share in his Majesty's gracious favour. Why officers of state should refuse to present it to the King we know not; but this we know, that all who read it must admire the temperate conduct and virtuous principles of the esteemed author.

THE FAITHFUL PASTOR: *a Sermon, occasioned by the Death of the Rev. Matthew Wilks, preached at Stockwell, Surrey, on Sunday, Feb. 8, 1829.* By THOMAS JACKSON.

Jackson, Gower-street; and Westley and Davis.

THE esteemed author of this tribute to

the memory of a good and great man, has shown himself well acquainted with the character he has attempted to sketch; and has done honour to his head and heart by the sense and feeling he has displayed. He has furnished abundant proof that he loved the deceased; but that very love qualified him for the task he has so well performed. His text is itself a fine portrait of Mr. Wilks's character—"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." (Mal. ii. 6.) The anecdotes and sketches of mental habit contained in this discourse, will be very acceptable to all the surviving friends of Mr. Wilks; and those who possess the admirable sermons of Mr. Reed and Mr. Collison, must also furnish themselves with that of Mr. Jackson, who well knew his departed friend, and has erected a faithful memorial to carry down to posterity the record of his virtues.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-fifth Anniversary

OF this glorious Institution was celebrated at Freemasons' Hall on Wednesday, the 6th of May, the President, Lord TEIGNMOUTH, in the Chair, who, though evidently labouring under considerable debility, spoke with his usual pathos in favour of the great cause which had so long shared the affections of his heart.

The Report, which was read by the Rev. ANDREW BRANDRAM, one of the Secretaries, contained most ample details, demonstrative of the growing benefits arising from the diversified labours of the British and Foreign Bible Society. Above 14,000 Bibles have been circulated, during the past year, in France, by the Paris Bible Society. The Calcutta Bible Society has distributed 8700 copies of the Word of God, and the Madras Society an equal number. The Chinese Scriptures are obtaining a wide circulation. The receipts of the last year amounted to 86,259*l.*, being an increase over the last year's receipts of 7,315*l.* The total number of copies of the Scriptures circulated, during the past year, was 365,000, being 29,000 more than in the preceding year. In many parts of Scotland, the interest felt in behalf of the Society greatly augments, and confidence is again beginning to be restored.

The Lord Bishop of LICHFIELD and COVENTRY moved the printing of the Report. He appeared at that early hour because he was under the necessity of speedily quitting, to attend to some important business connected with his diocese; but he was sure that he should retire from the Bible Society better prepared for every spiritual service. He could not allow any fit opportunity to pass, of expressing his growing attachment to the Society. The Report he regarded as the most interesting that had ever been read on a similar occasion. It afforded proof of extensive effort, accompanying grace and happy success. Thankfulness to God for the past, and unwearied exertion for the future, were the duties devolving on the promoters of the Bible Society. Centuries of labour yet lay before them, ere the wide field of the world was cultivated. To *zeal* they must add *caution*. "Let us," said his Lordship, "be self-denying, and self-renouncing in our triumphs, and all must be well. At length, I trust, we may prove the instruments, not of raising a tower of Babel to the confusion of men, but a mount of the Lord, to the glory of our adorable Lord and Saviour."

The Lord Bishop of CHESTER seconded the resolution. For the first time, he rose to take a part in the public proceedings of the Bible Society, although he had watched over its progress with great and growing in-

terest for nearly *twenty-five* years. He had never seen cause to suspect the Society, or to look with jealousy on any of its plans. Injury could never arise from the circulation of the pure Word of God. The labours of the Society must be pleasing to God, and would meet the approval of men. The Society was the ornament and bulwark, in fact, the conservative principle of the land. It had circulated, in twenty-five years, half as many Bibles as had been circulated in all preceding time. It had outlived the obloquy of its enemies, and he trusted he might say, the suspicion of its friends. No man could have ventured to anticipate the actual successes of the Institution without being regarded as a prophet indeed. Success might be contemplated for two purposes—for the purpose of boasting, or for the purpose of encouragement to still growing exertion;—the latter was the only legitimate use to be made of success. All boasting must be excluded; but the success of the Society was to be regarded as proof of the blessing of God resting upon it. God has said, "Them that honour me I will honour." The Bible is the Word of God, and those who distribute it honour him. We should dare much, hope much, attempt much, and expect much. The glory be given to him who is the giver of all mercies.

The Lord Bishop of WINCHESTER moved the second resolution, which contained a distinct recognition of the hand of God in the successes of the Society. Though his Lordship felt unwell, yet when he saw the noble President, amidst all his infirmities, occupying the Chair, he could not remain silent. For thirteen years—ever since he had entered upon parochial duties—he had warmly approved the plans of the Society. He had derived help from it in his pastoral labours, and had seen its great benefits. He rejoiced to hear those instances in the Report which evinced the Divine blessing upon the simple reading of the Word; and he believed that such instances were by no means rare. He also rejoiced that certain places in Wales had been singled out in the Report. His heart felt warmly to Wales; and though he was now removed to a new diocese, he could never cease to take a deep interest in the religious welfare of the Principality. He hoped the Society would continue to aid Wales.

The Lord Bishop of CALCUTTA seconded the resolution. With satisfaction, as having long been a member of the British and Foreign Bible Society, his Lordship took part in the business of the Meeting. He had watched its beneficent career, and came forward to bear on its behalf his public testimony. He hoped soon to become personally acquainted with its foreign operations, in the wide range of our Indian territories.

The Rev. JAMES HANDS, a Missionary belonging to the London Missionary Society, from Bellary, moved the third resolution, and furnished several interesting statements in reference to the course of labour which he had been pursuing for nearly twenty years, especially in translating the Scriptures into the *Canaree* language. He addressed the Meeting with great piety, and was well and kindly received.

The Rev. Dr. SINGER, Fellow of Trinity College, Dublin, and Secretary of the Hibernian Bible Society, seconded the resolution in a most powerful speech, replete with argument, sprightly remark, and fervent zeal and piety. We regret that we cannot find room for it.

W. WILBEFORCE, Esq., Lord TEIGNMOUTH, the Rev. Mr. JOWETT, the Rev. Mr. RICHARDT, the Rev. Dr. TOWNLEY, T. FOWELL BUXTON, Esq., the Rev. JOHN BURNETT, the Rev. A. BRANDRAM, the Rev. T. GRIMSHAW, and the Bishop of WINCHESTER, severally addressed the Meeting. All the addresses of the individuals mentioned were distinguished by an eminent appropriateness, which gave to the proceedings of the day a character of harmony and interest never to be forgotten. The Rev. JOHN BURNETT wrought up the feelings of the Meeting to a state of the highest possible legitimate excitement, proving, at the same time, the immense value of Bible circulation in Ireland; and demonstrating that the range of the Bible in that country, is the range of industry, order, social happiness, and religion.

CHURCH MISSIONARY SOCIETY.

The Twenty-ninth Anniversary.

ON Tuesday, the 5th of May, the Annual Meeting of this greatly honoured Institution was held at Freemasons' Hall, on which occasion the Chair was taken by the President, the Right Hon. Lord GAMBIER, at eleven o'clock. The Meeting was opened with prayer, by one of the Secretaries; after which the Report, which contained many interesting details, was laid before the Meeting, and a very clear view of the state of the Society's finances was furnished by the Treasurer, J. THORNTON, Esq. The income of the Society, during the past year, has amounted to 53,462*l.*, 8333*l.* beyond the receipts of any former year, 10,200*l.* beyond those of last year, and 9116*l.* beyond the average of the last three years. 4400*l.* have been expended on the Mission-House, Islington, since last year. The balance in hand is only 1800*l.*, a sum not sufficient for the expenses of two months.

The Lord Bishop of CHESTER moved the adoption of the Report, and congratulated

the Meeting, in pious and eloquent terms, upon the increase of Missionary zeal in the Church of England, hailing this event as a token for good to all its best interests. He contended, that the Missionary cause benefited all who took part in it. Disappointments were to be looked for. Human expectations are not always in accordance with the purposes of the Almighty, who reserves the times and the seasons in his own hands; but we are to cast our bread on the waters, looking only to God for the increase.

The Rev. THOMAS MORTIMER seconded the resolution, and expressed his apprehensions of the evil effects arising from human commendation in the various Meetings. He referred to the income, which, though comparatively large, afforded no ground of boasting. The speech was full of holy zeal.

The Rev. W. JOWETT, Missionary from the Mediterranean, then came forward, and gladdened every heart by the joyful tidings which he delivered. He stated it as his opinion, that the reason why Missionaries are enabled to endure such labours and privations, and to escape temptations in their varied course, was, that no persons are more supported by the prayers of the Church than they are. He spoke of the good which had resulted at Malta from his translation of the Gospel by John. Prejudices have been great, but he is now printing in London the whole of the Gospel in the Maltese language. He communicated some striking facts in reference to Greeks, Jews, and Turks.

The Lord Bishop of CALCUTTA; the Rev. G. HAZLEWOOD; the Rev. Dr. SINGER; the Lord Bishop of WINCHESTER; the Rev. Mr. SIETHORP; W. WILBERFORCE, Esq.; MATTHEW GIBBORNE, Esq.; the Rev. E. BICKERSTETH; and the Rev. J. FENN; severally addressed the Meeting.

The Meeting was unusually animating, and the spirit which pervaded it was truly primitive and apostolic. We were particularly gratified to mark the warm interest which is taken by the Bishop of Calcutta in the cause of Missions. We trust that when he arrives in India, he will prove himself the catholic patron of all Missionaries who preach Christ and him crucified.

LONDON HIBERNIAN SOCIETY.

The Twenty-third Anniversary

Of this popular and extensively useful Society was celebrated in the presence of a large and respectable auditory, at Freemasons' Hall, on Monday, the 4th of May, LORD BEXLEY in the Chair, who recommended to the speakers becoming temperance, in reference to all political subjects.

The Report, which was read by one of the Secretaries, the Rev. J. WEBSTER, was

peculiarly animating. It stated that the schools have increased, during the past year, from 1046 to 1352; that the scholars amount to 76,444, being an increase of 306 schools and 9118 scholars, since the last anniversary. The pupils of the Institution are divided into four distinct classes—DAY-SCHOOLS, ADULT SCHOOLS, SUNDAY-SCHOOLS, and IRISH CLASSES.

By means of schools and Scripture readers, 4542 English or Irish Bibles, and 18,414 English or Irish Testaments, have been distributed, which, with former circulations of the Scriptures, amount to above 209,390 copies of the Word of God dispersed by the instrumentality of the Society.

The receipts of the year have been 7809*l*. The expenditure has been 8917*l*.

LORD LORTON and the Rev. J. W. CUNNINGHAM moved and seconded the first resolution. Mr. C. very beautifully contrasted the peaceful views with which Christians contemplated Ireland, with the angry and contentious rivalry of politicians, and gently rebuked that feeling in Christians which had beguiled many of them to enter more deeply into politics than into religion, in reference to the sister island. LORD MOUNTSANDFORD and the Rev. LUNDY FOOT proposed and seconded the second resolution. Mr. F. spoke eloquently on the claims of his native country on British benevolence, and produced a great impression.

J. CUMMINGS, Esq., of Cork, and the Rev. C. TOWNSEND, from Ireland, supported the third resolution. Mr. C.'s speech was important, inasmuch as it bore testimony to the quieting and harmonizing effect of the late parliamentary measure, and also because it demonstrated the certainty of that spirit of growing religious inquiry which pervades Ireland.

THE HON. C. J. SHORE and the Rev. G. T. NOEL moved and seconded the fourth resolution. Mr. S.'s speech was an elaborate defence of scriptural education, and an excellent exposure of the futility of every other method of dealing with the rising generation. Mr. N.'s speech was addressed to the friends and enemies of Catholic Emancipation: to the latter, he recommended active Christian effort to avert anticipated danger; and to the former, he addressed the language of excitement, telling them to avail themselves of the facilities which they conceived had opened for the amelioration of the sister kingdom.

THE Rev. G. CLAYTON, and the Rev. Dr. STOFFORD, of Letterkenny, moved and seconded the next resolution. Mr. C. spoke delightfully of the degree in which the Bible Society had co-operated with the great designs of the Hibernian Society. Dr. S. said, that the sentiments advanced in the Meeting that day, when wafted to his native land, would

quicken all the energies of scriptural education in that long benighted country.

The Rev. Dr. SINGER and the Rev. H. LYTE moved and seconded the sixth resolution. Dr. S.'s speech was most powerfully eloquent and influential, abounding in fine sentiments and Christian feelings.

The SECRETARY, in moving the next resolution, told many interesting anecdotes, and was then succeeded by W. WILBERFORCE, Esq., who was received with enthusiastic approbation, and who spoke with more than his wonted energy. He said he had known the Society from its infancy; but even then it was an infant Hercules.

The Rev. H. McNEILE and the Hon. J. KING proposed and seconded the last resolution. Mr. McN. was very temperate in his method of advocating the claims of the Society, but somewhat gloomy and foreboding in the style of his address.

A very liberal collection was made at the close of the Meeting, which, with numerous donations, swelled the resources of the Society,

WESLEYAN MISSIONARY SOCIETY.

THE Anniversary Meeting of this prosperous Christian Mission was held at City-road Chapel on Monday, the 4th of May, at eleven o'clock. Long before that hour the chapel was crowded to suffocation. The Earl of MOUNTCASHEL presided. The Meeting was opened with prayer by the Rev. JABEZ BUNTING. The noble Chairman dwelt with interest upon the union which obtained among the friends of Missions, and upon the vast amount of spiritual good which had been effected instrumentally by the Wesleyan Missionary Society.

The Rev. J. JAMES read the Report, which stated, that 38,871 individuals belonged to the Wesleyan Missions, as members of their community, in foreign parts, of whom the far larger proportion were slaves. The number of children in the Mission schools of this Society are 20,000, of whom 10,764 are the offspring of slaves. The receipts of the Society, during the past year, have amounted to 50,005*l.* 19*s.* 4*d.*

Sir GEORGE ROSE, and the Rev. JAMES PARSONS, of York, proposed and seconded the resolution for the printing of the Report. Sir G. R. bore testimony to the zeal and integrity of the Wesleyan Missionaries, notwithstanding that they had been so often and so unjustly calumniated. He noticed the success of this Mission in New Zealand, and the north-east coast of Africa; and distinctly proved that information was, in many instances, to be obtained through the medium of the Christian Missionary, which the traveller and the merchant could not

furnish. The Rev. J. PARSONS rose far above himself even, and delivered a speech of extraordinary brilliancy. He advocated, with distinguished effect, the principle of union among the disciples of the Lord Jesus. The effect produced by his appeal was great.

The Rev. ELIJAH HOOLE, Missionary from India; W. WILBERFORCE, Esq.; Mr. HEALD, of Stockport; the Rev. ROBERT NEWTON; the Rev. J. BUNTING; the Rev. THEODORE JEWRY; the Rev. Dr. TOWNLEY; the Rev. G. MORLEY; the Rev. G. H. SWARTY; the Rev. RICHARD REECE; L. HASLOPE, Esq.; and THOMAS ALLEN, Esq.; severally addressed the Meeting. The speech of W. WILBERFORCE, Esq., partook of all the interesting qualities of his rich and fertile mind. He referred, with peculiar feeling, to the labours of Mr. Hands, one of the Missionaries belonging to the London Missionary Society, now in this country; and also to the early advocacy of Missions in India, by the Right Hon. Lord TEIGNMOUTH. He blessed God that there was a growing concern in the cause of Missions. He read a letter of Archbishop Wake's to some Lutheran Missionaries in the East Indies, who also enjoyed the honour of receiving a letter, in reference to their blessed work, from GEORGE THE FIRST.

The collection announced at the Meeting was 1327*l.* 3*s.* 2*d.*

SUNDAY SCHOOL SOCIETY.

The Forty-third Anniversary.

THIS old and valued Institution held its Forty-third Anniversary, on Wednesday, the 29th of April, at the London Coffee-House, Ludgate-hill. As the MARQUIS of CHOLMONDELEY, in consequence of the King's levee, was not able to reach the Meeting in time to take the Chair at the hour appointed, Mr. CHALLIS acted as Chairman till his Lordship's arrival. While Mr. C. was proceeding in a very eloquent strain, the noble Marquis came into the Meeting, and having apologized for his late arrival, by stating the reason, he briefly referred to those special grounds which induced his Lordship to extend to the Society his continued sanction. Its catholic spirit, and its tendency to promote extensively a Scriptural education, were its principal recommendations. At his Lordship's request,

The SECRETARY read the Report, which stated, that since 1828, 264 new schools, containing 30,000 scholars, had been established; and that considerable aid had been afforded to 89 necessitous schools, in which 11,000 children are taught. Amongst various Sunday-schools, the following distributions have been made during the past year: 27,365 Spelling Books; 6605 Alphabets on

boards; 5853 Primers; 720 Bibles; and 3852 Testaments. The number of schools assisted by the Society, since its commencement, has been 7597, containing 627,624 scholars. To these, from the beginning, the distributions have been as follow:—Bibles, 10,289; Testaments, 129,441; Primers and Alphabet Books, 776,608. The income of the Society, for the past year, from subscriptions, donations, and legacies, has not exceeded the small sum of 141*l.* 9*s.* 6*d.* This, however, does not include the dividends on the Society's stock, nor the produce of the sale of 300*l.* Exchequer Bills, and of 250*l.* Bank Stock. The sales have been rendered absolutely necessary to meet the unavoidable expenditure of the Society, viz. 877*l.*

The Meeting was powerfully appealed to on behalf of the Society, by Dr. THORPE; Dr. BENNETT; the Rev. S. ROBERTS, from Wales; W. B. GURNEY, Esq.; W. F. LLOYD, Esq.; Mr. WILSON, Sunday-school Missionary; and Mr. BROWN. The Meeting was, upon the whole, very interesting, and a good impression was produced.

IRISH SOCIETY OF LONDON.

The Seventh Anniversary.

ON Friday, the 1st of May, the Seventh Anniversary of this Society was held at Freemasons' Hall. The laudable object of the Irish Society is to promote Scriptural instruction in Ireland and England, through the medium of the Irish language, in all those instances where the peasantry prefer instruction in the vernacular tongue. The schools belonging to this Institution in Ireland are 226; the children, 19,312; the adult scholars, 14,709; pupils above fifty, 533; and the Irish females receiving instruction, 2356. The Society has distributed, during the past year, 847 Bibles, and 2040 Testaments; besides 223 portions of the Old Testament, and 6777 of the New. It has also circulated 48 Prayer-books, 10,997 Primers, and 315 Vocabularies and Dictionaries. The receipts of the Society have been 432*l.*, and its expenditure has been 476*l.* 15*s.*; of which sum, 413*l.* 0*s.* 9*d.* have been spent in teaching alone. The amount due to the Treasurer is 440*l.* 1*s.* 6*d.*

The Meeting was respectably attended, and the Bishop of LICHFIELD and COVENTRY presided, who opened the Meeting in a neat and appropriate speech; stating it as his full conviction, that the season had now arrived when the friends of religious instruction, and of the general cause of education, should use their utmost endeavours to enlighten the minds of their Roman Catholic fellow-subjects.

The Rev. G. MUTTER then read an in-

teresting Report, the printing of which was moved by the Bishop of CHESTER in a luminous speech, abounding with illustrative anecdote, showing the effect of Bible instruction on the minds of the Roman Catholic peasantry of Ireland. The resolution was seconded by the Rev. G. HAZLEWOOD. He regretted that the interest respecting the religious welfare of Ireland had not kept pace with the attention which had been paid to her political affairs. This was a time when great sacrifices had been demanded, but there was no reason, on that account, to despair. There was a power at work, which was gaining strength every day, by which the darkness of Ireland would speedily be dispelled. He recommended an uncompromising, honest appeal, to the great power of Protestant principles. He stated many interesting facts illustrative of the spirit of inquiry which is now abroad in the sister kingdom.

At this period of the Meeting Mr. R. O'CONNELL endeavoured to get a hearing; but after considerable discussion by the CHAIRMAN, Mr. H. DRUMMOND, Dr. THORPE, the Rev. G. T. NOEL, Lieutenant RHIND, and the Rev. D. WILSON, it was determined that Mr. O'CONNELL could not be listened to.

The Earl of HARROWBY then, in a most happy and interesting speech, alluded to the late political concessions made in favour of the Roman Catholics. Those who anticipated danger were bound to use the only remaining correction, viz. religious instruction. He entreated them to remember that the advancement of the Irish Society was an act by which might be promoted the glory of God, and best interests of millions of the Irish people.

The Meeting was then addressed by the Rev. Mr. ALCOCK; the Rev. G. T. NOEL; the Rev. D. WILSON; the Rev. Dr. SINGER; the Rev. HUGH McNEILE; H. DRUMMOND, Esq.; Dr. STOPFORD; Captain GAMBIER, R.N.; and the Rev. Mr. EVANS.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ON Monday, the 11th of May, the Annual Meeting of this Society, eminent alike for its charity and usefulness, was celebrated at Freemasons' Hall; Lord JOHN RUSSELL in the Chair. The attendance was respectable; but we were sorry to find such an Institution almost deserted by the Clergy, although the Bible is its uniform Class-book.

The Report, which was read by Mr. CAPPER, contained many interesting and animating details. It stated, that the central schools, in the Borough, were prosperous and overflowing; that new facilities were

adopted for training efficient teachers for all parts of the world; that the Society's schools, generally, afford the highest satisfaction; that in Canada, New England, the West Indies, South America, Sierra Leone, the Colony of the Cape, Malacca, and other places, the British and Foreign School system is diffusing innumerable blessings. The income of the Society, during the past year, has been 2600*l.*, and the expenditure 2400*l.* There has also been a subscription raised to liquidate the debt of the Society, which has amounted to 2656*l.*, which, with the 200*l.* excess of regular income, leaves the Society, after satisfying all demands, in possession of 296*l.* for carrying on the general designs of the Institution.

The speakers at this very gratifying Meeting were, CHARLES BARCLAY, Esq., M.P.; T. SPRING RICE, Esq., M.P.; W. WILBERFORCE, Esq.; J. BARBER, Esq., American Ambassador; the Rev. Dr. PHILIP; the Rev. ROWLAND HILL, A.M.; the Rev. JOSEPH FLETCHER, A.M.; the Rev. JOHN BURNET; Captain IRVINE; the Rev. Mr. EDWARDS; JOHN LABOUCHERE, Esq.; W. ALLEN, Esq.; and the noble CHAIRMAN. The speakers generally were singularly happy in their addresses, and some of them produced an extraordinary impression. We might refer in particular to the speeches of the Rev. R. HILL, the Rev. J. BURNET, W. WILBERFORCE, Esq., Dr. PHILIP, and the AMERICAN AMBASSADOR.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

On Friday, the 8th of May, this popular Society, to which most heartily we wish success, held its Annual Meeting, in the Great Hall, Freemasons' Tavern, Queen-street; Sir THOMAS BARING, Bart., M.P., in the Chair. The Meeting, very consistently, was opened with prayer by the Rev. C. S. HAWTREY; after which, the CHAIRMAN introduced the business of the day by an appropriate speech. He took occasion to advert to the projected building in the Strand, for the accommodation of the different religious meetings, by which the great inconvenience they now suffered, from extreme pressure, would speedily be obviated. The ground, he said, was purchased, and 25,000*l.* had been subscribed in shares at 50*l.* each, bearing *five per cent.* interest. As President of the Meeting convened, he would claim, for every speaker, a candid hearing. He spoke of the Jews with deep feeling, and with much general truth and accuracy, and exhorted differing Christians to keep the unity of the spirit in the bond of peace.

The Rev. BASIL WOOD addressed the Jewish children present, 40 boys and 43

girls. He mentioned that 400 children had passed through the schools, and enumerated instances of true conversion; especially one case of a Jewish youth, who had strayed into one of the anniversary meetings of the Society, and heard the dear children singing "Hosanna to the Son of David." What he said to the children was simple, appropriate, and impressive.

Sir ROBERT INGLIS, the Treasurer, reported to the Meeting, that the income of the Society had been 12,830*l.* 6*s.* 7*d.*, and that the expenditure had been 13,319*l.* The Report states, that 2020 complete copies, and 20,327 portions, of the Old Testament Scriptures, in Hebrew, had been issued from the depository during the past year. Also, that 919 copies of the Pentateuch in Judeo-Polish, 27 of the Prophets in German Hebrew, and 127 of the New Testament in Hebrew and German Hebrew, had been distributed in the same time. The Society is prosecuting several translations of the Scriptures into languages spoken by the seed of Abraham. During the year, 14,000 Tracts, in various languages, have been dispersed, and the Society, generally speaking, may be regarded as proceeding under the smile of Divine approbation.

The Meeting was addressed by the Bishop of LICHFIELD and COVENTRY; the Rev. W. JOWETT; the Hon. and Rev. G. T. NOEL; the Rev. J. C. RICHARDT, Missionary from Poland; the Rev. CHARLES SIMEON; the Rev. J. W. CUNNINGHAM; the Right Hon. Sir GEORGE ROSE; the Rev. DANIEL WILSON; and HENRY DRUMMOND, Esq. With few exceptions, the addresses of the several speakers were indicative of sobriety of mind; and the intelligence from Poland is very animating. May the veil of prejudice and inveterate unbelief soon be torn from off the eyes of God's ancient people, that they may be brought in with the fulness of the Gentiles!

BRITISH AND FOREIGN SEAMEN AND SOLDIERS' FRIEND SOCIETY.

THE Fourth Anniversary of this Society was held at the City of London Tavern, on Friday evening, May 8; the Hon. Captain FREDERICK NOEL, R. N., in the Chair, in the absence of the Earl of MOUNTCASHEL, who had promised to preside.

The Rev. G. C. SMITH opened the business of the Meeting with prayer. The Report detailed many interesting facts demonstrative of the usefulness of the Society's operations. Under the head NAVAL MISSION, it intimated that parts of Deptford, Woolwich, Chatham, Sheerness, Portsmouth, Plymouth, and Pembroke, had been visited, with a view to the spiritual interests

of seamen. Sermons had been preached, and Tracts and Magazines had been circulated; and great efforts had been made to pervade the River Thames with the means of religious and moral instruction. Prayer Meetings had been established. The Mariners' Church continued to be crowded; and many other pleasing symptoms attended the progress of the Society.

Mr. MAULE, the Treasurer, stated that the receipts of the Society had been, for the year, 3462*l.* 0*s.* 9½*d.*, and that the floating debt of the Society, was still 1500*l.* The Rev. G. MARKS; the Rev. Mr. SHENSTONE; the Rev. W. MONTAGUE; the Rev. Mr. KEMP; Mr. E. SMITH; the Rev. Mr. CLEMENTSON; THOMAS THOMPSON, Esq.; the Rev. J. IRONS; Captain G. GAMBIER, R. N.; Lieut. BROWN, R. N.; HENRY THOMPSON, Esq.; and the Rev. G. C. SMITH; severally addressed the Meeting. Some of the speakers expressed their undiminished confidence in the zeal, integrity, and usefulness, of the Rev. G. C. SMITH.

IRISH EVANGELICAL SOCIETY.

The Fifteenth Anniversary.

THE Annual Meeting of this admirable and deservedly popular Society, was held on Tuesday evening, May 12, at the Rev. A. FLETCHER's Chapel, Finsbury Circus; THO. WALKER, Esq., in the Chair. The Rev. Mr. ROSE opened the Meeting with prayer. The Chairman very tenderly alluded to the death of the Rev. MATTHEW WILKS, and showed what an important share he had in the formation and success of the Society. The Rev. A. TIDMAN read an interesting Report of the Society, in which the Rev. MATTHEW WILKS was shown to have been a benefactor to it to a large amount, and in which the scene of the Society's operations in the different parts of Ireland was fully and beautifully sketched; and the closing of the Dublin Academy, with the causes that led to it, was referred to. The receipts during the year have been 3719*l.* 12*s.* 2½*d.*; the expenditure has been 3433*l.* 10*s.* 6½*d.*; leaving a balance in the hands of the Treasurer of 286*l.* 1*s.* 8½*d.* The Meeting was addressed most eloquently, and with extraordinary effect, by the Rev. J. FLETCHER; the Rev. G. COLLISON; the Rev. J. CAMPBELL, of the Tabernacle; the Rev. J. BURNETT; the Rev. A. FLETCHER; and the Rev. Dr. SYLES. We cannot but heartily wish this Society, which has proved such an immense blessing to Ireland, great success; nor can we forbear from urging our friends throughout the country to give it their warm and liberal support.

CHRISTIAN INSTRUCTION SOCIETY.

The Fourth Anniversary

OF this extensively useful Society, was held at Finsbury Chapel, Finsbury Circus, on Tuesday Evening, the 5th of May; THOMAS WILSON, Esq. in the Chair. The attendance was large and respectable. After prayer and praise had been offered up to Almighty God, the Chairman briefly stated the objects of the Institution, and urged their support,—first, from the command of God to instruct the ignorant, and to circulate the Word; and secondly, from the consideration that multitudes would never avail themselves of religious advantages, unless brought to their very habitations. He wished that the Duke of WELLINGTON and Mr. PEELE would come and visit our different Societies.

The Report, which was read by the Rev. JOHN BLACKBURN, the Secretary, conveyed the pleasing intelligence, that nearly 1000 gratuitous agents were employed by the different branches of the Christian Instruction Society, in conveying religious knowledge to 24,404 families, and 120,000 individuals. Lectures on the Sabbath evenings have been established in those neighbourhoods where there is the greatest scarcity of places of worship, where crowds attend, and great spiritual good is communicated. Eighteen LOAN LIBRARIES have been established. An Irish Reader, Mr. JOHN M'CARTHY, of Dublin, has been appointed by the Society to read the Word of God, in the native Irish, to the thousands of Irish emigrants in this great metropolis. Efforts also have been made to check the dreadfully demoralizing effect of fairs, by the distribution of tracts, &c. &c. The Committee has also endeavoured to counteract the mischievous attempt of a misguided infidel, by circulating widely an antidote, supplied by the pen of the Rev. J. P. SMITH. The notorious infidel TAYLOR interrupted the business of the Meeting, but was soon silenced.

The assembly was addressed, very appropriately, by the Rev. JOHN CLAYTON; the Rev. J. BURNETT; the Rev. J. FLETCHER; the Rev. Dr. COX; the Rev. J. STRATTEN; the Rev. JOHN HANDS; the Rev. JOHN WOOLDRIDGE; the Rev. JOHN ARUNDEL; the Rev. Dr. PHILIP; and the Dr. BENNETT. The collection was sixty guineas.

RELIGIOUS TRACT SOCIETY,

FOR THE WEST END OF THE TOWN.

A PUBLIC Meeting of this Institution, for the accommodation and excitement of the West End of the Town, was held at Willis's Rooms, on Thursday, the 7th of May, the

Marquis of CHOLMONDELEY in the Chair. The Rev. Mr. SIBTHORPE commenced with prayer. The Meeting was addressed by the Noble Chairman; the Rev. Mr. SIBTHORPE; Mr. JONES, the Secretary (who gave an interesting detail of the Society's operations, and stated that 130,000,000 Tracts had been circulated in forty-eight different languages); the Rev. W. MARSH; the Rev. JOHN HATCHARD; the Rev. W. JOWETT; the Rev. JOSEPH HUGHES; the Rev. Dr. STEINKOPFF; the Rev. DAN. WILSON; the Rev. JOHN BURNETT; the Rev. R. HILL; the Rev. W. ORME; the Rev. Dr. HENDERSON; the Hon. and Rev. B. NOEL; and the Rev. H. D. LEEVES. We trust that this noble meeting, for such it was, will stir up Westminster and its vicinity to do its duty in the great work of Tract distribution.

NAVAL AND MILITARY BIBLE SOCIETY.

The Forty-ninth Anniversary

OF this Institution was held at Freemasons' Hall, on Tuesday, the 12th May, Lord LORTON in the Chair. The Meeting was opened, as the Bible Society ought to be, with prayer. The Report stated very cheering facts illustrative of the avidity with which Soldiers and Seamen receive the Word of God. It announced, that attention had been paid to the spiritual wants of Boatmen and Bargemen, and that not one copy of the Holy Scriptures had been found in their boats. The travelling Secretary's office has been laid aside, as the result of a call for retrenchment from the Edinburgh Bible Society. 10,283 copies have been circulated during the past year. The receipts have been 3771*l.* 18*s.* 8*d.*, being an increase over the past year of 249*l.* 12*s.* 3*d.* The expenditure of the Society has exceeded its income 704*l.* 5*s.* 3*d.*

The Meeting was addressed, with great interest, by Lord CALTHORPE; Colonel BROUGHTON; Colonel PHIPPS; Captain Lord BINN; Captain Sir E. PARRY, R. N.; the Rev. R. MARKS; the Earl of RODEN; Captain SAURIN, R. N.; Captain J. W. BAZALGETTE; Captain GEORGE GAMBIER, R. N.; the Rev. GEORGE CLARK; the Hon. Captain NOEL, R. N.; the Rev. JOHN BURNETT; W. WILBERFORCE, Esq.; and the Hon. and Rev. G. T. NOEL.

SUNDAY SCHOOL UNION.

ON Tuesday morning, May 12, at six o'clock, the Anniversary of this valuable Society was celebrated at the City of London Tavern, W. B. GURNEY, Esq. in the Chair. Mr. LLOYD read an interesting Report. It stated, that in Paris the School

Committee had been assisted by a grant of 20*l.*, and that among the Protestants in France Sunday-schools were rapidly increasing. In Germany, in Denmark, Greece, Ceylon, New South Wales, New Zealand, the Sandwich Islands, South Africa, the United States of America, Canada, Newfoundland, the West Indies, and Buenos Ayres, the glorious work of Sunday-school instruction is proceeding with surprising rapidity. The grants to foreign parts during the year have been 112*l.* 17*s.* 1*d.* The home grants have been 76*l.* 1*s.* 8*d.* The sales at the Depository have been 5024*l.* and consisted of 880,853 different articles. The number of Schools in Great Britain and Ireland, are 9328; in which there are 90,000, and 979,093 scholars, being an increase of 62,104 scholars. The Report directs attention to Mr. GALL's system, and powerfully recommends it. The Meeting was addressed by the Rev. Dr. PHILIP; the Rev. S. HILLYARD; the Rev. Mr. WILSON; the Rev. Dr. BENNETT; the Rev. Mr. HANDS; the Rev. HENRY TOWNLEY; the Rev. Mr. MUNDAY; the Rev. Mr. DAVIS; the Rev. Mr. SHERMAN; and the Rev. JOHN EDWARDS.

PORT OF LONDON AND BETHEL UNION SOCIETY.

THE Anniversary of this well known and long established Institution was held at the City of London Tavern, on Monday, the 11th of May, the Earl of CLARENDON, in the absence of Lord GAMBIER, in the Chair. The Rev. Mr. PRESS offered up a short prayer on behalf of the Society. The Chairman complimented Mr. MARTIN for his great exertions in the cause of seamen. The Report, which was read by Dr. STYLES, was full of animating details; but we trust, in a future year, it will not be necessary to refer particularly to the opposition, or unholty jealousy, of kindred Societies. The receipts of the Society, during the past year, including a legacy of 1000*l.* have been 1737*l.* 6*s.* 4*d.* and the expenditure has been 1437*l.* 12*s.* 5*d.* leaving a balance, therefore, in favour of the Society, of 299*l.* 12*s.* 11*d.* The Meeting was addressed, with effect, by R. H. MARTEN, Esq.; Lord MOUNTSANDFORD; Captain SMITH, R. N.; the Rev. R. VAUGHAN; the Rev. VON DIESE, of Ostend; the Rev. CHARLES HYATT, (who presented 15*l.* to the Society, the produce of a Bazaar); the Rev. Dr. ANDREWS; the Rev. Mr. UPTON, of Poplar; the Rev. Mr. DEERING; JOSEPH MAITLAND, Esq.; and JOHN JACOBS, Esq. We cannot but rejoice in the success of this excellent Society, and feel happy to inform our numerous readers that its anniversary was most numerously and respectably attended.

PROTESTANT SOCIETY.

At the Eighteenth Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," held at the City of London Tavern, on Saturday, May 16, 1829; Lord Viscount EBRINGTON in the Chair;

It was unanimously resolved,

I. That this Society, established for the protection of Religious Liberty, and including hundreds of congregations of Protestant Dissenters of all Denominations, through evil and good report, have cherished, maintained, and promulgated those immutable principles of right, which forbid coercive interference between men and their Creator, and which allow the claim of every dweller upon earth to worship the Divine object of his adoration, as his judgment and his heart inspire. And that they, therefore, greatly rejoice at the benign and memorable triumphs, which, through the British Isles, those principles, during the last two years, have peacefully and happily attained.

II. That this Meeting cordially and devoutly hope that such results, long and ardently desired by the most enlightened, patriotic, and Christian spirits, and now marvellously accomplished by an auspicious Providence, may in every circle produce forbearance and charity; may correct the temper, as well as paralyze the arm, of persecution; may inculcate that universal good-will which is well consistent with uncompromising firmness; may establish the perfect discrepancy between the true objects, potency, and glory of religion, and all secular usurping domination over the consciences of men; and may promote those augmented, zealous, but unassuming, efforts to edify and improve the world, which shall best secure the eventual triumph of peace and happiness, piety and truth.

III. That while this Meeting are gratified to observe the recognition of the principles of Religious Liberty by the Ministers of the Crown and the British Senate, and the practical removal of tests and proscriptions, they regret to learn, that still, even in England, individual wrongs are inflicted, that violate such freedom;—that still pecuniary claims for tolls, poor's rates, and tythes, have improperly been made; that still the Dissenting poor have been unjustly excluded from public charity; that still riots have disturbed their worship; and that still clergymen have refused to fulfil the duties towards them, which religion and the law impose; and that many circumstances have occurred, to prove the necessity for this Institution, to redress injuries inflicted, and prevent evils that would else occur.

IV. That neither can this Meeting forget, amid their pleasure at late events, the continuance of the great practical evils by which Dissenters and Methodists are yet

oppressed; and instruct their Committee to take, during the ensuing year, decisive measures—1. To procure relief from the power of the Clergy to omit part of the Burial service over the corpses of Dissenters, and to abstain from performing or allowing any service over the children of Baptist parents. 2. To obtain such amendments in the Toleration Acts as may facilitate the punishment of the disturbers of their worship. 3. To discharge all places of religious worship from vexatious claims for poor's rates. 4. To render their Baptismal Registries equally valid with those of the Established Church; or rather, to substitute Registries of Birth. And 5. Without interfering with the establishment or revenues of the Church, to obviate all injuries and distinctions pressing on Dissenters, which prevent perfect civil equality among religious sects from being a real substance, rather than an airy name.

V. That this Meeting greatly approve the conduct of the Committee, in proposing to defray, in conjunction with the respectable body of Deputies, the whole expenses of the united Committee for procuring the repeal of the Corporation and Test Acts, and in contributing 1000*l.* towards that object, besides defraying the large charges this Society separately incurred; as thereby they promoted the general honour of Dissenters, and prevented the necessity for those general appeals to congregations, which in these times should not needlessly be multiplied, and which might interfere with their support of the numerous and noble Institutions, founded for home and foreign purposes, to bless Great Britain and Ireland, and evangelize the globe. And that the Committee shall not in vain confide in the public spirit of Protestant Dissenters, more generally to pay the small annual congregational subscription to the Society; nor, if any unexpected and alarming exigency should arise, to afford all the support that can be needful, to prevent individual persecution or any intolerant infringement of their general rights.

VI. That the Committee have well continued to merit the confidence and approval of the Meeting, for zeal that has not slumbered, and prudence always displayed; and that the Committee for the ensuing year consist of the Treasurer, to be appointed by the Committee, and the following Ministers and Laymen of different denominations in equal proportions:—

Rev. W. B. Collyer, D.D.; Rev. George Collison; Rev. F. A. Cox, LL.D.; Rev. Alex. Fletcher, A.M.; Rev. Jos. Fletcher, A.M.; Rev. Rowland Hill, A.M.; Rev. Thomas Jackson; Rev. T. Lewis; Rev. W. F. Platt; Rev. Thomas Russell, A.M.; Rev. John Styles, D.D.—W. Bateman, Esq.; J. B. Brown, Esq. LL.D.; James Esdaile, Esq.; J. Pritt, Esq.; Thomas Pellatt, Esq.; W. Townsend, Esq.; Tho. Walker, Esq.;

Tho. Wilson, Esq.; Matthew Wood, Esq. M.P.; John Wilks, Esq.; James Young, Esq.

VII. That the Meeting regret the resignation of THOMAS HAYTER, Esq., their Treasurer, and hope, that in his retirement he will, with better health, long live to enjoy the respect which his liberality and useful efforts in many a good cause have well deserved.

VIII. That to THOMAS PELLATT, Esq. and JOHN WILKS, Esq., the Honorary Secretaries to this Society, this Meeting renew every year, with increasing pleasure, expressions of gratitude and regard for those disinterested, intelligent, persevering, and successful labours, to which this Society has been mainly indebted for its usefulness and honour.

IX. That this Meeting welcome with pleasure, and with gratitude acknowledge, the presence of the Noble Chairman, Lord Viscount EBRINGTON; not only as the late Representative of one of the largest and most important of the Western Counties, and as the heir to an illustrious title; but as a uniform and distinguished foe to slavery and oppression under every name, and as an eloquent and intrepid friend of peace and reformation, and of all the principles of civil and religious freedom, to which their country owes her wealth and greatness—her purest splendours, and her best renown.

The Meeting was addressed by Dr. BENNETT; Colonel ADDISON, of Essex; Dr. DICKSON, of Edinburgh; the Rev. Mr. BODEN, of Sheffield; Dr. PHILIP; Dr. STYLES; Mr. O'CONNELL (who came to the Meeting unsolicited); the Rev. J. MORISON; J. BROWNE, Esq.; the Rev. Mr. MURCH; the Rev. J. ARUNDEL; the Rev. T. JACKSON; the Rev. M. WILKS; the Rev. Mr. REYNOLDS; the Rev. J. HUNT; and the Rev. Mr. HAYNES.

RELIGIOUS TRACT SOCIETY.

THE Annual Meeting of this great and good Society was held at the City of London Tavern, on Friday, the 15th of May; JOHN JAMES, Esq. (in the absence of THOS. PELLATT, Esq.) in the Chair. The Rev. J. BULL commenced with prayer. Mr. PELLATT soon after arrived.

The Report was read by Mr. JONES, the Secretary. It was full of animating intelligence. 21,000 Tracts, and 72,000 Handbills have been given to the Christian Instruction Society; 30,000 to the Bristol City Mission; 60,000 distributed in the courts, alleys, prisons, hospitals, and work-houses, of the Metropolis; 243,000 in fairs in and near London; 28,000 in the crowds which attend executions; 26,000 among the frequenters of horse races; 4,500 at the

disposal of the Committee of the Houseless Poor; 23,000 to soldiers and sailors; 150,000 given away on the Sabbath; and 6,000 to Portuguese emigrants at Plymouth.

The *new publications*, during the year, have been 182. Many new Auxiliaries have been formed. The income of the Society, including the sale of books, has been £18,417 3s. 1d.

The Meeting was addressed by the Rev. R. MARKS; the Rev. Dr. PHILIP; the Rev. Dr. BENNETT; JOHN JAMES, Esq.; the Rev. J. HUGHES; the Rev. J. DYER; the Rev. S. HILLYARD; the Rev. W. JOWETT; the Rev. R. ASHTON; the Rev. JOHN HANDS; the Rev. S. FLETCHER; the Rev. H. MONTAGUE; the Rev. Dr. COX; Captain DYER; and the Rev. J. CAMPBELL, of the Tabernacle.

NOTICES.

THE WEIGH HOUSE.

WE rejoice to learn that our much esteemed friend and brother, the Rev. T. Binny, of Newport, in the Isle of Wight, has received an unanimous and pressing call to become the stated Pastor of the Church and Congregation assembling in the Weigh House Chapel, East Cheap; and we are additionally glad to hear that he has accepted the invitation, and hopes to commence his stated labours about the end of July. Most heartily do we wish him prosperity in the name of the Lord.

The Rev. S. Nichols, of Bawtry, Yorkshire (and Runskill, Notts), has accepted an unanimous invitation from the Church and congregation of Lower Chapel, Darwen, Lancashire, vacant by the resignation of the Rev. R. Littler on account of ill health.

We have much pleasure in announcing that the University of Glasgow has conferred the degree of LL.D. on the Rev. George Payne, the esteemed and able Tutor of the Western Academy, now removed to Exeter.

The next Annual Meeting of the Kent Independent Association will be holden at Mr. Prankard's, Sheerness, on Tuesday and Wednesday, the 7th and 8th of July. The Rev. George Townsend, of Ramsgate, who is the senior Minister of Kent, will preach. The Annual General Meeting of the Kent Union Society, for the support of aged ministers, their widows, and orphans, will be held at the same time and place.

On Whit-Monday, June 8th, the Annual Sermon to Young People will be preached at the Chapel, Lower-street, Islington, by the Rev. J. Yockney. Service to commence at half-past six o'clock.

**PUBLIC BUILDING FOR THE ACCOMMODATION
OF RELIGIOUS MEETINGS.**

WE have great pleasure in acquainting the Christian Public that a most eligible site has been obtained, on which to erect a building for the accommodation of our great national Religious Societies. The place chosen by the highly respectable conductors of this admirable measure is very near the spot on which Exeter Change has so long stood. It is proposed to erect a great room capable of containing 3000 persons, besides Committee Rooms, and other suitable appendages. A considerable sum has already been subscribed, in 50*l.* shares, and we would very earnestly invite the speedy co-operation of the friends of religion, in the accomplishment of an object so necessary and desirable. The Directors are most highly respectable.

NEW BISHOP OF CALCUTTA.

It must be truly gratifying to the friends of Missions in India, to find that Mr. TURNER, brother-in-law to the present Bishop of Chester, a clergyman of well-known piety and liberality, has been appointed to the vacant See of Calcutta. May the Divine blessing attend this appointment, and render it pre-eminently subservient to the advancement of the great cause of Christian Missions in the immense territory of India!

TOTTENHAM-COURT CHAPEL.

WE were much delighted to see this place of worship opened, once more, for religious worship, on Tuesday evening, the 12th of May; on which occasion the Rev. Rowland Hill preached a very faithful sermon, in aid of the Society for the Relief of Distressed Widows, applying within one month of their bereavement. The attendance was large.

**A HINT
ON BEHALF OF
THE MINISTERS OF CHRIST.***

MR. EDITOR;

I WILL thank you to give an early insertion to the following suggestion, through your widely circulated and excellent publication.

* We did not receive this paper in time for insertion in the May Magazine.—Ed.

The period has now arrived, when the ministering servants of the Lord,—the representatives of true and vital religion,—leave their homes, their families, and their flocks, to visit this highly-favoured metropolis. With one consent, in one place, and with one heart, as in days pentecostal, they meet to hear the glad news of the progress, the extension, and the rapidly increasing glories, of Messiah's kingdom; and with enlarged and rejoicing hearts they return to those committed to their care, to declare what the Lord is doing in the earth.

A valuable suggestion was made, I think, through your Magazine, which I sincerely hope is generally adopted; and if not, I trust it will be henceforth, that the various congregations in the country should testify their love to their pastors, by each raising a small but sufficient sum, to defray the expenses of their journey to London, to be present at the Meetings in May.

Now, Sir, what I would take the liberty of suggesting, is, that the churches in London should not, in their liberality and kindness, come behind their brethren in the country; but that they, according to their ability, should present their pastor with a "free-will offering," sufficient to enable him also to repose from his ministerial labours, (which are particularly heavy, when solely confined to the Metropolis,) and enable him, for a short season, to retire into the country. I believe, for want of such a kind and necessary provision, many a valuable minister, whose circumstances would not allow him to incur so heavy an expense as would be required for three or four weeks' relaxation in the country, and the necessary supplies in his absence, has prematurely sunk under the pressure of mental and bodily fatigue. Surely those who know how to appreciate the blessings of a preached Gospel, will not withhold so necessary a provision from those whom they are bound "highly to esteem for their work's sake," and to whom they are called to minister "in all good things." But let it be done with that delicacy, which never wounds when it attempts to confer kindness; let it be done, in the spirit of genuine Christianity, with a willing mind—for "God loveth a cheerful giver."

No sooner was this suggestion made known to a few individuals, belonging to different Churches in this immediate vicinity, than it was welcomed with that approbation, which it is hoped is an earnest of its future general adoption by the different Churches in the Metropolis.

A LAYMAN,
*But a Friend to the Ministers
of Christ.*

May, 1829.

FOREIGN.

CHINA.

Letter from the Rev. Dr. Morrison, dated China, November 15, 1828, to a Friend in London.

MY DEAR SIR;

I RECEIVED your letter of April 17, and, from time to time, the Numbers of "The Cottage Bible," as they were published.

My health has been, on the whole, good, since I left England in May, 1826, yet by no means so good as formerly; and I feel my strength decline, although only forty-seven years of age. My days are occupied in writing Chinese chiefly; and on the Lord's day I preach in English once; for there is no one but myself to lift up the standard of the Cross, as the sole foundation of a sinner's hope.

My family is now increased to three sons and two daughters. My eldest son is at the Anglo-Chinese College.

The Sandwich Island Chief, who attended the King and Queen (as they were called in England), is here just now in a ship of their own, with a cargo of Sandal-wood. Two of the people joined us last Lord's day in our worship. The Captain tells me that the English and Americans, on the island, are very adverse to the Missionaries, because of the testimony they bear against their vices. But the natives discriminate, and call the Whites *bad*, and the Missionaries *good*.

We have one little school, and a *Native* teacher of Biblical Christianity, in the interior of China. Pray for us, aged friend; pray for China, that she may stretch out her hands to God in devout supplication.

Farewell! your's sincerely,

ROBERT MORRISON.

PERSECUTION IN THE CANTON OF VAUD,
SWITZERLAND.

To the Editor.

Homerton, May 12, 1829.

MY DEAR SIR;

THIS evening, I have received from my excellent friend, the Rev. Charles Rochat, a letter inclosing the following address, and requesting me to translate and forward it to you. It is proper to remark that Mr. Rochat was one of the faithful ministers of Christ, who were banished from their native country, a few years ago, "for the word of God and the testimony of Jesus." After residing some time in France, he and his estimable lady came, for the benefit of their greatly impaired health, to this country;

and lived for a considerable time in secluded retirement, rendered necessary by extreme illness, at Hastings. His privations, by the losses and expensés of the persecution, amounted to many hundred pounds; but he never would accept a farthing of the sum which was collected in 1825—1827, by the Christians of this country, for the relief of their suffering brethren in Switzerland. Of the amount of those subscriptions and collections, a trifling balance remains in hand. I will endeavour, in your next Magazine, to furnish a statement of the account, and such information relative to the present revival of the persecution, as I may in the mean time obtain.

I am, &c.

J. PYE SMITH.

"To the Editor of the Evangelical Magazine.

"SIR;

"SINCE the word of our God teaches us to bear each others' burdens, and to remember those who are in bonds as if we were ourselves imprisoned with them, and since it directs that, if one member suffer, all the members should suffer with it; I feel great boldness in Christ, to address myself, through your Magazine, TO ALL THE CHILDREN OF GOD in Great Britain, for the purpose of recommending to their fervent prayers their brethren of the Canton of Vaud, in Switzerland, against whom persecution has just revived with new violence.

"It is about ten years since the first symptoms of the breathing of the Spirit of conversion and life were perceived in the Canton of Vaud; and, about seven or eight years ago, a most powerful and glorious work of that Divine Spirit began to be manifested. Our brethren in England know that a severe persecution was raised against this work of the Chief Shepherd; and particularly that, on May 20, 1824, the Legislative Council of the Canton of Vaud* decreed a law, inflicting imprisonment, fine, or banishment" [at the discretion of the tribunals], "upon any person who should

* "The Swiss Confederation is composed of several small States, called Cantons." [They are twenty-two, with a population falling somewhat short of two millions; of which about two-thirds are Protestant, and one-third Roman Catholic.] "Every Canton is independent of the others, with respect to its internal administration, and is governed by whatever laws its own government may at any time make. Hence the Government of the Vaud persecutes Dissenting Christians, while the contiguous Republic of Geneva has tolerated them almost from the first moment of their origin."

conduct a religious meeting of what was called *this sect*, and upon any who should hold or permit such a meeting in their houses or premises." [Even family worship, if but a single man, woman, or child, were present, not belonging to the household, was brought under the law.] "By the application of this decree, several ministers were banished: and I was of the number. Yet this storm gradually subsided; and, after a time, though the law above mentioned was not repealed, the Churches separating from our National Establishment, and constituted according to the principles of the word of God, (which had been formed in various parts of the Canton during the persecution,) kept up the practice of meeting together in private houses, and in general without molestation.

"But now the wrath of the Government is rekindled, and has broken out upon us with more fury than ever. At this time many members of those Churches of Jesus Christ are under prosecution; and an order to commence proceedings against me arrived at Vevey just after I had left Switzerland, where I had been for seven months, and whence I was obliged to return to England on account of the very distressing and dangerous illness of Madame Rochat.*

"My dear brethren in Christ, who inhabit the favoured island of Great Britain! I implore you, by the tender mercies of our God, to wrestle before the throne of grace for your brethren in our Canton, who are enduring the rigours of persecution; that it may be granted us to stand firm with inviolable fidelity against whatever is required of us that may be inconsistent with the word of God; but, at the same time, that we may maintain high respect and ardent charity for those who have the rule over us. Pray, O pray very much, on our behalf, to the God of all grace; that he may grant us his own strength, that peace in Jesus which he alone can give, and which passeth all understanding; genuine humility, the incorruptible ornament of a meek and quiet spirit, which is, in the sight of God, of great price; the fruit of the Spirit, in all meekness, righteousness, and truth; a life hidden with Christ in God, without which an outward profession is but a whitened sepulchre; and, finally, an unlimited confidence in his goodness and almighty power. Pray, that we may hear the rod, and Him who hath appointed it; and that all these trials may prove as a new resurrection to our

souls. Join us, in imploring the Lord our Redeemer, that he may make his cause triumphant; that these occurrences may be blessed in our country to many thousands of immortal souls; and that, in every way, they may contribute to the praise of the glory of his grace, whereby he hath made us accepted in his Beloved. Still further, unite with us in intreating the Father of mercies, that our rulers may be touched and blessed by his grace, the loving kindness which is better than life.

"Dearly beloved brethren; fellow-heirs of eternal glory; you enjoy profound peace under the protection of your country's laws, while our country's laws oppress us and smite us to the very ground. Nevertheless,—permit me to say this, who feels himself unworthy, but yet is one of your brethren in Jesus our hope,—greatly as our outward circumstances differ, we all have enemies much more formidable than even persecution, against whom we must contend valiantly till our last breath. Let us not relax, my brethren, in this good warfare; but let us strengthen ourselves in the Lord, and in the power of his might. Satan, with all his powers and all his cunning; sin, and its insinuating allurements; the world, its evil customs, maxims, and vanities; the perverseness of our own nature, the deceptions of our own hearts, impious selfishness, lukewarmness, the deplorable influence of carnal affections;—these make war on our souls, whether men persecute us or leave us in quiet. O that all the disciples of Jesus may receive an abundance, ever more rich from day to day, of that *genuine and deep-seated life of God*, which penetrates to the very marrow of the soul, and which brings our thoughts, our feelings, our affections, our whole being, into that captivity which is the truest liberty—captivity to the obedience of him who hath loved us, and washed us from our sins in his own blood! O that, in every corner of the universe, every child of God, ardently breathing after the Spirit of life which is in Christ Jesus, more than the hart panteth after the water brooks, may constantly say to him, 'My soul thirsteth for thee; my flesh longs for thee, in this dry and thirsty land, where no water is! Yea; Lord Jesus, come quickly!'

"Permit me, my very dear brethren, thus publicly to offer you the expression of my gratitude for the part which your sympathizing hearts took in our former trials, and to subscribe myself,

"Your Brother and Servant,

"For Christ's sake,

"CHARLES ROCHAT,

"Pastor of the Church at Vevey, in
God the Father, and Christ Jesus
our Saviour."

"Hastings, May 11, 1829."

* It was in the autumn of 1828, that M. Rochat returned to his native country. He was then favoured with such amendment of health, as to be able, after some weeks, to resume his labours in public preaching, and more private means for promoting the salvation of men, with signal success.—J. P. S.

MISSIONARY CHRONICLE

FOR JUNE, 1829.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

THE THIRTY-FIFTH ANNIVERSARY OF THE London Missionary Society.

The Friends of this Society will rejoice to learn, that the Anniversary Services of the present year presented an uncommonly cheering and delightful aspect. The deep tone of religious feeling, and the animated spirit of Missionary zeal, which pervaded the several Meetings during the celebration of those Services, augur brighter days than ever for the great cause which they were intended to promote. We refer especially to the account of the Annual Public Meeting, in proof of the increasing interest which the Public now takes in the progress of Christian Missions. Seldom, if ever, have the scenes which that Meeting witnessed, been surpassed in the history of this, or any similar Society. Notwithstanding the depressed state of some classes of the community, the Collections at the Anniversary Services have been, on the whole, greater than usual; and we may remark, that as the poor have ministered much out of their poverty to the spread of the Gospel; so, now that the cause is prospering in every part of the world, it behoves the rich to come forward, and aid it more liberally by their contributions than they have yet done, in order that the great advantages which have been gained over the strongholds of ignorance and superstition, may not be lost for want of support.

MONDAY, MAY 11.

POULTRY CHAPEL.

AFTER prayer, by the Rev. R. Vaughan, of Kensington, the Rev. James Bennett, D.D., of London, preached from Psalm cx. 3—*The people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

The preacher, in addressing his juvenile audience, treated the subject as follows:—

I. *Let the scene that is here exhibited fill your mind.* The words of the text refer to Christ's reign. He is represented as raising forces, and going forth to extend his empire. In battle there are two things to be considered, the *morale* and the *materiel*.

1. The *moral* part of Christ's army consists of two things—the *internal essence*, and the *external evidence*. 1st. The *internal essence* of Christ's religion is in his people's *WILLINGNESS*: "Thy people shall be willing." 2d. The *external evidence* of it: "The beauties of holiness."

2. Having glanced at the *moral* qualities of the REDEEMER'S host, the preacher proceeded to notice what he would call its *physical powers*. These consist, 1. In the *youth* of his forces. "From the womb of the morning: thou hast the dew of thy youth." 2. In the *number* of his forces; compared to the number of the pearly drops of dew to be seen sparkling in the light of the morning sun.

II. *Let the motives that should induce you to realize this scene, sink deep into your hearts.* These motives are, 1. Christ is coming; go ye out to meet him. 2. Your fathers are going; rise ye up and replace them. 3. Life is wasting; use it while you have it. 4. While you are working, heaven is heightening; improve its relish, while you can.

Hymns—Rev. Messrs. James, Woolridge, and Mather.

Concluding Prayer—Rev. Mr. Caston, of Sherborne.

WEDNESDAY, MAY 13.

SURREY CHAPEL.

THE prayers of the Church of England were read by the Rev. Rowland Hill, A.M.; the Rev. George Collison, of Hackney, afterwards prayed from the pulpit; the Rev. John Burnet, of Cork, then preached from 1 Cor. i. 21—*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

The preacher impressed upon his audience the following important considerations, derived from his text:—

I. Consider the state of the world under the influence of sin. It may be viewed as guilty—defiled—helpless—alienated—miserable.

II. Consider the remedies applied by man, for the relief of the human race from the consequences of sin. He has had recourse to the arts—to war—to legislation—to idolatry—to philosophy—to the cultivation of taste—to infidelity—to superstition;—by all these means man has proved his weakness, and made way for the exercise of the wisdom of God.

III. Consider the remedy provided by God. A substitute for the guilty—faith, the instrument by which we come into contact with the substitute—the attractions of the cross, subduing enmity and exciting love.—Sanctification effected by the Spirit, and the helplessness of man removed by the power of God;—the state of the world when fully under the influence of this remedy anticipated.

IV. Our obligations to apply this remedy, by contributing to the support of the London Missionary Society. Our profession—our benefits—our resources—the command of God—our anticipations connected with an eternal world—our natural circumstances—the principles and practice of the Society—the exhausted state of its treasury—its numerous stations—its dependence on you for support.

Hymns—Rev. Messrs. Drake, Pain, and Raynor.

Concluding Prayer—Rev. John Ely, of Rochdale.

TABERNACLE.

AFTER prayer, by the Rev. John Hunt, of Chelmsford, a Discourse was delivered by the Rev. William Lucy, of Bristol, from Zech. x. 8—*I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.*

The preacher, having shown the connexion of the passage in relation to the Jews, viewed it in a more extended sense, and noticed the following particulars:—

First—The interposition of mercy realized—"I have redeemed them." Under which he observed, that the mediation of Christ is the meritorious cause of all spiritual good to sinful men. 1. Collectively; The first promise to our guilty race—the covenant with Abraham—the Mosaic economy—the prophetic Scriptures—the dispensation of the Spirit, with all its accompanying influence. 2. Individually; Preservation—effectual calling—acceptance with God—meetness for Heaven, being the result of the Saviour's mediation.

Secondly—The interposition of mercy designed—"I will hiss for them, and gather them."

I. Here he noticed—The end proposed,—that they should be gathered. Under which he showed—1. Their natural condition—wandering in the wildest error, beclouded with the grossest blindness, captive in the strongest bonds, and exposed to the greatest danger. 2. The place of assembly—the Cross of the Redeemer—the bosom of the Church—the kingdom of glory. 3. The result—their blessedness—the divine honour.

II. The instrumentality God will employ in effecting it—"I will hiss for them." In this part of the subject, it was shown, that God had chosen, in every age of the world, to use human agency in producing a change in the moral condition of man, and that this consideration should teach us, in relation to the Missionary cause—1. To pray that suitable persons may be raised up, and disposed to offer themselves to the Society. 2. To seek their qualification, under God's blessing, by academic exercises. 3. To aid them in the work,—by contributions—by sympathies and kind offices—by fervent supplication on their behalf.

Thirdly—The Church's future prosperity—"They shall increase as they have increased." This, the preacher supposed, would be effected—1. By the political struggles of the nations being rendered subservient to the introduction and establishment of Messiah's kingdom. 2. By the Jews embracing Christianity, and cordially receiving the Saviour. 3. By the diffusion of the Gospel throughout all nations.

Hymns—Rev. Messrs. Lewis, Christy, and Butteaux.

Concluding Prayer.—Rev. W. Henry, of Tooting.

THURSDAY, MAY 14.
ANNUAL PUBLIC MEETING.
CITY ROAD CHAPEL.

WM. ALERS HANKEY, Esq. Treasurer to the Society, having taken the Chmn at a quarter before ten o'clock, a hymn was sung; after which, prayer was offered by the Rev. James Boden, of Sheffield.

The REV. W. ORME, Secretary to the Society, at the request of the Chairman, then read extracts from the Report, which he said was too voluminous to read to the Meeting, but which he promised would be published sooner than usual, if his health were spared.

The CHAIRMAN then addressed the Meeting nearly as follows:—

My Christian friends;—the details into which this Report has entered with regard to the funds of the Society, will greatly contract the duty that now devolves upon me. And I am glad that it is so; and I do most sincerely hope, that on all future Anniversaries, no other remarks will be necessary in reference to this branch of the subject, except the warmest expressions of gratitude towards those who have liberally and effectually supported, by their contributions, the operations of the past year. You will have perceived that the leading feature of the Report you have just heard, exhibits to you a deficiency in the funds of the Society, as contrasted with its expenditure, to the extent of about 6,800*l*. But I should be sorry indeed, if those who have attended this Meeting under the consciousness that, since we last assembled, they have laboured with diligence and zeal to advance the interests of the Society, should depart with an impression so gloomy as this intelligence might at first produce. Your affairs wear a two-fold aspect—something that may cause regret, but much that must afford you satisfaction; and if you have learnt from the Report, that on the one hand there has been a great increase in the expenditure, it is right you should be informed, on the other hand, that, during the past year, there has been an increase in the contributions to the Society. I look upon this as a subject of much gratification, because the personal subscriptions and donations to the Society's funds afford the best proof of the zealous co-operation of its friends. In this most essential branch of income, then, there has been an increase of 1,100*l*. When I was first informed of the deficiency in your funds to the alarming extent of about 6,800*l*., I confess I felt greatly depressed, but on examining into the causes of that deficiency, I have found much consolation; because, at all events, a moiety of that sur-

plus expenditure may be attributed to circumstances that are not, I trust, likely to recur. Therefore, though our expenses may occasionally take a rapid stride, and be such as at first somewhat to surprise us, I feel assured that your liberality will advance in proportion; so that your Directors may act in the confidence that it will not become necessary, because of a temporary check, to yield one inch of the ground they have secured, or to pause under the apprehension that their expenses may not be proportionate to their resources. I need not say, that as you look to your Directors to act with energy (but at the same time expect them to proceed with prudence and discretion), they must find the measure of their efforts in the means with which they are supplied by you. I shall not farther occupy your time in reverting to matters of account, except (as the forms of the Meeting require me so to do) to read to you some of the larger items of expenditure, so as to bring the subject more clearly before you.

[The Chairman then read the leading articles of the Account during the past year, according to the Report, and proceeded.]

Thus, while the total amount of expenditure is about 47,000*l*., the Society has received, during the past year, in contributions and dividends on Stock which it possesses, about 40,000*l*. There has been contributed for specific purposes, more than 1,100*l*., and of this sum, a great proportion by those whose principles did not allow them to promote the general objects of the Society. I wish again to take this opportunity of assuring our friends, who find themselves in such circumstances, that whatever has been contributed for specific objects, is conscientiously applied, and not mingled with the general funds. Thus, there has been received for the promotion of female education in India, in cash and legacies, about 230*l*.; and for the support of native schools in the same quarter, about 550*l*.

While thus considering the means by which the great object of the Society has been forwarded, we may be led to wonder at the mysterious decree of Divine Providence, that has permitted the spread of the Redeemer's kingdom to be so dependent, as it seems to be, upon human effort and earthly means; but has not God thus conferred upon you the highest honour? But has he, in this arrangement, left that kingdom without the means of accomplishing its destined purpose? No; no such defect can be attributed to infinite wisdom. There is not one who can

conscientiously say that he has not amply supplied his subjects with all that is necessary to carry on the cause he has committed to their charge; and if it fail, for want of proper support, to us, and to us only, will its failure be attributed. True it is, that God does not treat his subjects after the manner of the rulers of earthly kingdoms; he does not levy direct taxes upon them, or demand payments under the enactments of law. No; his claim is made upon higher principles—such as are greatly more honourable to himself and them,—the principles of love, duty, and gratitude. When these principles fail in their effects—when love, and duty, and gratitude to God for all He has done for us, shall prove insufficient to maintain his cause in the world,—then, indeed, it may be said, that all hope is gone, and that the very foundations of truth and justice have been destroyed. But, my friends, it is impossible that such an event can be even anticipated. Has He not, then, asserted his claims upon his subjects? No earthly monarch dare carry his to an equal extent. He has told us that we “are not our own,” that he hath bought us unto himself at a price unspeakably great. What response have we made to this demand? Have we not often individually replied to Him,

“All that I am, and all I have,
Shall be for ever thine?”

It is only, then, for the redemption of that pledge that you are now called upon. Then will these temporary difficulties, which we do and must occasionally encounter, prove beneficial; they will oblige us to revert to first principles; they will touch the springs on which ultimate abundance must depend; and which can never fail to be effective when put into motion. You, in the respective spheres in which it has pleased God to place you, will touch those springs of action. Reference has been made in the Report as to what might reasonably be expected from those persons to whom Providence has allotted a large share of this world's wealth; and if it were possible to form an estimate of the vast mass of property which he has placed at the disposal of those who range themselves amongst his faithful subjects, and profess their devotedness to the interests of his kingdom on earth, how insignificant, compared with this sum, will be all that, in every form, is devoted to the advancement of that kingdom! How trifling will it seem, when contrasted with the vastness of the object, and our own obligations towards it!

Be assured that, in advocating these claims, we are actuated by no worldly or mercenary motives; we do not ask for showers of gold, resembling the bursting of a mountain torrent. No; we only call upon you for such steady and progressive supplies as shall keep the movements of your Society in healthful

vigour, and enable us to effect the purposes of the Institution. And allow me respectfully to remind you, that this is a part of the pledge you give us, in calling upon us to sustain the honourable yet arduous duty, as the Directors of your Society. Those who are in the habit of visiting our rooms, must have often witnessed, that though we have every disposition to rely with confidence in God and our constituents, yet that prudence which you expect from us, often obliges us to say, “This would we do if we could; but, alas! we have not the power.” I beg leave here to declare to you, that we cannot prudently or honourably suffer the remainder of those funds which, at the early formation of the Society, were devoted by its zealous friends to ensure its perpetuity, to be farther dilapidated than they now are. Besides these important reasons, there is another which makes me earnestly desire an increase of the Society's funds. It is this: that at our Anniversaries there might be no necessity to press upon your attention the subject of the funds, with the urgency I must now do. Happy, indeed, shall I in future be, to be released from the necessity of treating the subject in a manner which oppresses my feelings, as beneath the dignity of the cause we are pledged to support. Truly shall I rejoice, when the funds of this and every similar Institution shall have become so ample as to render it unnecessary, at their Anniversaries, to bring the subject at all under consideration, except as a subject of congratulation. Happy augury of final success, when this and kindred Societies shall have reached to so satisfactory a stage in their progress!

I feel a sincere pleasure in congratulating some other Missionary Societies on the degree in which their funds have received augmentation during the past year. Those of the Church Missionary Society have, I understand, been raised to 53,000*l.*; and those of the Wesleyan Missionary Society, from 43,000*l.* to 50,000*l.* I heartily congratulate both those Societies on this prosperity, and pray that it may abound more and more. It is incumbent upon me to bear in mind, that our own friends, also, have not been supine, and that their activity has been rewarded by an increase of the subscriptions and donations to the Society, to the amount of 1,100*l.* I regard these circumstances as not a little auspicious at the present time, when the resources of agriculture and commerce are by no means in a flourishing condition; and I cannot but congratulate the Christian world, that amidst, such disadvantages, their liberality has been augmented. And I will rejoice that the dew of Christian munificence has increasingly fallen, though that part of the fleece, which appertains to ourselves, has not, in equal proportions, shared the benefit; I will draw from it this

further advantage, that I will hail it as prognosticating our own advancing prosperity. Therefore, thanking you most cordially for what you have done, and believing that you will go hence, resolved to do much more—with gratitude for the past, and with firm confidence for the future,—I take my leave of you.

THE REV. JOHN CLAYTON, jun., began, by observing that his excellent brother, the Secretary, had requested him to move the first resolution:

“That the Report, extracts from which have now been read, be received, adopted, and printed in the usual manner, and that this Meeting desires devoutly to acknowledge the Divine goodness to the Society, in its general operations during the past year; and, especially, in the happy results of its efforts for the protection of the civil and religious liberty of the Aboriginal inhabitants of South Africa. This Meeting is also desirous to express its cordial thanks to Thomas Fowell Buxton, Esq., and the other Members of the House of Commons, who advocated the recognition of those liberties by the British Government. It would further record its sense of obligation to His Majesty’s Administration, for the liberal and beneficent spirit which it evinced in adopting the Resolution of the House, by which that object was obtained; and for various important acts of favour towards the other objects of the Society in that quarter of the world.”

The speaker then alluded to the pleasing effect which the presence of the assembly had upon his feelings, when he considered the spirit of liberality and co-operation which now pervaded all classes of Christians, and said—I am happy to acknowledge the visits we have received from the Buntings and the Newtons of other Societies, and I am most happy to visit them in return this day. The tribes that have been too long separated, have at length the true light shining so strongly upon their faces, that they can now recognize one another as followers of the Lamb; and we are enabled to behold the accomplishment of the Prophecies—“Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”—“They shall not hurt nor destroy in all my holy mountain.” My friends, not only does the place inspire and animate me, but also the theme of this day. What, I will ask, is the object of your now assembling? what is the great object of the Institution, whose labours we are about to recognize? It is to obey the command of a God of compassion and love, who wills that all men shall be saved. It is to follow the dictates of that Saviour, who became a willing sacrifice for mankind. It is to follow the example of the blessed Spirit who strives with the consciences of sinners,

for the salvation of their souls. It is to participate in the joys of angels and of glorified saints, who tune their harps anew, and rejoice over sinners returning to God. Though you have no golden lyres to strike; though you can pour forth no melody so loud or so sweet as the harmony of the skies;—we know there are among you some who pant eagerly after the happiness and salvation of the whole human race, and rejoice in the triumph which this Society has already gained. Your grateful hymns and thanksgivings rise to the throne of the Almighty. “Now, thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” My sentiments entirely accord with the resolution I now hold in my hand; and while I sat upon the platform, my heart burned within me, while my eye was fixed upon one specific part of it—

“That this Meeting desires devoutly to acknowledge the Divine goodness to the Society, in the general operations during the past year, and especially in the happy results of its efforts for the protection of the civil and religious liberty of the Aboriginal inhabitants of South Africa.”

Africa! Mr. Chairman, the very sound creates in me a feeling resembling that of the excellent female who exclaimed, “How can I endure to see the destruction of my kindred?” Africa! the very name fills me with indignation, when I think of the wrongs and the cruelties that have been inflicted upon her sons and upon her daughters, by Britons and others, bearing the name of Christians. Africa! I feel a tender pity for those who have so long groaned beneath the thralldom of oppression, and all the severe and complicated ills of slavery; yet I rejoice to know that the time is fast approaching, when the most degraded portion of the human race shall be introduced to that liberty which is given by the Gospel of Jesus Christ. When I, at this moment, see such an individual as Dr. Philip sitting by my side, the word Africa inspires me with the brightest hopes. I feel that the day has more than dawned, that it has already risen even in its brightness, when the poor slaves of that land, and the tribes from whom they are sprung, shall possess a freedom better than that of which poets have sung—better than that described by the most celebrated orators of antiquity;—the freedom wherewith Jesus Christ maketh his people free; a freedom from idolatry, ignorance, superstition, vice, and their consequent wretchedness,—a freedom that first introduces the privileges of Christianity, and afterwards expands in its fullest glory. Shall we not, then, also indulge in a joyful strain, when we reflect upon what has been done by our agents in this great work? The resolution next states,

"That the Meeting is also desirous to express its cordial thanks to Thomas Fowell Buxton, Esq., and the other Members of the House of Commons, who advocated the recognition of those liberties by the British Government."

From the bottom of my heart, do I echo this sentiment; for civil is so intimately connected with religious liberty, that where the inhabitants of a country are deprived of the one blessing, there exist the greatest obstructions to securing the valuable privileges of the other. I hail such patriots, then, as these;—Patriots! they well deserve the name: for though I would not snatch the laurels from the brow of the soldier, or depreciate the fame of those who build palaces and temples, and achieve inventions in art and science; yet, I say, he is the truest patriot, who gives liberty to mankind—who paves the way for the introduction of that glorious liberty which surpasses every other, as the sun surpasses the brightness of the stars—who becomes a careful and triumphant pioneer, to forward the march of that great army which is to bear saving health unto all the nations of the world. My friends; if the spirit of loyalty be among you, you will also be disposed to echo the sentiment of the resolution, which states, that the Meeting

"Would further record its sentiments of obligation to His Majesty's Administration, for the liberal and beneficent spirit which it evinced in adopting the Resolution of the House, by which that object was obtained; and for various important acts of favour towards the other objects of the Society in that quarter of the world."

When a monarch, seated upon his throne, not only pays attention to the secular, but the religious interests of his empire; when he sanctions a plan, by which millions acquire true liberty, hitherto unknown to them; when he looks with regard to those Societies, whose great object is to send the Gospel to all parts of the world;—then he must bind the hearts of his people to him, and cause them to exclaim, "Oh king, live for ever!" We are thus happy to avail ourselves of an opportunity to express our loyalty; not for the emoluments of the State, for we do not possess them,—not as the result of hereditary principles, imbibed perhaps in the cradle, and continued without reason or reflection—not the effect of interest or of education,—but founded on principle, religious principle, which must form, after all, the best stability of the throne. (*Cheers.*) In connexion with this resolution, I see the full and perfect accomplishment of the high purposes of heaven, and of that divinely inspired prophecy, which says the sons and daughters of the Lord God Almighty "shall come from the East and from the West, and from the North and from

the South, and shall sit down in the kingdom of God." Oh! if I may be permitted to allude to what was said yesterday by an excellent and highly gifted man, who sits there (Mr. Burnet), I will say, that my heart blessed him, and went in unison with his, when he spoke on the subject of prophecy, and distinguished it from the command of heaven; when he told us that the command must be our guide, and prophecy our encouragement; that prophecy was like a lofty mountain that had some clouds resting on its summit, but that the command of God was clear and explicit—"Go ye into all the world, and preach the Gospel to every creature." Oh! that I could impress this upon your minds, in deep and lasting characters; that I could convince the whole Christian population of this land, that prophecy never alters precept; that prophecy resembles the lamp in a dark place, whose use is to guide and cheer us amid the gloom which obscures the road in which we are marching to glory. (*Cheers.*)

The speaker next alluded to Dr. Philip, and the eminent statesmen present, who had encountered the toils and difficulties of setting Africa free, and said—Blessed be God, it is at length accomplished, and here we raise our Ebenezer. "Hitherto hath the Lord helped us;" and our motto is, "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Faint not, then, I beseech you, my Christian friends! faint not in the cause which has already won such signal and glorious triumphs—faint not in the exercise of that liberality you have so long shown in support of a cause which is worthy of silver, and gold, and jewels, and of the cattle upon a thousand hills,—but above all (that I may catch the final allusion of the admirable Report), faint not in pouring out your earnest and continued prayers to him, with whom is the residue of the Spirit; pray to him, that he will, ere long, cause the wilderness to be turned into a fruitful field, and the fruitful field to be counted for a forest.

The REV. DR. PHILIP began by stating that in seconding the first resolution he was aware that there could only be one sentiment on the subject—viz. that of unanimous adoption. In adverting to the state of the Society's Missions, he would only deal with facts, the basis of all reasoning and eloquence. He then proceeded:—The Gospel itself is a system of facts; and there is one fact in the Bible, which I would not change for all the eloquence of a Demosthenes or of a Cicero, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was proudly said of a Spanish monarch, that the sun never set upon his dominions; and I am happy to find, from your Report, that the sun never sets upon

your Missionaries, and I know no part of their operations where the Sun of Righteousness does not shine with healing under his wings. The speaker then proceeded to notice the extraordinary success that had attended the labours of the Missionaries of this and other Societies in India, notwithstanding the opposition of local governments formerly, and the fears of the Scotts and the Twinings of Parliament at home. He next adverted to the success of the school system in India. The Scriptures had become a school-book; the influence of caste among the Hindoos, which he compared to the ligatures which bound the feet of the Chinese ladies, had been broken down, and was disappearing in the blaze of Gospel light. Formerly, Britons went to India to lose their religion; now they went there to find it. The temples of idolatry were tottering to their base, and the temple of the true God, the church of living stones, was proceeding rapidly to completion. He next alluded to Madagascar, an island in which he always felt a deep interest, and in which he could not for a moment doubt, that the seed hath been sown which will produce gladness to the upright in heart. But, he said, God works in a mysterious way; and, although a dark cloud is still hanging over and overshadowing that country, I feel assured that it will yet burst, and pour upon that island showers of blessing. Sir; the Missionaries have with their hands sown the seed of life profusely; they have watered it with their tears; they have nourished it by their example; they have watched it with their prayers;—and I am sure they will not be disappointed in the fruit. Thousands are now praying to God for a blessing on their labours in that island. When we look around the globe, we perceive that various agents have been long employed in preparing many parts of it for the habitation of man; we perceive the bowels of the earth torn up and scattered upon its surface, to be so acted upon and moulded by the atmosphere and the rains, as to be productive of all that is necessary for sustaining animal life. God acts in a similar way in reference to the moral world. Out of present evils and existing difficulties, I see arising the elements of a better state of things; I see light springing out of darkness; truth out of error; order out of confusion;—all that is now opposing, will shortly become the background in which the glory of the millennium will shine with enduring and eternal splendour. You have heard of a mountain shaking, and fire issuing out of it; and the terrific lava pouring over some happy and delightful spot, and apparently destroying it for ever. But the philosopher who does not stand within the sphere of its immediate influence, can look forward to the coming of a day when that lava will become a soil more fruitful and more productive than

that which it originally covered. So does God prepare his ways: and by means incomprehensible to common perceptions, is he working out his wonders. Let us, then, trust, where we cannot see; let us have faith in the inscrutable plans of the Deity, and confidently rest upon his promise. No part of Mr. Burnet's eloquent address yesterday delighted me so much as that where he pressed our duty to action. Oh! if Christians could be less the creatures of impulse; if they would require less excitement; if they would consider that they are but obeying the commands of God, when they are contributing to the propagation of his Gospel;—and contrast the mandate now given with that which was delivered to the Prophet Isaiah—"Go, and tell this people. Hear ye, indeed, but understand not; and see ye, indeed, but perceive not: make the heart of this people fat, and make their ears heavy; and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—"How long?" exclaimed the Prophet; "till the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate?" How different was this to the commission given to the disciples of Christ: "Go ye forth into all the world, and preach the Gospel unto every creature;" opening the eyes of the blind; healing the sick; breaking the chains of the slave, and calling the captive to come forth from the prison.

With regard to South Africa, I shall confine my observations to the change which has recently taken place there in consequence of the decisive interference of the British Government. When I began my labours in that country, I met with many and greatly discouraging difficulties; and, after much consideration and prayer, I still felt the awful nature of my duty: but, while I beheld and appreciated the nature of the conflict, I felt obliged to proceed in my career;—my resolution was formed; and, from that day, I entertained no more doubt as to the result, than I did of my own existence. At this time, I met with a young man from India in the civil service. To him I stated how much I stood in need of facts, and how anxious I was to find an individual to procure them for me, in order that I might lay them before the British Government, where a single defeat might ruin all my hopes. I said, the Missionaries would speak the truth; but it was necessary to have an individual to collect those facts, in whom I could place the utmost confidence, and who was acquainted with the law, so that the case might not break down for want of evidence. This young man went, at his own expense, to act as a Missionary; he resided at Bethelsdorp, laboured long and intensely, and furnished me with many of the facts that formed

the basis of my future proceedings. But finding that we could do nothing in Africa, I sent home a communication to Mr. Wilberforce; and that excellent man, conjointly with Mr. Buxton and Dr. Lushington, in the year 1822, laid the whole matter before the House of Commons. This event led to the appointment of a Commission of Inquiry, from which we may date the commencement of the triumph which subsequently crowned our labours. This opened my correspondence with Mr. Buxton, who, on undertaking the cause, said to a near relative, "I have lifted up my hand to God, and I will not take it down till I have gained my object." (*Cheers.*) This object, through the blessing of God, has been gained; and I am here powerfully reminded of a remark made by the late John Newton—"When I get to heaven, I shall see three wonders there;—the first wonder will be to find many people there whom I did not expect to see—the second wonder will be to miss many people whom I did expect to see—and the third, and greatest wonder of all, will be to find myself there." I have also seen three wonders;—I have seen men of great wealth, and of great talents, who have had many opportunities of forwarding the cause of God, do nothing; I have seen many humble and despised individuals, but whose hearts were right with God, do wonders; but the greatest wonder of all is to find that so humble an individual as I am, should have been at all useful in the work. I take nothing unto myself but shame and humility before God. I look, however, upon what has been done, only as the first step towards the attainment of the great end for which we labour—as opening to us a wide field in which we may sow the incorruptible seeds of life. While speaking of the ameliorated condition of the natives of South Africa, I adopt as my motto, the words of Julius Cæsar—"Nothing is attained, until all has been attained," or rather the language of St. Paul—"Forgetting those things which are behind, and reaching forth unto those things which are before." Whilst slavery continues in Africa; whilst the slave-ship continues its inhuman traffic; whilst 80,000 persons are annually made slaves, and whilst 500,000 persons are murdered in the attempt to capture those 80,000; whilst there is a single place throughout that country where this cursed traffic exists;—I will not rest night or day until I have used my utmost endeavours to have it abolished, and till all shall have the Gospel preached unto them in peace.

I must not, on this occasion, omit noticing France, and the good that has been doing there for the cause. My friends at Paris were pleased with my visit; but I was under far more obligations to them. To me that visit was a second Pentecost. I went

there with very low expectations: I expected to have found my friend, Mr. Wilks, as it were, sitting at a well, and handing out cups of water to a few thirsty sojourners; but I found him sitting at a fountain, directing its streams over the whole Protestant population of France: I expected to have found a spark that required fanning, but I found there a flame that warmed a whole kingdom; I expected to have found a few individuals who acknowledged the Gospel in Paris, but I found Protestants from every part of France, coming thither with zeal, and with joy, to have their lamps trimmed and replenished with oil: I expected to have found a few Missionary friends chilled by the cold atmosphere of infidelity around them—for Paris is, in truth, a cold city; but when I went into the Meeting of the Missionary Society there, I saw one of the bravest of Buonaparte's Admirals in the Chair. I saw him surrounded by Members of the Chamber of Deputies, merchants, bankers, and learned professors; and I beheld the assembly devote three young men to the service of God in the Missionary cause; and the Directors of the Institution fall upon their necks, kiss them, weep over them, and pray for them. I would not have lost that sight for any consideration.

The gates of India, which were once shut against your Missionaries, are now open, and will you not permit them to enter? You sent them to India, when they could get no hearers to listen to them, and no children to receive their instructions; now thousands are ready and willing to attend their preaching and their instruction, and will you disappoint them? You sent them to India, when the temples of superstition were filled with multitudes, and the people were arrayed against them in every place; those temples are now deserted, and the people have laid down their weapons; will you allow them to resume those weapons, and return to the idolatrous practices which they have forsaken? You sent your Missionaries to Africa, when they could only pick up a stray native here and there, to teach him the knowledge of the truth; now the field is open to them, and they may gain a rich and abundant harvest. Will you withhold the labourers necessary to gather it in? You sent them to Africa, when the natives were represented as baboons, and as forming the connecting link between the rational and irrational creation; you now see them receiving the same baptism as yourselves, and will you refuse to lend your aid to bring them home to God? You sent your Missionaries to attack the ramparts of the citadel of heathenism; we return to you, and say, We have opened a breach in the walls, and you can now enter without interruption—we have planted our standard upon the top,—give us help, and the victory is yours! I have been told, that the income of the Society has ar-

rived at its maximum—(*Cries of No, no, from the Meeting*). Not here; but I heard it elsewhere this very morning; and the assertion was made upon the supposition that every man had done his duty. But is this correct? Has every Christian church an Auxiliary Society? Does every Auxiliary Society use its utmost exertions among the friends of the cause? Does every Auxiliary Society embrace every member of the Christian Church? Have persons of all denominations been applied to for assistance, by the churches in connexion with this Society? Can every one conscientiously say, I can do no more? Until those questions have been satisfactorily answered, let no one say that the friends of Christian Missions have done their utmost. (*Cheers*.)

Oh! let us look to Calvary, and think of the Redeemer's sufferings! Let us behold him in the garden of Gethsemane, and mark the agonies he endured for us there! Let us look upon him when on the cross, and see the blood flowing from his wounds—see the crown of thorns on his head; let us listen to the words that he uttered in the bitterness of his anguish—"My God, my God, why hast thou forsaken me;" and let us, then, ask ourselves, Have we done for our God and Saviour, all that his love deserves at our hands? Let us survey the Gospel with all its promises, and view the covenant with all its blessings; let us lift our eyes to heaven, and contemplate those glorious mansions which he hath prepared for us; let us think upon the joys of a blessed eternity;—and then let us ask ourselves, Have we done our best for the prosperity of his holy kingdom? have we rendered unto God, according to the glorious provision he has made for our future felicity in heaven? Who, then, will say, that he has done enough for His cause? Let us imagine the condition of eight hundred millions of our fellow-creatures perishing for lack of knowledge, and who have never heard the glad tidings of the Gospel. If we were to behold all that we have offered at the shrine of vanity, of pride, or of pleasure, contrasted with the trifling sum we had given to forward the cause of Christ, could we contemplate the sight without the most painful emotions? Let our exertions, then, be great in proportion to the vastness of the cause, and our hopes of a blessed eternity.

The Missionary spirit fell some years ago in this country like a spark from heaven. Many attempted to extinguish it, but their efforts failed. The spark brightened to a flame, and that flame increased in magnitude, till opposition, unable to withstand its power, had been shrivelled into nothingness. The spreading element has lighted up the shores of Africa, where it has become the beacon of every voyager: it has shone upon the Island of Madagascar; it is now pouring its

light upon the temples of India; and in the South Sea Islands it has presented the most delightful vision that ever gladdened the heart of man. It has been lighted up in America, with a grandeur and a magnificence almost as superior to our own, as the rivers of the New World are superior to those of the Old. Its influence has extended over France, and is spreading to other parts of the European continent. Its influence has been already felt in Germany, where the cry now is, "Come to us, and give us the inspiring visit you have already given to France." That flame will continue to spread until all the elements of discord have been melted down—until we behold the Sun of Righteousness arise, and a new heaven and a new earth descend, in which righteousness alone shall dwell. This earth is, in truth, an interesting spot: it was here Christ, the Son of God, lived, suffered, and died—it was upon Mount Calvary, upon the Cross, that the glory of the Sun of Righteousness shone with noontide splendour. There the glory of God was manifested; and thence the angels, who are before his throne, have added a brighter flame to their ever-burning lamps! There those heavenly intelligences learned the manifold mercies of their God. The church on earth, and the church of the First-born in heaven, are one—one body, in which every member sympathizes with another; their joys are one, and the sigh of a penitent heart on earth vibrates through the heavenly world, circulates around the throne of God, awakes a thousand symphonies in the New Jerusalem, and, like the distant echo of the mountains, waxes louder and louder, till it encircles the vast shores of eternity. (*Applause*).

I must now leave you, my Christian friends; will you allow me to allude to my intended departure from this happy land? perhaps I may never again see you. In the assembly of yesterday, I thought of my late valued and excellent friend, Mr. Wilks, and of many others connected with this Society, who have gone to heaven; and I said to myself, of the one hundred and fifty ministers present at a meeting here twenty-nine years ago, not twelve are now in life. In twenty-nine years, what a change has been wrought! yet it appears to me but as yesterday, and I can forget the intervening time. But I am glad to see around me so many pledges that the good work shall go on and increase. My friends; think of the day, I beseech you, when you shall stand before the throne of Jehovah, and behold, from the North and from the South, from the East and from the West, the converted Caffres, and Hottentots, and negroes, all standing with you on the right hand of the throne; and when your Lord shall say—"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye

clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me :”—then shall ye say—“ Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?” And the King shall say—“ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” In giving to these Hottentots, and Caffres, and negroes, ye gave unto me;—they were in chains, and ye gave them freedom—they were hungry, and ye gave them bread—they were naked, and ye gave them clothing—and in directing them to me, ye have done all these things. Such, my friends, will be the glorious reward of your exertions in his cause. (*Applause.*)

The resolution was then put, and unanimously carried.

T. F. BUXTON, ESQ. M.P.—I have been called upon by the Reverend Gentleman who has read the Report, and been told that it is expected I should address the Meeting; the subject selected for me being that of South Africa. Sir; there cannot be a subject to me more agreeable, or one to which I can feel more happy in directing, for a few minutes, the attention of this Meeting; not that I can conscientiously claim the merit which some of my friends have, and which one in particular has, this day, attributed to me. I allude to the Reverend Gentleman who, in addressing you, said that I could tell you of the obstacles we have had to encounter, and of the difficulties with which we have had to struggle. Sir; there are others who can tell you of *real perils*—of *true dangers*; but, for my own part, I must say, that in reference to South Africa, my whole course has been one of unmingled satisfaction and enjoyment. Sir; I perused attentively the able and interesting work of my Reverend friend, Dr. Philip—“ *Researches in South Africa* ;” I subsequently conversed with him on the subject; I narrowly scrutinized his statements, and examined his facts;—and the result was my firm conviction of the gross injustice with which the natives of South Africa had been treated; and I was ready to state this conviction to the House of Commons.

[At this moment, Mr. Wilberforce's arrival was announced by the Chairman, and he was enthusiastically received by the Meeting. The venerable Gentleman took his seat in front of the platform.]

Mr. Buxton proceeded.—I can now state, with even more propriety than before, why I feel such deep satisfaction in considering the subject of South Africa. We have all seen, and known, and appreciated, the efforts that have been made, of late years, to raise the Africans from their depressed and de-

graded condition; but delightful and heart cheering as is the contemplation of this topic, one cannot avoid saying that these feelings are mingled with those of mortification and defeat; for the slave-trade, once the shame, and then the glory, of this country, after a contest of upwards of twenty years,—a contest of truth against error—of virtue against oppression—of kindness against cruelty—of the commands of God against the wickedness of man,—the slave-trade was at last (I will not say with what difficulty), was at last abolished, and we trust that deep stain upon the Christian name wiped away for ever from this country: but, as we removed from this disgusting traffic, as we relinquished it for ever, other countries rushed into it, commenced and carried it on; and even now their ships, laden with their human cargoes, cover the ocean. To-morrow will be the Sixth Anniversary of the day on which Parliament pledged itself to take such steps as should lead to the utter destruction of that most horrible trade; yet what has been done during the interval? If not absolutely nothing, it may be safely affirmed that next to nothing has been done—except, indeed, the demolition of a chapel in one colony, and the murder of a Missionary in another. (*Hear!*) It is, Sir, with pleasure that I turn to the contemplation of South Africa; and gladly, indeed, do I congratulate this Society, that one man—one of your own body—one sent there by your valuable Institution—has been the means, under God, of securing to that outraged and persecuted race the incalculable blessings of the British Constitution. (*Cheers.*) No longer than a year ago, the natives of British Africa were creatures without rights, without freedom, without hope; creatures who crouched before their lords, who presided over their liberties and their lives. Now, how different is the picture! Now, if any one of ourselves—if the best and the proudest among us—if you, Sir, should go to Africa, there is not a single right, a single privilege, you can claim, which does not equally belong to the poorest Hottentot. By a glorious act of justice has he been admitted into,—has he been, I should rather say, reinstated in,—the great family of man. (*Applause.*) He is now your equal, he is now your brother in law. (*Laughter.*) Brother in law, did I say? he is now in law, then, your equal (*Cheers*), and I hope, in truth, your brother: and though, if you resided there, you might perceive much at which you would be surprised and offended; still, if any man should lift his hand against one of the Aborigines of South Africa, the law of England would be his avenger. How heartily do I rejoice in the change that has been wrought!—and I question if we shall find, in the whole history of nations, the record of any change so sudden and yet so complete,

so silent and yet so effectual. It was scarcely heard of throughout the country; the whole scarcely occupied half an hour of the time of the House of Commons; yet no one can say what will be the result. How deeply do we value our own blessings! Five hundred years have nearly elapsed since the best blood of our ancestors was shed to secure our own liberties; yet that charter, the charter thus obtained and kept, we gave, without the slightest limitation, to a people who had never before tasted either humanity or law; we gave it to the most miserable, the most persecuted, and, emphatically, the most trodden upon, people on earth. I say it is impossible to see the consequence to which this change may eventually lead. There are, however, some of those consequences which it will not be difficult to perceive, and which can be at no great distance. There are in South Africa two descriptions of persons—the tame and the wild. I need not ask of you to picture to yourselves what are the evils of slavery. I will not allude to the physical evils, though they are numerous and dreadful. I will not describe to you females dragged to severe punishment; husbands separated from their wives; and parents torn from their children. I speak of a higher order of oppression; I speak of unlimited power, that sure corrupter of the human heart, against which no one can be proof; for no one can wield absolute power with safety, even to himself. The physical evils might, perhaps, be exaggerated; but the moral effects of slavery upon the mind of man could not be too highly coloured. Slavery creates, in those whose suffer under its influence, a sordid and bestial intellect, unfit for the noble form of man.

But let us return to the operations which more immediately concern this Society—the diffusion of the Christian religion among the heathen. What opportunity, then, I will ask, was there for diffusing Christianity among the Africans, while in that state in which they so recently and so long existed? On this topic, I shall just advert to one fact. During the last rebellion in South Africa, what was the grievance complained of by the parties concerned in it?—They stated, and it is to be found in their manifesto—that the British Government had been guilty even of *instructing the Hottentots*; and, as the climax of its forgetfulness of its duty, had actually admitted the Hottentots *within their churches*! Accordingly the Boors fled to arms; a treaty was entered into (and that treaty remains to be consulted even to this very day), by which it was determined that the Hottentots should no longer be admitted to occupy places within the churches of South Africa. So scrupulous were the Boors that this treaty should be carried into effect, that they actually destroyed even the benches on which the Hottentots had sat, and expelled

from the churches not only the people, but the very stones on which they had trodden. (*Laughter.*) It is almost ludicrous to think that men should have so far forgotten their duty to their fellow-creatures; but so it was, that when this work was accomplished, this sentence was actually inscribed over one of the churches—“*Hottentots and dogs are not admitted within these walls.*” What chance, then, had Christianity of producing any effect among such a race? As to the wild Hottentots, they scorned to submit to slavery; they retired to their wastes, and became a nation of robbers. Who made them so? I will ask. Who, I will ask, has to answer before God, for the robberies and murders they committed? Who, but those men who drove them in despair to the mountains, and the wilds, and who hunted them to death if they attempted to descend into the plains? Yet these men had the courage to prefer all evils to slavery; to be massacred by thousands, rather than suffer themselves and their children to become slaves. There exists a remarkable instance, which illustrates this point.—A native, not a bushman, whose name was Africaner, had become the terror of the colony, and a large reward was offered for his head or his capture, without effect. One of your Missionaries had the courage to go to this terror of the colonies, and to visit him in his den. He lived there some time with him; and at length brought him a willing captive to the Cape. When there, he was addressed by Dr. Philip, who asked him to settle, with some of his followers, among them. His answer well deserves to be recorded. “I am ready,” said he, “to serve the British nation, and so are my people; but neither I nor my people are willing to become slaves. It is hard living upon the mountains, and among the bushes; but we would rather suffer under the hand of God in the wilderness, than become the slaves of men.” (*Cheers.*) Sir; that sentiment, that feeling, did him honour—to him, as to us, any evil was preferable to that of slavery. The Bible details to us expressly the condition in which this oppressed people have been placed;—“This is a people that hath been robbed, that hath been spoiled, that hath been snared from their strong holds,—yet of the spoil no man saith restore.” I have entered into the feelings of your Report, with the firm conviction that there is one who doth not despise the afflicted, but who hath said, “I will work, and who shall hinder?” I have always felt the warmest, the most sincere, gratitude to Missionary institutions; because, independently of their usefulness, I can conceive no sight more gratifying than that of a man, such as the late Mr. Tyerman, leaving his home, his country, his connexions, perhaps for ever, to dwell among the most wretched of the earth; but I will say, that my regard

for Missionary institutions has been increased a thousand fold by what you have done in South Africa. Your Missionaries feel and declare the wrongs of the people; and through you justice and mercy is dealt out to them. And if, among the defenders of South Africa, one illustrious man, Dr. Vanderkemp, laboured and failed, and died of a broken heart because of his failure, you have another labourer, who has not fallen, but who sits here at this moment beside me; one who has procured for the people of South Africa the invaluable charter of their rights. I know not what will be the result of this day, but I will say, that if you have done something—more, much more, remains to be done; on you depends the solution of a problem of vast, of incalculable, importance to humanity;—it is this—viz.—“What will be the effect of liberty suddenly granted to an enslaved people?” There will, be assured, there will be many to rejoice if you fail; many to exult, if they are enabled to say, “You see what you have done; you see now, that the Hottentots refuse to labour.” And how pleased will such men be, if they can exclaim, “Your boon of liberty was bad!” Persevere, then, I beseech you; not only for the sake of the natives of South Africa, but for the sake of the millions who have been and are trodden down under the iron heel of oppression. Show your adversaries, prove to this country, what the Bible has done, and can do; show them the power and the influence of Religion; show them what you can make of a people by means of the Bible alone; show them that they have miscalculated the effects of Missionaries; show them that the best reformer of the heathen, the best refiner of a country, is the influence of Christianity—the doctrines of the book of God! I have said that we cannot now even guess what will hereafter be the effects of the regeneration of South Africa. It may seem visionary, it may appear idle, to indulge in such views as those in which I am not ashamed to indulge; but I confess I do hope, and it is probable,—at least, it is in no way impossible,—that a day will come, when the now ignorant natives of South Africa shall be our rivals—the rivals even of Great Britain—in science and in knowledge. Pride may not be pleased at the picture—it may shrink from contemplating the Hottentots as our competitors in the arts of civilized life; yet we cannot but remember that the world has seen changes equally as great, quite as unexpected. The classic historian tells us, that some centuries ago, a Roman army, headed by their most illustrious chief, visited a small and obscure island of the Atlantic, where the people were brutal and degraded, and as wild as the wildest beasts; and the then chief orator of Rome, in writing to a friend, said, “There is a slave-ship

arrived in the Tiber, laden with slaves from this island;” but he adds, “don’t take one of them, they are not fit for you.” This very island was Britain; and the slaves of Britain were then considered by the Roman orator as unworthy to be even the slaves of a Roman noble. Yet Rome has found her rival in Britain, and the descendants of those British slaves have far surpassed the sons of those haughty Romans! May not, then, a day arrive, when the sons of these wretched and degraded Africans will run with you the race of religion and morality, and even outstrip you in the glorious career? But it is of little matter to inquire, whether or not such an event will ever happen: one thing is certain;—This country has now opened to Africa, a way by which thousands may be, and will be, admitted to the enjoyment of greater privileges than this world could ever furnish—a channel of admission to the joys of eternal life! (*Applause.*)

The CHAIRMAN.—My friends; you will now be addressed by one of the Missionaries who has just returned from India, after having occupied his station, at Bellary, for nearly twenty years, but from which he has been obliged to return in consequence of the state of his health.

The REV. JOHN HANDS.—Mr. Chairman, and my Christian friends; I must throw myself upon your candour, in addressing the Meeting. You have already had your ears charmed, and your hearts delighted, by eloquence to which I can advance no claim; for I have been now nearly twenty years engaged in addressing poor and unlearned Hindoos, and I am, therefore, utterly unaccustomed to address a Meeting like the present; and I can assure you, I would rather preach to Hindoos for a whole week, than deliver one speech on this platform. It deeply grieves me, that by the resolution put into my hands, I shall cast a gloom over the animating and delightful engagements of the day. It resembles the roll of the prophet Ezekiel—it is “filled with mourning, lamentation, and woe!” The resolution is as follows:—

“That this Meeting receives, with deep grief, the painful communication of the death of the Rev. Daniel Tyerman, while faithfully discharging the duties of his appointment, in the Island of Madagascar, on the 30th of July last. And whilst it bows with submission to the Divine will, it feels the deepest sympathy with the bereaved family, in the heavy loss which it has sustained. The Meeting would also record its sentiments of respect for the memory of Radama, the late King of Madagascar, whose efforts for the improvement of his people will confer lasting honour on his character. These and other bereavements, which the Society has experienced, evince the importance of an in-

creased measure of fervent and united prayer for the Divine blessing on the work in which this and all similar Societies are engaged."

I deeply sympathize with the Directors of this Society, and their Christian friends. I knew and loved the late excellent Mr. Tyerman, before I left this country; and it was my privilege to renew my acquaintance with him in India, where my soul was delighted and refreshed by his counsels, and where we were mutually encouraged in our labours by prayer: I parted from him with deep regret, but little did I then think that he would so speedily have been removed from among us, and that I should so soon have to announce his death; or, that I should be obliged to return to my native land. Oh, what a dying world is this! It is now nearly twenty-two years since I was present at one of the Meetings of this Society; I have this morning looked around me, endeavouring to recognize some of the individuals by whom it was first formed. I see one here, one there, and another yonder: but, alas! how few of the number are left. I look in vain for my venerable friend, the Rev. Matthew Wilks, who was the first to encourage me to enter on the Missionary course; I look in vain for my beloved friend and tutor, Dr. Bogue, at whose feet I received my earliest instruction; I look in vain for my friend Mr. Buck, who charged me to be faithful unto death; I look in vain for Dr. Waugh, who, with others, dismissed me to my important work. They have all become inhabitants of the tomb! Well hath it been said—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." O that we may listen to the important admonition! Whatever we find to do for the poor heathen, let us do it without delay: while it is yet called to-day, let us hasten to do the work, and endeavour to snatch them as brands from the burning: let us do it to-day, for we know not what to-morrow may bring forth.

I rejoice, my friends, that while so many of our fathers have fallen—while so many prophets in our Israel have gone from us—a new generation hath sprung up to carry on the work of God among the heathen,—that the mantles of our Elijahs have fallen on the heads of our Elishas, and that the sons are coming forward to finish the labour which their fathers so well began and so well continued. But what a change hath twenty-two years wrought! When I attended a Meeting of this Society, it was then held in Haberdashers' Hall,—a comparatively small place,—and even that was scarcely filled; but how different is the scene I now behold! I have been delighted with the Report I have heard this day, and with what has fallen from

the speakers who have preceded me; but I have been especially delighted with the accounts which our valued friend, Dr. Philip, has given of the Indian Missions. Every word he has said is true, and there are others here who could give the same testimony. Yes, my friends, God is carrying on a great work in India; already hath the jungle in many parts been cut down, and the tree of life planted; already hath the rubbish been removed, and the foundations of a glorious temple laid: God is preparing that temple, and nourishing that tree of life, whose leaves shall be for the healing of the nations. Wonderful indeed has been the spread of divine truth in India, through the efforts of the Tract Society, of the School Book Society, and, above all, of this Society; and I doubt not that many of them, through the means of such Societies, have received such a measure of divine truth, as to lead them to the Saviour, and secure their eternal salvation, though they may not have publicly declared their faith.

A wonderful decrease of prejudice has taken place in India within the last few years. When I first arrived there, so great was the prejudice that then existed, that, but for the kind interference and eloquence of one excellent individual,—I rejoice in the opportunity to mention his name,—the Rev. Marmaduke Thompson, then Chaplain of Madras, I should have been banished the country, and never have been suffered to open my lips in the cause of God, or have been permitted to preach to the heathen the unsearchable riches of Christ. That valuable man had to plead hard with the highest authority, before he obtained for me permission to remain; and, after every objection had been answered, the reply was, "Well, let him stay; but he must not go to Serin-gapatam." After consulting with a few friends, and praying to God to direct me, I went to Bellary, a place where the strongest prejudice then existed. There was not a single person among the inhabitants of that settlement, who made any profession of religion; and among them the Sabbath was only distinguished by the erection of a flag. They had no pastors, they had no schools, they had no teachers; but all was dark, all was wicked: even my own countrymen there looked upon me with suspicion, and some of them strenuously advised my speedy return: two of them called upon me, professing to be my friends, and said they wished me well, but were sorry to see me placed in such a situation. "You cannot make Christians of the Indians," said they; "and if you attempt it, they may rise and destroy us all: we advise you to give up the attempt, and we will put you in the way to make your fortune, so that after a few years you may return home a wealthy man." They were about to enter into some speculation up the country,

and offered me, if I would join them, a share of the profits; and, as an additional inducement, they told me I should have many of the natives under my command, and I might make Christians of them. I replied, that I thanked them for their offer, but having entered myself as a servant of the Missionary cause, I could not leave the station to which Providence had called me. They were astonished at my refusal, and the natives were as much surprised as the Europeans. The former could scarcely believe that an individual had gone there for no other purpose than to instruct and enlighten the ignorant. It was long before I could procure a *Moonshree* to teach me their language, for they were all suspicious as to my motives. At length I succeeded, and, in the end, opened a school. Subsequently, I established a charity or free-school, which has been abundantly useful; for out of it has sprung one valuable Missionary, and many excellent teachers. When, afterwards, I was able to translate, into their language, part of the Scripture, and also Dr. Watts's first Catechism, and gave the works to the children to read, they were almost immediately removed from the school by their parents. The children were soon, however, suffered to return: their parents saw nothing in my conduct to lead them to imagine that I had any design against them. Their children, therefore, continued in the school; knowledge rapidly spread; and had we teachers now to conduct them, we might have a school in every little village within one hundred miles of Bellary. I have had many applications to provide villages with teachers, which I have been under the necessity of declining, because I found not funds sufficient for the purpose, nor hands to carry on the good work. The prejudice, therefore, which I at first experienced, if not altogether gone, has materially declined; and the children have not only cheerfully come to our Missionary schools, but also to our Missionary chapels: and, my friends, you would be delighted to see them sitting and listening attentively and devoutly to the word of God. Often have I been surprised at their progress in divine knowledge, and their ready answers; and often have I made them my assistants in instructing others. The parents of the children being in attendance, have been astonished at what they have heard, and have inquired about the doctrines of Christianity. This was not all: for the children were allowed to take home with them the Catechisms out of which they read; and there they have become teachers of divine truth to their parents.

I trust that the Lord will soon arise and show mercy to his Indian Zion. We have many delightful indications that this period is fast approaching, not only in the increase of Christianity among the Hindoos, but in the

increase of piety among our own countrymen in that part of the world. When I arrived there, it was rare indeed to find one Christian; now there are many Christians, as pious and devoted as those in our own land. They are not only pious and devoted, but decided Christians, for the people of India must be either one thing or another; and though many of them are Episcopalians, they rejoice in an opportunity to help the Dissenters, as brethren, in carrying on the glorious work; and feeling, as we do, its importance, they desire to aid us by their advice, their property, and their prayers. I can scarcely tell you of all the difficulties I first met with; but now the case is altered, and by far the greater number of those difficulties have been removed. They are, however, such as cannot be appreciated by those who have recently entered the field; it is only those who have long resided in India, who can tell you of the darkness that has given way to light. I will relate to you an anecdote in point:—When I was about to leave Bellary, though very ill, I could not deny myself the gratification of visiting the neighbouring schools; at one of them, I said to the masters, “I am about to leave you, and to return to my own country.” After I had addressed them for some time, and had offered up a solemn prayer, I said to them—“For many years this school has been kept up, and one of us has constantly visited you; tell me, then, what fruit have we gathered? Not one real Christian has been added unto us, from among you! I am now returning to the friends who sent me to you, and who will ask me what I have done. What shall I say then of your village?” The poor men looked me earnestly in the face, and the principal of them at length said, “Tell them, Sir, that the harvest is nearly ripe.” And I do say to you, my dear friends, that the harvest is nearly ripe; yes, the fields are white, and the harvest waits to be gathered in! Oh! do not let it be lost for want of labourers: all we want there is more Missionaries, more schools, more funds; if you occupy them with these, be assured that the result is certain. Our friends in India do all they can. Oh! if our friends here did as much in proportion, did they as heartily join to carry on the work, it is not of 40,000*l.* or of 50,000*l.* we should hear; but of 400,000*l.* or 500,000*l.* The people of India have set you a good example: oh, may God enable you to imitate them! I rejoice to tell you, that at Bellary alone, we raised, in one year, 600*l.*; and this is a considerable sum, considering the small number of Christians who reside there; and, I believe, the sums collected in this country bear no proportion to it. Oh, may the example stimulate you to exertion!

I rejoice in being able to inform you, that the influence of the Brahmins is tottering in

the East, and that they no longer maintain the hold they once possessed over the Indian princes; they are now an ignorant, a degraded, and a despised race. The very last time that I beheld a great Indian festival, I was addressing the words of life to the people, when I saw a number of persons advancing, with a great noise, bearing a palanquin, which contained one of their gods; they approached the place where I was sitting: one of them looked up, and observing me, said to his fellows, "There is the Padre; we will not pass this way, lest he should curse us!" They knew well enough, that it was not my practice to curse them, or to curse any one; but they were ashamed that I should see them with their idol. We have also had some fruits of our labour at Bellary; I may just mention the case of one female, in particular, who, when she first heard the word, was a poor sinful creature, living in iniquity. After she had heard the Gospel tidings, she came to the Mission House, and desired that she might be so instructed, that she might learn to know and love the Lord Jesus. Soon afterwards, she left her sinful courses, and was received into the church: having learnt weaving in her youth, she followed this trade, and earned enough to support herself and an aged father and mother. She was, however, speedily removed to a better world. Oh! my friends, you would have been delighted to have heard her pray—to have marked the deep fervour with which she offered up her petitions to the throne of mercy and of grace—and to have seen her earnest desire for the conversion of her countrymen, when her spirit was about to leave for ever its habitation of clay, and to ascend to an imperishable habitation in heaven. I never saw, in England, a single individual of whose salvation I felt more perfectly assured. From the very beginning of her conversion, her course was one of purity, of piety, and of freedom from all sin.

To show you the state of utter misery, degradation, and pollution, in which a vast proportion of the inhabitants of India still exist, I relate the following anecdote:—One evening in the course of the last year, during an abominable feast that is even now kept up, I was disturbed by a great noise around a shop at some distance from me; and perceiving a large crowd near it, I went out to see what was the matter. As soon as I arrived, a veil was suddenly drawn over something that was concealed within. I asked the people what they were doing there, and what was the meaning of the veil. They said they were celebrating the feast of love.—"Of love!" I exclaimed; "say rather of lust—can I not see what it is?"—"No," they replied; "we should be ashamed to let you see it." At this time a number of fathers and mothers were standing by. I said, "I will see it;" when one of the crowd drew aside the curtain, and

I beheld a most appalling sight, that filled my soul with horror—such obscenity, such abomination, as I had never before witnessed. I then said, "I wish you would give me that." They refused. I again requested it, but they again refused. At last I said, "I will not go away without it; so you must give it to me." Then one of the persons went up to the place, took the abominable idol, and put it into my hands. I then said, "My friends, I do not like to interfere with your customs; but you know, as well as I do, how much this is calculated to injure, to destroy you—may I break it in pieces?" One of the party replied, that I might; on which I did so, and trampled it under my feet. I then addressed them upon the awful consequences of worshipping their idol, and besought them to turn to that Saviour of whom they had often heard. And I trust that the address was not without effect, but that it has produced lasting and happy consequences. Let me, then, my dear friends, intreat you—let me beseech you, by the number of departures which have taken place since I last appeared among you—by the love you profess and bear towards your Lord and Saviour Jesus Christ—by all you hold dear, and by your own hopes of salvation,—to strain every nerve to help forward the great cause of Missions. You have been told this morning, that unless the friends of this Society are increased, instead of persevering in its course, it must retrace its steps.—Oh! let not so sad an event ever occur; oh! let us not withdraw from the combat while there is a single enemy to be destroyed;—but let us pour all we can into the treasury, and let us be assured that we shall lose nothing by lending to the Lord. "Freely have ye received, freely then give!" Think of Christ's mercy, as exemplified towards you in the salvation of your precious souls—think of what he is now doing for you—think of the innumerable blessings that you daily enjoy,—and, if you would lay down your heads in peace upon your pillows, do all that you can for the advancement of the Missionary cause. Oh! let not, at the last day, any poor Hottentot, or Hindoo, rise up before you and say, "Ah! had you given us of your superfluities, we should have been saved! but you have neglected your duty, in not imparting to us a knowledge of the truth—no messenger from you came to us, and we must eternally die!" Oh! my friends, think how these matters will appear when the spirit is leaving the body. Be assured of this,—that the more you do to advance the cause of Christ, and the spread of his kingdom, the more will vital religion be shed over your own souls, the more will God prosper even your temporal concerns, and the more will you have an abundant entrance into the kingdom of his dear Son.

The REV. JOSEPH JULIAN.—Dearly beloved in the Lord; lest my silence should be

misinterpreted, and my not appearing before you, either to move or to second any resolution, should be attributed to a lukewarmness in the cause, I hasten to inform you that I have very recently been called upon to visit the death-bed, and am come here from the grave, of a beloved mother; nothing, therefore, but the strongest attachment to the Society could have drawn me forth before a public assembly. But my heart is with you, and I bless you in the name of the Lord. My own health is such, that my medical attendants have informed me I should do wrong were I now to detain you for any time, as it will to-morrow be my duty to address you from the pulpit on this deeply important subject. I will pray for you till then; I will pray for your spiritual Jerusalem, that peace may be within her walls, and prosperity within her palaces. I will pray for success to that cause for which our Redeemer bled and died upon the cross. My friends; I have witnessed such meetings as these now during a period of nearly twenty years; I am not growing younger, but must soon expect to follow my seniors, who have been gathered unto the Lord. When I look round me, over this Meeting, and perceive the absence of many fathers of the Institution—of many leaders in our British Israel,—I cannot avoid saying, “Where are they?” Here I behold one, and there one, and there another; but, alas! they are few and feeble, and are like the “gleanings of the grapes when the vintage is passed.” Oh! my friends, go forward, and follow in the steps of those who are gone; impress upon your congregations, and upon your families, the necessity for carrying on and prospering the great work upon which we are engaged; that when you are gone, your children may tread in your footsteps, until the designs of Jehovah shall have been completed—until death is swallowed up in victory, and God is all in all!

THE REV. JAMES DIXON, of the Wesleyan Missionary Society.—Our highly respected Chairman has warned me that our greatly esteemed friend, Mr. Wilberforce, has to address the Meeting, and wishes to depart from it early; and, if I am so forgetful of my duty as to occupy more than a very few minutes of your time, I will give the Secretary free leave to check me, and to remind me that I must give place to my betters. But bear with me, when I say, I should be sorry that either I, or any friend of the Missionary cause, should be restricted to time; and allow me to say, that I find it often difficult to get my heart in proper tune, and to elevate my mind to the right standard, except I am allowed, by gazing on the Meeting, and reflecting on the subject, to acquire a proper tone and feeling. I am honoured, greatly honoured, in being permitted to stand here as the advocate of the London Missionary Society. An honourable Member of Parlia-

ment has told you of the gratification he felt in addressing the Meeting from the platform. I believe that those honourable individuals who have so long and so strenuously advocated the cause of liberty—who have broken the chains of the slave, and have set Africa free,—are sincere, when they say that they wish their names not merely to be recorded in the history of Africa's freedom, but also in the records of a Society engaged in the diffusion of that salvation which gives true freedom to the whole world. If they, then, have felt elevated by being allowed to express their sentiments in this place, how much more so, must such an humble individual as I am feel at the same honour. Sir; I am overpowered by the splendour of the Institution we have met this day to support and to extend. When the Secretary invited me to take a part in your proceedings this day, I wished to know why I, a Methodist preacher, should be called upon to advocate the cause of a Society with which I stand in no way connected, except by affection. But, Sir, I advocate the cause of this Institution as I advocate the cause of Christianity. The question is not, with me, whether the Society has an Episcopalian form, or a Methodistical form, or an Independent form, or a Baptist form,—the question is, whether it has a Christian form. (*Great applause.*) This is the only question worthy a moment's consideration. My friends; we have no time to inquire about forms, while we know that there are eight hundred millions of heathens without the light of the Gospel; while we know that there are still eight hundred thousands of slaves in our West India Colonies;—while we know these facts, I say, we cannot stop to argue whether they shall be *Methodistically* saved, or saved upon *Episcopalian* or *Independent* principles: it will be enough for us, and for them, if they *are* saved (*Cheers*). The question will then take its proper station, and Christianity alone will be brought forward before the gaze of the world. Can I, or can any man possessing the true feelings of a Christian, be indifferent to the welfare of any Society, whose basis is the Word of God? Can I be uninterested in the success of an Institution that places the crown of divinity upon the head of the Saviour? This Society advocates the cause of a Saviour's atonement, and sets it forth before the world; this Society invokes the aid of God, and hopes for success through his influence. Let the members of such a Society, then, be Episcopalian if they like—be Methodists if they like—be Independents if they like:—as a Christian Institution, I will support it as I ought to do. Sir; the man who is nothing but a party man, is a little man. (*Great applause.*) The man who moves only in the circle of his own party, moves in a limited circle indeed; the man who can enjoy only party pleasures, has but li-

mitted pleasures to enjoy. I can only compare such a man to a pretended lover of nature, who, through some organic defect, looks for beauty only in the rose: he beholds the violet, and scents its delicious perfume, but still says it is not the *rose*; he beholds the daisy, the starry-eyed daisy of the green field, but still it is not the *rose*; he beholds the willow weeping over some tranquil stream, and the lofty pine towering towards the sky, but still they are not *roses*. I would say of such a man, that he must labour under some organic defect, and that he cannot be a true lover of nature. So would I say of any professing Christian, who did not regard and value such an Institution as yours, that the true love of Christianity is not in him,—at the same time, I must say that I am not a friend to compromise (*Great applause*); for I believe that a man who is satisfied to compromise, is not a friend to liberty. I would allow men to hold their peculiar opinions as firmly as they please; for where there is no principle there can be no liberality: but I would commend the man who, holding firmly his principles, can look from beneath his party inclosures, and admire and assist the efforts of others in the same cause.

I have come, then, to this determination; that I will have something to do with every thing benevolent—that I will do all I possibly can to forward the views of any Society that seeks to spread the knowledge and the blessings of a Saviour's love—and to reverence and support it in the closet as much as upon this platform. Sir; I advocate the cause of the London Missionary Society, because other Societies could not be complete without it; and because there would be a total vacuum in the Christian world, if this Society did not exist. Sir; if we had not such a Society, I would ask, what should we do with our surplus talent? (*Great cheers.*) Your pastoral duties, great as they are, are not enough for you; for there does exist a talent that could not be used if the field of Missionary labour had not been open to it. What should we do, then, if you could not send it to be employed in distant countries? Let me also ask you, Mr. Chairman, what could you do with your superabundant property and money? The Report which has this morning been read to us, tells us that many of our Dissenting brethren form a rich, prosperous, and influential body; and I am truly glad that this is the case. We Methodists consider ourselves a poor people (*Laughter*); and, as compared with you, we are really poor. (*No, no.*) But allow me to say, that we have, in this instance, placed a standard before you (*Cheers*); that we have strenuously and successfully exerted ourselves in support of the Missionary cause, and that in this particular you must imitate us. (*Cheers.*) We must all go before the

public in faith, in benevolence, in exertion. What would be said, if you had just expended as many pence as you have received? It appears from the Report, that you have exceeded your income during the past year to the extent of £6,000 or £7,000. Sir; I say that the debt you have incurred must be discharged; you must call loudly upon public benevolence, and you will be enabled to pay it; you will not only be enabled to do so, but you will have it in your power to send salvation to other tribes,—tribes whom you have not yet visited—to whom you have not yet carried the glad tidings of Gospel peace. I say, Sir, there would be a blank in the Christian world, did not this Institution exist. You might still appear as a fine lake, but it would be a stagnant one, which could not send forth the waters of life—which could send no cooling streams into the desert; but from it, exhalations only would arise, pregnant with death to thousands! Sir; we must have a healthy whole; the whole body of Christianity must be in health, strength, and vigour. Am I to attribute your successes to chance, or to Providence? The best proofs have been given that God is with you! Do we not see his finger guiding and directing you? If I conceived that God was indifferent to your interests, and chance had contributed to your success, I might as well suppose that chance has animated you with life—that chance has given to empires the call to embrace Christianity—and that chance has given the blessing of Christianity to this island in which it is our happy lot to dwell. No matter whether this blessing of Christianity was given to our island, as Bishop Burnet argues, by St. Paul himself, or whether Caractacus was made the happy medium of its introduction—one thing is clear and certain,—that it came from God; and I am reasoning upon true principles, when I contend that this Society is as much the agent of the Almighty in giving Bible to the Chinese in their own tongue, as those men were his agents who brought Christianity to us.

It was once said, by a great statesman in Parliament—"True, I have not prevented the French army from crossing the Pyrenees, but I have called a new world into existence in the West!" With less of poetry, but with more of truth, may the London Missionary Society exclaim, "We have called a new world into existence in the South!"—a world of vast enterprise, adorned with Christian truth, and with Christian beauty. Sure I am, that the Members of this Society must meet to-day with deep delight, and feel the truest enjoyment at witnessing a world of their own creation. Sir; I agree with the sentiments of those who have dwelt upon the miseries and the horrors of slavery; but I abstain from entering upon this sub-

ject; and I am reminded that I ought to give way to a more important speaker, who is about to address you. If I have nothing else to give you, I can, at all events, give you my warmest affection—my most earnest prayers; and I do pray, that this Society may live, by its effects, in the love of an emancipated, a redeemed, and a sanctified people.

WILLIAM WILBERFORCE, Esq.—The subject of the resolution which I rise to support, is of a melancholy nature. It expresses deep regret at the death of the Rev. D. Tyerman; and of the late King of Madagascar, who favoured and protected the Missionaries of this Society. I am reminded, by this resolution, that it has almost always pleased God to try the faith and patience of good men who have undertaken the performance of works of deep and lasting value to mankind; and it seems as if the Almighty, in his perfect wisdom, thus meant to warn men that a sudden impulse, or a passing glow of benevolence, are not alone sufficient to induce arduous and continued efforts, or to insure the accomplishment of such objects to which it is your privilege and your duty to aspire; and that it is necessary to cherish deep sentiments of faith and love, if we hope to go forth and be successful. It is, indeed, a remarkable fact, that the faith and the love of this Society were severely tried during its earliest efforts. The very second ship you sent forth was captured by a foreign enemy, and many of your Missionaries were scattered abroad. You encountered the severest difficulties in your settlement in the South Sea Islands, where such great things have been since accomplished. Your Missionaries were driven from their shores by the threats of the natives; and it was not until years had elapsed, that you were suffered to obtain your reward, and to behold the rich harvest you had reaped where such a moral desert once existed.

Your difficulties were not, however, greater than those of other Societies. In Greenland, the Moravian Missionaries laboured for upwards of thirty years before they obtained even a prospect of success: all there appeared bound up and frozen like their own icy mountains; but at length the Sun of Heaven shone forth, and all was life; their difficulties ceased, and they were enabled to impart to the poor Greenlanders a knowledge of the inestimable riches of grace. It is right, however, when such instances occur to lower the spirit and to sadden the heart; to refer to these great principles, which are of a higher order than those of this world. The Missionary must consider himself as bound for a heavenly country, and as touching upon earth only in his way; as soon to be called to give an account of his labours, and to hear his Master's words—"Well done, good and faithful servant, enter thou into the joy of thy Lord;"

It is not long since I had occasion to refer, when advocating the cause of a similar Society, to the delightful feeling that there is no hostility among Christians who are carrying on this great work. Nor should there be;—we are all engaged in the same cause; we are all occupied in the same labour of love. The existence of different Societies stimulates each other to greater exertions within their more immediate circles, and thus the general cause acquires an advantage it could not otherwise obtain. But, my friends, if you have experienced losses, if you have had to encounter dangers and to undergo sufferings,—you have also had great encouragement; and you have, already, through the blessing of God on your labours, experienced triumphs greater even than you could have anticipated. It is one of the natural feelings of men, when they are advanced in years, to look back upon former times, and to speak of them in terms more favourable than of those in which they live. Such is not, however, the case with me; for I can sincerely and conscientiously say, that I have seen, of late years, the greatest improvement in the moral character and condition of this country; and I believe there never was a time when true religion, real liberty, and love to God, flourished so much as at the present moment, or produced such extraordinary effects. I remember that many, when speaking of the wretched and degraded beings to whom Mr. Buxton and Dr. Philip have just referred, uttered calumnies against them, which now no one would venture upon, or dare to utter; but which I may now just advert to, in order to warn against error, and to show how right it is to guard against hastily imbibing a prejudice against any people. It will show that the Hottentots of South Africa were once considered as the basest of human kind, or as scarcely raised a degree above the brutes that perish.

A distinguished historian, whose name I shall not mention, but whose work is contained in three quarto volumes, speaking of the African Hottentots, said, he conceived them "to be a middle link between the brute species and the human race, and that the Ourang-outang would be no unfit husband for a Hottentot woman." (*Hear, hear!*) This is what a historian of no mean credit said, and he was not ashamed to put his name to such a statement; but you have now triumphed; you have now obtained such a conquest over public opinion, that you need not fear the repetition of such terms; no one will again dare to utter such base calumnies against so numerous a class of human beings. Somewhat of a similar argument has been used in reference to the superstitions of the heathens in the East. I myself remember when a man of great learning and high talent stated, in a public assembly, that "we had no more right to go over

to India, and interfere with the religion of the Hindoos, than they had to come over here, and interfere with ours." But, thank God! we are now fallen upon better days. In our time, no one will dare to utter or defend such sentiments; let us, then, be thankful to Providence for what has been done, and let us be especially careful to guard ourselves against prejudice.

We should not, however, forget, that although so much has been effected for the natives of South Africa, the British public was either extraordinarily slow to be convinced of the nature of the treatment they experienced, or blind to their claims upon our sympathy and relief; for when Mr. Barrow, in a work he published some years ago upon Africa, stated the claims of the natives upon us, and the sufferings they were enduring from the Boors, his appeal was met by no response in the public mind; and when General Craig formed, some years ago, a regiment of Africans, he was told that they "would be constantly intoxicated, till they had spent all their pay, and then they would run away." The contrary, however, has been the fact; an eye-witness who has often had opportunities of seeing them, describes the African soldiers as obedient, punctual, attentive, and remarkable for cleanliness. This people, then, have a claim on us which we have at length acknowledged; and I must be allowed to say, that this advantage has been gained almost, if not altogether, through the exertions of your Missionary Superintendent, Dr. Philip; and I will refer to the moderation and prudence displayed by that gentleman, as an example to all persons engaged in the pursuit of similar objects. It is necessary to make this remark, because true religion is often no welcome visitor to those who fancy religion opposed to their worldly interests. Let, then, Dr. Philip's example, and Dr. Philip's success, be a lesson to others; and if you meet with any parties opposed to you, let your Missionaries act in such a way as will stand the severest scrutiny; then let your perseverance and your efforts be made known, and you must succeed.

It is a subject of the warmest congratulation, that Providence has so greatly blessed the labours of your Missionaries in the South Sea Islands: your success there was more wonderful than any on record since the days of the Apostles; but remember, that your success came at a moment when your spirit was most depressed; and as the Sun arises after a long and dreary night, spreading light and joy over the world, or as the spring succeeds the winter, bringing with it fruitfulness and beauty—so did Providence give you success in a way that was never equalled, and which, in your most sanguine moments, you could never have imagined would take place. In every point of view, then, you have been encouraged; for if your funds have

fallen short of your necessities, it is only because your increased exertions have called for an increased expenditure. This motive will surely be sufficient to give rise to such prodigious exertions throughout your Society, that they will, I doubt not, be adequate to your fullest wishes: I say to you, therefore, go forward with increased vigour; let us all add to our contributions, and enable you to carry your most enlarged plans into effect. Remember, that those who serve the Missionary cause, can act by substitute. It is the Missionaries who endure the toil and heat of the day; it is they who are called upon to leave home, and country, and friends, and to encounter dangers and difficulties from which most of us would shrink. Shall we, then, hesitate to answer the call to contribute a little out of our abundance? shall we not rather consider how we can do more? Is there no sacrifice that we can make, is there no enjoyment that we can forego, in order to forward the cause of God and his church? It has been reserved for the present generation to discover that large sums may be raised by very small contributions; and that small sums are a kind of *laminæ* which, however thin by themselves, in time become a large mass when collected. Surely, then, in a cause like this, it is more blessed to give than to receive. The cottager, who contributes but one penny per week, will, at the end of the year, have the gratifying feeling to know that he has given enough to place a copy of the Scriptures in the hands of some poor Hottentot or Hindoo, who, but for him, would never have heard the glad tidings of the Gospel; thus, the poor cottager will feel elevated in the scale of being, from the conviction that he has been the means of saving a fellow-creature from ignorance and delusion. What a delightful feeling will this be! For my own part, I should value more highly the contribution of such an individual, poor and lowly as he might be, than that of the wealthiest man among you; because I should consider it more acceptable in the eyes of that Being, who does not consider the amount of the sum, but the principle on which it is given.

I would urge all who are embarked in this great cause, to consider not only its magnitude, but the honour conferred upon them, in being permitted to contribute to its support. It is indeed an honour! When I consider the blessings which the people of this country enjoy, in being placed by Providence in a little island which has not experienced the horrors of war, which have desolated every other part of Europe during a period of thirty years, I cannot but feel it our especial duty to show, by every means in our power, our gratitude to the Giver of all good, and to endeavour to communicate the knowledge of His will to others, and to spread abroad the light of his truth over the

face of the whole earth. It often happens that party spirit influences and injures other plans, but such is not the case in this labour of love. The cause in which we are engaged, effectually precludes every narrow prejudice and feeling, and draws us into one common band of fellowship, under the banner of one common God. I must not, however, detain you any longer. I trust those who are engaged in the arduous and important office of directing this Institution, will, this year, find a great increase in their funds; but whatever be the result, sure I am that the divine blessing will be yours; that the Master you serve will grant to your Missionaries greater and still greater success. I know there are some persons who have drawn, from prophecy, gloomy views in reference to the state of our country: these views, however, are not mine; I am far from desponding on this head; and when I consider the mass of benevolence of this Metropolis—when I observe on every side such Institutions as this holding their annual meetings, and see these meetings so crowded, that it is difficult to find a place capable of containing all those who wish to attend them,—how can I believe that the Almighty is about to punish a nation, which, amid all its wickedness, has so constantly and so effectually supported his great cause? Is it not true that ten righteous men would have saved Sodom? Blessed be God! we are not as Sodom, and there are many more than ten righteous men among us. Let us, then, press forward in his cause; let us fight the good fight of faith; let those of your Missionaries who survive, follow the bright example of Mr. Tyerman; and God, even our own God, will give them and you his blessing and reward. (*Applause.*)

The resolution, which Mr. Wilberforce supported, was then put, and unanimously carried.

The REV. W. ORME then announced to the Meeting, that the Reverend Mark Wilks, of Paris, would now introduce to them the three French Missionaries destined for South Africa. (*Applause.*)

The REV. MARK WILKS. — The Report which has been read, and the speech of Dr. Philip, have made you acquainted with the intention of the Missionary Society at Paris to send three young men as Missionaries, to accompany Dr. Philip to South Africa, and to commence their labours under his kind care and direction. It is now my duty to introduce them publicly to you; and I have no doubt you will receive them with much pleasure.

[The three young men were then conducted to the front of the platform, and viewed with intense interest by the Meeting, while Mr. Wilks proceeded.]

Twenty-seven years ago,—that is to say, as soon as the laws gave effect to the prin-

ciples of liberty in France—as soon as peace between France and England enabled the one country to communicate with the other,—you sent a chosen deputation to France, to ascertain the state of the Protestant churches there, and to inquire as to the best means of affording them assistance and relief. Of the four valuable and excellent men who composed that deputation not one is to be found among us; not one is here to-day, to witness this gratifying spectacle: the whole four have been removed from among us—they are gone to their homes. It is not for me to praise them; their names will be always watchwords in our churches, their memories are already embalmed, and their characters will be sweet to our latest posterity. Three of those who formed that deputation were ministers of the three different denominations, and the other was a layman, who accompanied them,—your first Treasurer, who was, indeed, a personification of all that was amiable, liberal, just, and good. It was not, therefore, with any sectarian view that your deputation visited France; but it was from a spirit of true Christian charity, and from a desire to contribute to the revival of pure religion amongst the descendants of the once celebrated Huguenots of that land. It was for your Society that this honour was reserved. I mention this with no invidious feeling against other Christian Institutions. When you began the work, other Societies, some of which have now become even more colossal than yours, did not exist. Had they existed, they would doubtless have emulated and shared your zeal; but you alone were then enabled to act, and you appeared as representatives of the Christian feeling then latent in this country. But how sad was the report made by that deputation! How different from that which you have just heard from the lips of Dr. Philip! I remember that at that time you received a letter from one of the most respected ministers of France (who is still living, and Pastor of Bourdeaux; whose son is known to several around me; and who, after having visited this country, returned to France in company with a young man educated at your seminary at Gosport, and introduced into that country the British system of instruction): that venerable minister wrote to you, saying, “The design of your Society will do eternal honour to those who formed it, and entitle them to the love and gratitude of every true Christian. We need your help—we are destitute of every thing. We have no books; no Bibles; no catechisms; no periodical works, to defend Christianity or Protestantism from the attacks that are daily made upon it;—we have few temples, and our ministers are too poor to live without giving their time to secular employments, often unworthy and degrading, and, although the Government has provided by law for their maintenance, a year has

passed since the passing of the law, and they have received nothing. If, then, you can help us in these respects, you will confer invaluable benefits on the descendants of the Huguenots of France." Bible and Tract Societies did not then exist in this country, but you answered the appeal. You began to print and to send them Bibles and Testaments, and other works of which they stood so much in need.

This Christian intercourse, however, was not long permitted to continue. War again rolled its separating and desolating flood between the two countries; and for many years your communications were entirely suspended. That war terminated, with two invasions of France in as many years. During those invasions, the Protestants suffered from political re-actions, more than any other class of the community: their temples were destroyed, their pastors insulted, and their flocks dispersed; and even where actual violence did not intrude, menace and terror kept the people in continual apprehension,—apprehension increased by an inquisitorial and Jesuitical censure of the press. When, after all these calamities, and notwithstanding the distress and depression which they have suffered, we see that those very churches have so revived as to be able to take a part in your proceedings this day, and to send three of their Missionaries to aid you in the good work, may we not exclaim, "What hath God wrought!" Who could have imagined, that in so short a time, such a change could have taken place—a change so gratifying to the Christian world; a change in a country which was formerly so barren to the eye of Christian charity and benevolence. Yes, my friends, the scenes that took place in Paris when these three young men were devoted to the work of Christian labour among the heathen, are such as I cannot pretend to describe. Immense crowds were assembled, and the solemnity of their consecration was such as France never witnessed even in the days of her greatest prosperity; for France, be it remembered, had never till then furnished Protestant Missionaries for the conversion of the heathen world. This animating scene took place within a short distance of the spot on which Admiral Coligny was murdered; where the bell tolled to announce the massacre of St. Bartholomew; and within but a short distance of the palace from which Charles the Ninth amused himself with firing upon the hopeless and helpless crowd of flying and mutilated Protestants. Oh! how different was the scene to which I now refer!—a scene that made my heart leap with joy within me—a scene that revived and strengthened my then almost exhausted frame; and I am persuaded, that while the Protestants of France wept tears of gratitude and delight, the occasion was not lost

upon them; nor will your hearts be unmoved by their recital on this occasion. Where, not many years ago, the goddess of reason had received public homage, and cruelties had been committed even by females, you would have beheld ladies assembled, not for the purpose of destruction, but to aid in the work of mercy and of love. There you would have seen them offering for public sale the works which their own hands had made, in order that with the proceeds they might equip the young men, whom you see before you, as Missionaries to heathen lands. The sainted men whom you a few years ago sent to France, witnessed scenes very different indeed from these, when they visited the capital of that country. Dr. Philip had an opportunity of witnessing the altered and improved feeling which now animates the Protestants of the French capital; and it is with sincere joy that I now confide to him the three young men whom the Paris Missionary Society have agreed to place under his care, and to send with him to South Africa. To your Society, then, be the honour of this day; for it seems to have been wisely ordained by Providence, that he who first opened the door of freedom to Africa, should be directed to conduct to that country the first Missionaries from France.

[The Rev. Gentleman then turned to Dr. Philip, and said, while the three Missionaries advanced in front of the platform:—]

Take, then, my beloved friend, these three young men: they are simple, but they are sincere; they have been brought up among us, without pretensions, in humble and simple habits, which I trust they will preserve; they love the Saviour who died for them, and they love the souls he came to redeem. It is such motives as these that have compelled them to leave their homes and their native country: to endeavour to give to others that hope which they themselves enjoy; and to excite in their hearts that love which glows in their own. They love you, they respect you, and, I trust, they will prove a comfort to you, as they will necessarily increase your anxiety. Yes, my friend, God has signally honoured you. St. Paul had to vindicate his own freedom, and to struggle for his own rights; but it has been your happy and enviable lot to vindicate the rights, and to struggle for the freedom, of the tribes of Africa—and in those struggles to be successful. Others have said to the slave, "Abide in your calling;" consoling him in his bondage, and assuring him of liberty and rest in heaven. But you have broken their bonds asunder—you have told them not only of peace and rest in heaven, but of liberty, peace, and happiness, on earth. May success attend you; may your example be imitated by all who seek the salvation of the human race; and may these young men give you delight, consolation, and

satisfaction! and through your means may the bond of union between the Protestants of this country and those of France become more intimate; and may their united efforts more effectually advance the interests of true religion throughout the world! One of our young friends will now address the Meeting.

Mr. BISIEUX, one of the young French Missionaries, then addressed the Meeting as follows:—

Mr. Chairman, and Ladies and Gentlemen;—I am afraid to speak to you in your own language, of which I know so very little; but I rejoice very much to have an opportunity of expressing to you the feelings of my heart, and of those of my brethren here with me this day: we cannot sufficiently bless God for having brought us among you to attend this solemn meeting, and to be witnesses of the great and marvellous things the Lord our God is doing by your means. But we are not only witnesses of them; we desire also to enter upon the work—to be workers with you, as you are all workers with God. We are pleased at the thought that we are yours, and that you are ours, and that we are all one in Christ,—to preach the Gospel of our Lord Jesus Christ, and to make known to the heathen, even to the uttermost parts of the world, this great mystery, that “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” We have reason to hope that Christian love will increase and flourish between us. We are going forth with your Missionaries, to a land where you have already Missionaries; we will work with them, and they will work with us; we will plant, and we will water, and God, even our God, will bless us all. We are going forth with our father, for we regard Dr. Philip as a father; he will lead us into the right path, and we will tread it together with him. How can we, then, sufficiently express our thanks to you,—to you, Mr. Chairman—to you, venerable Committee—and to you, Christian friends,—for what you have done for us? how can we sufficiently thank you for the blessing you have bestowed upon us? But we have to present to your Society the grateful thanks of all the Christians we left behind us in our country; they earnestly desire your prosperity, and they pray that success may attend your labours of love; they well know the good you are doing abroad, and in their own hearts they feel the influence of your example. Our country has fought with yours in the career of war, but we now desire to walk with you in a career of peace and love (*Applause*); it is the will of God that it should be so, and I am sure he will keep his promise. We go, then, under the direction of Dr. Philip, and we go with confidence: I fear you do not understand my

words, but I am sure you understand my heart. (*Much applause.*)

The REV. DR. PHILIP then came forward, deeply affected, and taking the young Missionary by the hand, said—My dear young friend; I here give you the right hand of fellowship, and declare before this assembly, and before God, that I will be as a father to you and to your brethren, and that we will labour together in Christ. You shall have my heart, and you shall have my prayers. I have been just reminded of what Buonaparte once said—“With the assistance of England, I could conquer the whole world.” Now, then, we see England and France united, and I may add, also, the Confederation of the Rhine, going forth together; not to deluge the earth with blood; not to desolate cities and provinces; not to erect anearthly kingdom;—but to establish peace and good will among mankind, to make the whole world acquainted with the Gospel, and to bring them to the knowledge of Jesus Christ. The great Captain of our salvation has gone before us, mounted on his white horse; he is already leading on his squadrons! Let us follow his banner; and if we fall on the high places of the field to which he conducts us, we shall die with joy in the midst of our efforts to promote the spread of his kingdom. [Many of the audience were in tears during this interesting scene.]

The CHAIRMAN here rose, and said—I beg leave to propose an extemporaneous resolution, in order that the auspicious and interesting event the Society has just witnessed may be placed upon record; the resolution is as follows:—

“That the Society receives with the most lively satisfaction, at its present Anniversary, the three first Missionaries sent forth by the Protestant Churches of France to the work of Missions to the Heathen, especially as their labours are intended to be collateral with those of the Missionaries of this Society in South Africa; and it wishes them the most abundant success in the particular stations to which Divine Providence shall conduct them.”

The resolution was put, and carried unanimously, with great applause.

W. THOMAS, Esq., of the Madras civil service, rose to move the next resolution, and said—I am anxious to add my testimony to those of the Rev. Dr. Philip and Mr. Buxton, with regard to the vast improvements effected by your Missionaries in the moral condition of the natives of South Africa. These statements have not been exaggerated. It was my lot to reside in South Africa during a period of nearly two years: I visited the settlements of your Missionaries; there the most perfect order existed, and there the Hottentots were raised

to a state of order and decency that would have done honour to any but the most civilized country of Europe. I had for some time previously resided in other European settlements, where the manners and practices were degrading, not only to Christianity, but to human nature; where the Sabbath was not at all observed; and where the duties of that holy day were superseded by the most shameful proceedings. The contrast which these stations presented to those occupied by your Missionaries, affords the best illustration of the value of Missionary exertions.

It is, Sir, due to this Society, to state the probable results that will arise from an event which none can so well appreciate as those who are acquainted with South Africa,—I mean the acquisition of the charter of the liberties of that country, which has already secured to the Hottentot the invaluable blessings of the British Constitution. Already have individuals been raised up to enjoy those advantages; and I am sure the time will come, when all the natives of South Africa will feel and understand them, and show to England how well they have deserved them. Sir; it is by an agent of this Society, Dr. Philip, that this great work has been accomplished; and I consider it my duty, although not connected with your Society, to bear my testimony that the natives of South Africa are indebted to that man for the great charter of African freedom. Some time before I left Africa, I visited a Missionary station, where the intelligence had been received that there was some prospect of the natives being soon relieved from their galling fetters. The very hope gave them so much energy and delight, that they immediately set about, of their own free will, erecting a school-house,—a work which they performed with great credit and skill as workmen. If such, then, were the effects of the mere hope of relief, what may we not expect from these people when they shall enjoy the full advantages to which they are now entitled? I have never known a Missionary station where much good was not produced. Even in those stations where Christ has been preached under the greatest disadvantages, the most beneficial results have been felt. My mind is therefore assured, that Christian Missions are honoured with God's peculiar blessing. The time is not certainly arrived, when it can be said, that many Hindoos have been converted to Christianity; but even in India, your Missionaries have already had great success in uprooting those prejudices which have been hitherto the great barrier to their progress. Well do I remember, when Mr. Hands endeavoured to introduce a printing press at Belary, that a gentleman in an official situation was obliged to come forward and be security that no evil should arise from granting him permission. But it was the excellent and unexceptionable conduct of your Missionary

that induced this gentleman to come forward. Having merely stated a few facts that cannot be contradicted, I now beg leave to move the following resolution:—

“That this Meeting presents its most cordial thanks to the Auxiliary Societies, Associations, Congregations, Ministers, and others, who have so liberally contributed to the Funds of this Society during the past year. The Meeting feels it incumbent, at the same time, to express its great concern on hearing of the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations; and it earnestly recommends to the friends of the Missionary cause, in every part of the United Kingdom, to use their most strenuous endeavours to raise new supporters of the Society, so as to obviate the necessity of curtailing its operations.”

The REV. JOHN BURNETT, of Cork.—At this late hour of the day, I promise not to detain you, Sir, or the Meeting, with any lengthened remarks. But I cannot second this resolution, which refers to the state of the finances of your Society, without reflecting on the altered state of things with regard to Missionary Societies, among kindred nations in Europe, for now all nations are kindred to us. We have seen France marshalling her energies round her eagle; and well has she played her part. We now see her rallying round the Cross; and we may anticipate from her, the most brave, persevering, and successful efforts. We have seen France assembling her hosts, and carrying on a fearful and a protracted war against us; but now we behold her people enlisting with us, under the banner of the one true God. If we have been so successful while we sustained the combat alone, what may we not expect from these combined efforts? While I delight thus publicly to testify my joy at the change that has taken place—while I contemplate France as co-operating with us in seeking to destroy the strong-holds of Satan, and to spread Christianity among the nations—I will ask this Meeting whether, since France has begun to supply troops, we will refuse to furnish the Commissariat department? (*Cheers.*) Sir; this resolution tenders thanks to the Auxiliary and other Societies, for their contributions in support of the funds of this Institution. Now, Sir, let me remind those Societies, that in offering them the thanks of this Meeting, we do so, only to encourage them to go on with the work they have commenced. Let them not think they may now go to repose, under the idea that they have done their duty;—let them not for a moment imagine that they may now put off their armour, and remain at ease in their encampments. No such thing! We only thank them, that they may go with greater energy to the work. Let them look round upon the

field in which they are called upon to labour, and they will behold the army of the living God still expecting supplies—they will perceive there is still a dense column of their enemies to be attacked and subdued; and until that column is broken through—until the powerful position they occupy is carried,—they can never rest upon their arms—our final thanks can never be given. If we find, then, that the Auxiliaries do not keep pace with the army which is fighting against the foe, we must only say to those Auxiliaries, we will thank you more warmly and more loudly when you have done more.

But, Sir, if we are called upon to express our gratitude, we are also called upon to express our regret. Gratitude and regret are mingled in this resolution, and I must mingle them in my remarks; for you state your "great concern on hearing the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations."

We are then, Sir, to be sorry; but let me ask what are we to be sorry for? Is it because we are engaged in a low and grovelling cause? No;—the cause we advocate is the cause of angels, and of God. Is it because we are ashamed of the field in which we labour, and of the work that we perform? No;—that field is the world, which was given by the Father to the Son; and the Son has commanded us to put on our armour, and to engage in the work. Are we ashamed of the banner under which we act? No. If that banner floated in heaven; if it were planted upon the highest battlement there, or raised amidst the brightest hosts of the heavenly world;—it would even cast a radiance, a lustre, and a glory, over the columns of the archangel, and outrive the native splendour with which those immortal intelligences are clothed. (*Applause.*) No, my friends, we have no reason to be ashamed of our work;—we have no reason to be ashamed of our banner;—we have no reason to be sorry that we labour in such a field;—we have reason to regret but one thing, and that is, the deficiency in the funds of this Society. Our only concern is, that there is a disproportion between its income and its expenditure. If the expenditure of the Society has fallen below its contributions, and if this evil has continued from year to year, our regret must be still deeper, because it is not new. Were this the first time such a statement had been embodied in a resolution, we might expect great things from such a meeting as this; we might expect that Christian liberality would be so exerted, as to wipe out the debt for ever. But the word "continued" reminds me that this Meeting must have known before of its existence; this must be, indeed, a source of very deep regret. I ask you, then, will you, notwithstanding the banner under which you

fight—notwithstanding the struggles you have made to obtain the glory you have acquired,—hang up in its stead the banner of bankruptcy? Of that you would have reason, indeed, to be ashamed, but of nothing else. (*Applause.*)

The Meeting, in putting this resolution into my hands, calls upon me to express a third feeling. It calls upon me to state to the friends of the Missionary cause throughout the kingdom, the necessity for raising new supporters to this Institution, so as to prevent the curtailing of its operations. This is the last wish of the resolution, and I put it to you—I call upon the friends of the Missionary cause throughout the United Kingdom, to use their most strenuous exertions to increase the funds of this Society. But can we who are assembled here, with any consistency, depart without having contributed ourselves, and tell those to whom we send this resolution, that although we have given nothing ourselves, they must forward their supplies? No; we can do no such thing. It is necessary that we first do much, and then refer others to what we have done. You must first raise a pedestal of your own offerings; and when you take your stand there, and say, "Come, assist us by enlarged contributions to increase the expenditure of so noble an Institution," they will hear and understand you: but if you take another course, they will require a translation of your words. Contribute yourselves, then, and all the ambiguity of your resolution will be at once dissipated: they will understand, that having yourselves done all you could, you are justified in demanding aid from them. They will feel and act with you, if you tell them of the interesting scenes you have this day witnessed—tell them of the animating and delightful scene with which France has this day furnished you—tell them how deeply your hearts were gratified, and your spirits cheered. But, my friends, they will not believe your statement, unless they see, in your contributions of to-day, a proof that you are determined to support this new acquisition to the Missionary army. Will you send forth those brave and excellent men, and give them nothing more than your good wishes, and your prayers? Will you not rather present to them a generous offering from your pecuniary property? I am told there is to be a collection when this resolution has passed. I shall, then, press the resolution, not by asking you to hold up your hands, but by asking you to put them down. (*Laughter.*) It is an easy thing for you to pass a resolution by holding up your hands, but I shall propose that you put them down, and then thrust them into your pockets. (*Cheers.*)

A Gentleman who has experienced nothing of this day's excitement, who has not witnessed this animating scene from

France, and who, sitting in Christian coolness in his own closet, has not mingled among you, has sent to your Society, what he conscientiously and honestly considers it entitled to; and I take for granted, that many in this Meeting will rise far above him. Remember that this is the offering of a cold, calculating man, given not at the altar, but to the priest at a distance from it—given without any of the excitement you have this day experienced; and I do expect that his example will this day be followed up, and surpassed by many, because of the feelings which they must have this day experienced, and which give them so great an advantage over this cold, calculating man in his closet. He has sent you his contribution—it is a cheque for the sum of One hundred pounds! Remember, this is the cold man's offering; but if his example be not followed up, shall we not say that the Poles of some regions are hotter than the Equators of others? (*Cheers.*) But some of you will say, "Oh! this is a rich man, who has nothing to do with his money, and is glad to give it away, rather than be obliged to keep accounts;" or, "perhaps he only wants to make a flourish at a Missionary Meeting." If such be the case, I shall surely disappoint him, for I shall not mention his name; but as he was aware of this beforehand, it is not likely to have been the principle on which he acted. (*Cheers.*) But it may be said again, "Oh! this is some one who gives to a Missionary Society, but who gives to nothing else." The fact is, however, not so; for, let me tell you, that when I preached last year a Sermon in behalf of this Institution, I have reason to know that this same cold, calculating individual put a Fifty pound note into the plate! And he is, besides, an annual subscriber to an Auxiliary Society. (*Applause.*) "Oh!" but some of you may say, "this is his hobby, and every man likes to subscribe liberally to his hobby." I tell you, however, that this also is not the case; for this Gentleman is now engaged in erecting a Chapel, which will cost no less a sum than £3000, every fraction of which comes out of his own pocket. (*Cheers.*) I may be told now, that he is some old bachelor. (*Laughter.*) This is also a mistake, for he happens to have been married twice. (*Cheers.*) "But," it may be said, "although he has had two wives, he may have no children, and therefore no one to inherit his wealth." This is a mistake, too; for he happens not only to have children, but grandchildren; yes, and two batches of them. (*Great laughter.*) And notwithstanding his great liberality, all of them are well provided for. I will next be told, "Oh! the man was left this money, and never knew what it was to earn it; or he has been left an enormous legacy, which he little expected; or he may have gained a twenty-thousand pound prize in the Lottery, by some

lucky turn of the wheel of Fortune." Here, again, you would be at fault; for the man made all his money himself. (*Cheers and laughter.*) In short, this generous man is a plain, honest, conscientious, Christian Englishman, who has many to provide for, and does provide amply for them all by his labours; but who, with the fruit of his labour, contrives to come forward and answer the demand for every good work, brought home to his understanding and his conscience. Not being present at this Meeting, he has not had, like you, any excitement to stimulate him to this act. Let me see, then, whether this cold, calculating man—this twice-married grandfather,—will outstrip in his closet the efforts of those, who, under the influence of a London fever of zeal, are boasting of London efforts. (*Great cheers.*) If his example be not followed, what a reproach will it be to you! You have, Mr. Chairman, with great kindness, endeavoured to explain the deficiency in the contributions. I confess, however, though it may seem presumptuous to oppose a banker in matters of finance, that your logic did not quite convince me: I fear that such explanations will pass for nothing, when the Missionary bills come home to the Directors; for they must be paid with cash, and not with logic. I say, then, when other Societies are thriving in their funds, it would be sad indeed if we were to fall behind. Other Societies are but the wings of that great army, of which your Society forms the centre. If you become weak, and give way, those wings must also yield to the power of the foe; and your Missionary labours will be crippled, unless this Institution is sustained by liberal contributions. I now beg leave to second the resolution.

The CHAIRMAN.—Ladies and Gentlemen, I must put the resolution to you in the usual manner first. All who approve of the resolution, will, therefore, signify the same by holding up their hands; and all who are determined to support it practically and effectually, by putting down their hands into their pockets.

The resolution was then carried with laughter and applause. [A collection was then made in the Meeting.]

The REV. JOHN CAMPBELL, of the Tabernacle.—I beg to move the following resolution:—

"That the Treasurer and Secretaries be requested to continue in their respective offices for the ensuing year; that the Directors, who are eligible, be re-chosen; and that the following Gentlemen (as per list) be chosen to fill up the places of those who retire."

It would be highly indiscreet in me to add a single sentence to what you have this day heard. My humble mite shall be reserved

for more humble meetings, when the poor shall contribute their aid, and add to those treasures which the noble of the land have given here to-day.

The REV. J. MORISON.—I beg to second the resolution, but, in the same feeling with my Reverend Brother, I shall not trespass on your attention.

The resolution was unanimously carried.

The REV. G. MUNDY, Missionary from Chinsurah.—I rise to move the following resolution:—

“That the thanks of this Meeting be presented to the Trustees of the City Road Chapel, for the Christian kindness with which they have, on the present and former occasions, accommodated the Society with the use of this place.”

My Christian friends; I have been requested to say something to you, and I have begged to be excused from so doing, yet it has been pressed upon me. Just now, however, a slip of paper has been put into my hands, desiring that I would say nothing; but there is one in this Meeting who has often said to me, “Tell one thing, wherever you go.” I cannot now obey him; and therefore I will say nothing about the schools in Bengal, and of the revivals in religion in that part of the world, about which I could have spoken so much. There is, however, one fact that I will mention:—The very last Sabbath I spent in India, seventeen inquirers after truth came to see one of your Missionaries: they came from a long distance; and at the end of that day, eleven of them offered themselves as candidates for baptism, and I have no doubt that they have since been received as members of the church. Shortly before I left India, I attended the baptism of eight natives; and I have reason to know that four or six others have been baptized. I could say much more relative to those glorious occurrences, but I will now only move the resolution.

The REV. ADRIAN VANDEST, from the Netherlands Missionary Society, next addressed the Meeting:

My Christian friends; I once more appear before you, to tell you the great delight I feel in hearing of your great success in spreading Gospel truth. I should not have appeared on your platform, aware as I am of the difficulty of making myself understood in your language, but that I have been encouraged to do so by the many proofs of kindness and indulgence I have received during my stay in your Metropolis. I do not stand here, my Christian friends, to give you either exhortation or advice to persevere in spreading the knowledge of the truth as it is in Christ Jesus; England does not want that; England has set an example to all other nations; but words fail me to express my feelings of gratitude and of

deep delight at witnessing the scenes of this day. I shall not fail, on my return, to impress the same feelings on the hearts of my countrymen in Holland; and, by the blessing of God, it will not be in vain. The Protestant part of the European continent looks on England as a “city built on a hill, that shall not be hid;” and, thank God, it is not hid. According, then, to our abilities, let each man do what he can for the maintenance of God’s holy church. Though scepticism, infidelity, barbarous ignorance, fanaticism, and mysticism, may assail her, let us be upon our guard, and the Saviour himself will defend our cause—that cause for which he came into the world. This cause is the cause of humanity. This is Britain’s best boast; and Britons should be thankful to the Almighty that their means have been instrumental in spreading the Gospel; so that, till the end of time, the world shall bear witness to British generosity. The Spirit of God has not descended from above in vain, and we find that his Spirit is working while the Gospel is preaching. Go on, then, my friends, in the work, of the success of which we have seen so many glorious proofs.

The resolution was put, and carried unanimously.

Mr. ALDERMAN VENABLES then moved the following resolution:—

“That the thanks of this Meeting be given to William Aiers Hankey, Esq., for the manner in which, as Chairman, he has conducted the business of this day.”

It has been my misfortune to enter this Meeting at a late hour, so that I have lost a great part of the enjoyment that you have had. I came here, however, without the most distant idea of taking any part in the proceedings of the day, except the interest which I naturally feel with regard to every thing which has for its object the spread of the Gospel throughout the world. The resolution which I hold in my hand, however, leads me to make a few remarks on the obligations you are under to your Chairman. When I consider the important situation in which he is placed, as the principal officer of a Society, with objects such as yours; and when I remind you of his zeal and prudence in managing its affairs;—I am sure you will feel, with me, that you are but discharging your duty in giving him your cordial thanks. He will have the thanks, not only of this Meeting, but of the country at large, and of the whole Christian public, for his efforts in propagating the Gospel. I would address you on the subject of the Meeting, notwithstanding you have heard so much, for the subject is inexhaustible, but that you are exhausted yourselves, and I could add nothing to what has been said. I will, however, say, in allusion to the debt incurred by the Society, that

although there must be a great discrepancy between our feelings and the sums that any of us give,—I speak not with reference to this Society alone, but to all others,—our contributions ought to be, in some degree, proportionate to the religion we profess, and to our duty to endeavour to propagate it.

The Rev. Dr. Dickson, of Edinburgh, in seconding the resolution, said—Although I come from a cold country, there are some warm hearts there; and although we have not the fire of the South, my heart would be colder than the chill air of my native soil, or the icy regions of Spitzbergen, if it had not glowed with Christian charity by the scenes I have witnessed this day. The last time I came to this Metropolis, I brought with me a cry of poverty from the North, and here I listen to a cry of poverty from the London Missionary Society. Why, I will ask you, is this Society in such a condition? Why? because God has gone before you; because he has given to this Institution more work than it can at present perform. Will you, then, allow the work to retrograde, or will you allow it to languish and grow feeble? No; the eloquent appeal of our friend, Mr. Burnet, will, I am sure, find its answer in every heart. I will tell you an anecdote:—When I was begging on behalf of the Scotch Missionary Society, I once preached in Paisley. The next day, I was met by an old and meanly dressed woman, who asked me how I was. I replied, I did not know who she was. She answered, “Sir, I heard you preach yesterday. I was out of work four days, but Providence relieved me. Now, I do not like to be present at a Missionary Meeting when I have nothing to give; so I went to some friends, and told them what you had said; so one gave me 6*d.* another 4*d.* and another 1*d.* and several others one halfpenny each, making altogether 19½*d.* I could do nothing less to show my gratitude to God, for the straits from which he has relieved me.” Sir; I thought more of that nineteenpence halfpenny than of the tens and fifties of pounds I had previously received; for it is the spirit with which it is given that sanctifies the gift. If, then, God has prospered you more than formerly, I intreat you to act in the spirit of the poor woman of Paisley; and not only to cheer the hearts of the Christian Directors of this Institution, but to enable them to cheer the hearts of the millions of human beings, who but for you may never hear of the way to eternal life.

The resolution was then unanimously carried.

The CHAIRMAN, in returning thanks, expressed his warmest gratitude for the manner in which at all times his feeble services had been received. He now entered, for the fourteenth time, upon the duties of his

office, with at least as much zeal as he had first undertaken them.

The SECRETARY then closed the Meeting, by giving out—

“Praise God from whom all blessings flow,” &c.

CRAVEN CHAPEL.

AFTER prayer, by the Rev. Robert Hogg, of Whiteham, the Rev. David Dickson, D.D., of Edinburgh, preached from Romans x. 1—*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

After stating the peculiar circumstances connected with the history and feelings of the Apostle, which led him to express so deep an interest in the conversion of his unbelieving countrymen; and observing that we, as Gentiles, are called upon to take as deep an interest in the conversion of all other Gentiles, whether Heathen or Mohammedan, Dr. Dickson proceeded to show,

I. That they all need the salvation which the Gospel reveals. This he argued from their guilt and depravity. Their depravity could not be doubted—for, wherever they existed, scarcely any thing but vice, as well as ungodliness, mark their habits and conduct. They must, consequently, be guilty, or exposed to punishment from that God who cannot look upon sin. And that this in reality is the case, he argued not only from the explicit declarations of Scripture on the subject, but from the evidence furnished by their own consciousness of it, as expressed in those practices of idolatry or delusion, so debased, and often cruel and licentious, by which they attempt to propitiate their offended gods. In each and all of these practices, he said, “the voice of conscious guilt might be justly conceived to rise, as from the breast, and lips, and actions, of every individual who engages in them, proclaiming that they are involved in guilt—that they are exposed to punishment—that the wrath of their imagined deities requires to be appeased—that unless they obtain pardon and salvation, they must die in their sins, and become the victims of misery hereafter.” He then proceeded to show,

II. That they can be saved only by means of the Gospel. This he did, by illustrating the meaning and force of Peter's declaration—“Neither is there salvation in any other,” as obviously implying the absolute necessity of the Gospel to all men, otherwise it would not have been proclaimed to them at all; for God neither does, nor can do, any thing in vain. And if any one individual might obtain salvation without the Gospel, so

might another, and a third, and all mankind: so that there seems to be no possible alternative betwixt denying its necessity to any, and believing its necessity to all. This salvation, besides, is constantly represented in Scripture, not only as connected with Christ, and attainable only through him, or in consequence of what he did and suffered for the redemption of sinners, but as attainable only by means of *believing* on him; so that, in order to their being saved, he must be made known, or his Gospel be proclaimed to them. Nor was this the Doctor's argument only, or that of man merely; but of God himself, as contained in v. 13—"How shall they call on him, in whom they have not believed?" &c. &c. Hence he proceeded to consider,

III. That it is our duty, as Christians, to employ every means in our power for imparting the knowledge of the Gospel to all men, that they may be saved. This love to them as men and sinners, arising from love to Christ, and sympathy for their wretched and otherwise helpless state, requires. It is enforced by the divine suitableness of the Gospel to their perishing condition; by the consideration that there are still hundreds of millions in that state and that condition; by

the glorious success which has already accompanied Missionary exertions, and especially those of the London Missionary Society; by our thus having more than prophecy, viz. the actual accomplishment of prophecy, to encourage and cheer us in these exertions; and by the example of those Christians who, before the institution of such Societies, prayed so earnestly for what we have the blessedness of now seeing actually realized.

In conclusion, he addressed the audience, 1. On the importance and necessity of the Gospel to themselves, and the awful criminality and danger of neglecting their present salvation: and, 2. On the impossibility of their being indifferent to the cause of Missions, if they truly felt the value of spiritual salvation; replying to some objections which mere worldly-minded professors bring forward against that cause; and particularly exhorting his hearers to increased, as well as continued, liberality of contribution, and greater frequency and fervour in prayer for its advancement.

Hymns—Rev. Messrs. Hobson, Carter, and Miller.

Concluding Prayer—Rev. R. Fairbrother, of Dereham.

FRIDAY, MAY 15.

ST. BARNABAS CHURCH.

THE use of this church was kindly granted by the Rev. William Thomson, Minister. The prayers were read by Mr. Thomson; after which, the Rev. Joseph Julian, A.B., of Trimley, in Suffolk, preached from 1 Cor. xv. 25—*For he must reign till he hath put all enemies under his feet.*

The preacher treated the subject of his text in the following manner:—

Exordium.—The declaration of Christ before Pilate's tribunal—"My kingdom is not of this world." The Governor's reply—"Art thou a king, then?" The Saviour's assertion—"To this end was I born, and for this cause came I into the world."

Division of the Subject.—I. The reign alluded to in the text.

II. The happy effects resulting from it.

III. The absolute certainty of its success, as the sure ground of encouragement to attempt and persevere in Missionary exertions.

I. The reign alluded to in the text is *medietorial*. Creation of man—God, as a *sovereign*, had a right to enact laws—demand obedience—his subjects happy under his mild and gracious government, &c. An enemy with envy beheld this fair domain—invaded it—by falsehood seduced the unsuspecting inhabitants to rebellion—thus, Eden became a wilderness, and man sinful

and mortal—how justly might vengeance have immediately succeeded.—God's counsel was of peace.—Christ foretold as a conqueror—and Lord and King of the earth.—Man's helplessness—all his offerings unavailing—future obedience so also—to obtain pardon—salvation devised of God—free—accomplished in Christ fully—contemplate his sufferings—prodigies attending his death—victory over man's last enemy, &c.

The Jews, a carnal people, expected Christ as a temporal king, &c.—but his reign is spiritual—victories likewise so—the seat of his empire is the heart, &c.—the means by which it is subdued—*generally* by divine blessing attending the preached word.

II. From the nature of the reign, the weapons of the warfare are spiritual—the Gospel the grand instrument in the hand of the eternal Spirit—his all-conquering sword, &c.—men are honoured as instruments, &c.—the effects produced on the sinner's heart—the change—thus grace reigns through righteousness unto eternal life. If this be the happy effect produced on an *individual*, contemplate the change effected in a country, or an island, where it flourishes—"Instead of the thorn comes up the fir tree, and instead of the brier comes up the myrtle tree." No wonder the powers of darkness are in commotion, and the emissaries of Satan are alarmed to see his territories yielding to the Prince of Peace.

What pleasure should it afford the Christian recollecting the heathen converts—on the Sabbath—worship at the same time—reading the Scriptures—likewise, and at the Lord's Table, &c. Harvest plenteous—"Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest."

III. "He must reign till he hath put all enemies under his feet." It is the work assigned him by his Father—he covenanted, ere the mountains were brought forth, to redeem and reign over them—Satan's kingdom must decline—success unquestionable—because Christ is God as well as man—Omnipresent—Omniscient—unchangeable—his banner shall be universally unfurled—the signs of the times favourable—alluded to treading on the necks of the vanquished by conquerors, &c.

This reign of grace to be succeeded by one of glory—earthly thrones and diadems soon no more—"Thy throne, O God, is for ever and ever,"—the grand description of Christ in the Apocalypse.

The Christian spirit of the Society—Catholic, &c. The various classes of heathen contemplated, with appeals to send them the Gospel—an appeal to Christians by the Saviour's Cross, &c.

Application—All, by nature, no better than the heathen—examine, pray, lest you deceive yourselves—Christ will subdue, either with the sceptre of his grace, or with a rod—although he is the Lamb of God, he is the Lion of the tribe of Judah, &c.

Plead for prayers—exertions—contributions.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Rowland Hill, A.M., presided. *Prayers* by Rev. Messrs. T. Mountford, W. F. Platt, and R. Hill. *Addresses* by Rev. Messrs. S. Hillyard, E. Mannering, A. Reed, and George Collison. *Hymns and Distribution* by Rev. Messrs. Bates, Butler, Hobbs, Ball, Buckbit, Coombs, Davies, Fells, Hodson, Mulley, Quigley, Stodhart, Williams, Emblem, Gale, Hyatt, Hyatt, jun. Kemp, Lucy, M'All, Palms, Rahmn, Sanders, and Vautin.

ORANGE STREET CHAPEL.

Rev. Joseph Fletcher, A.M., presided. *Prayers* by Rev. W. Chapman and C. Morris. *Addresses* by Rev. Messrs. Fletcher, Haynes, Hands, and Mather. *Hymns and Distribution* by Rev. Messrs. Hunt, Morison, Lewis, Dunn, Rees, Caston, Bodington, Jeula, Steinkopff, Freeman, Ashton, Day, and Wilson.

SILVER STREET CHAPEL.

Rev. Dr. Bennett presided. *Prayers* by the President, Rev. Messrs. Bull, and Hoppus. *Addresses* by Rev. Messrs. Caston, Campbell, and J. E. Richards. *Hymns and Distribution* by Rev. Messrs. Tracy, Howell,

Robinson, Turnbull, Fairbrother, Woodward, Darton, Stewart, Hogg, Hellings, and Arundel.

KENNINGTON CHAPEL.

Rev. Dr. Philip presided. *Prayers* by the President, Rev. Messrs. Harrison and Jackson. *Addresses* by Rev. Messrs. Orme, Burnet, and Cox. *Hymns and Distribution* by Rev. Messrs. Hague, Hunt, Maurice, Morris, Harper, Jack, Cobbin, Shepherd, and Dr. Styles.

TONBRIDGE CHAPEL.

Rev. Henry Townley presided. *Prayers* by Rev. Dr. Winter. *Addresses* by Rev. Messrs. Reynolds, Boden, and Addey. *Hymns and Distributions* by Rev. Messrs. T. Wood, Hobson, Stevenson, and Rayson.

ST. THOMAS'S SQUARE CHAPEL, HACKNEY.

Rev. John Griffin, of Portsea, presided. *Prayers* by the Rev. Drs. Dickson and Henderson, and Mr. Deering. *Addresses* by the Rev. Dr. Smith, and Messrs. Miller, Campbell, and H. F. Burder. *Hymns and Distribution*, various.

NOTICE.

In consequence of the shortly-expected departure of the Rev. Dr. Philip to South Africa, accompanied by Two Missionaries from this Society, and by the Three French Missionaries who appeared on the Platform at the Public Meeting, a special Meeting of the Society will be held at Surrey Chapel, on Tuesday, the 9th instant, at Ten o'clock in the morning.

It is the intention of the Directors, on this occasion, to connect the solemn designation of the Missionaries with a more particular statement of the circumstances of the Society than could be made at the Public Meeting, and to appeal to the Public for an enlarged measure of support, on account of the extension of its operations. The nature of this Service will be announced in a Circular Letter to the Ministers and Friends of the Society in London.

GENERAL STATEMENT OF RECEIPTS AND DISBURSEMENTS.

RECEIPTS.

To Amount of Contributions, Legacies, and Dividends, for the Year ending 31st of March, 1829.. 39,396 4 7

FOR SPECIAL OBJECTS.

Amount of Contributions for the Education of Native Females in India.....	230	9	10
Amount of Contributions for the Support of Native Schools in India, including value of Legacy in Stock.....	551	10	5
Amount of ditto, for the Anglo-Chinese College.....	82	8	9
Amount of ditto, on behalf of the Fund for the Widows and Orphans of Missionaries, including Interest on Exchequer Bills	247	13	0
		1,112	2 0
Amount of ditto, towards the Deficiency of 1826 and 1827		1,294	16 4
Total..	£41,803	2	11

DISBURSEMENTS.

By Balance for last Year	1,382	11	4
By Payments for the Service of the Year, ending 31st of March, 1829.....	47,275	5	7
Total ...	£48,657	16	11

COLLECTIONS AT THE ANNIVERSARY, MAY, 1829.

Poultry Chapel.....	46	0	6
Surrey Chapel	430	0	0
Tabernacle	76	13	8
City Road Chapel	428	5	2
Craven Chapel	69	13	9
St Barnabas Church.....	70	0	0
Zion Chapel	67	10	0
Orange Street Chapel.....	73	2	10
Silver Street Chapel	34	1	9
Kennington Chapel	44	3	6
Tonbridge Chapel	22	1	6
St. Thomas' Square Chapel, Hackney.....	50	0	0
Hanover Chapel, Peckham.....	20	8	6
Produce of Trinkets	1	8	6
Total	£1,474	9	8

SOUTH SEAS.

RAIATEA.

Extracts of a Letter from Mr. Barff, dated Raiatea, May 26, 1828; addressed to the Directors.

WE came down to Raiatea to attend the Missionary meeting. The chiefs proposed that we should make the Leeward Islands' Missionary Meeting general, and meet alternately at each island. Such meetings could not have been accomplished formerly without great hazard at sea; but now that they have built so many large and strong boats, this can be done with safety; and, I think, these meetings will have a very happy effect in promoting unity and love among our people.

Missionary Meeting, &c.

The meeting above mentioned had been arranged previously to brother Williams'

arrival from Rorotoa; but his arrival just before the meeting, with the king of that island, gave an unusual degree of interest to our May meeting. We never had a meeting of such interest in this part of the world. A variety of circumstances seemed to concur to give the natives a clearer view of the blessed effects of their labours in sending out native teachers. Makea, the king of Rorotoa, made a very interesting speech, in which he thanked the people of these islands for their exertions to promote his salvation, and to deliver him and his people from the snares of the devil; the effect of this speech on the natives was like that of an electric shock.

Brother Williams' account of the spread of the Gospel among the Harvey Islands, the Sandwich Islands, and other groups, afforded us much interest, as well as the various communications received from the native teachers, testifying the progress of divine truth in all these places. It was agreed at the meeting, to send native teachers, as soon as expedient,

to the various groups of islands to the westward, as far as New Caledonia. The means to be employed in conveying them, is a vessel built by the king of Rorotoa, in which the king and brother Williams came to Raiatea. Each island is to furnish two Missionaries or native teachers, viz. two from Rurutu, two from Maiaoti, two from Huahiné, two from Rorotoa, two from Tahaa, and two from Borabora, to be placed by brother Williams on the Haamoás group, &c. &c.

Rarotognian Scriptures, &c.

By former communications, the Directors will learn that I have been on the brink of the grave. I am now, however, as strong as can be expected, after eleven years' residence here. We are very anxious to return

to Huahiné, in order to print, as speedily as possible, the Epistle to the Galatians, and the Gospel of John, in the Rarotognian dialect, leaving larger works for brother Bourne to print, such as Isaiah, Jeremiah, Samuel, Judges, &c., which are all nearly ready for the press. The Old Testament will be necessarily left a little longer unprinted, brother Nott having earnestly requested all our assistance to complete as perfect an edition of the New Testament as all our united efforts can effect, and that as speedily as possible.

We held our Missionary Meeting at Huahiné previous to our coming down here, a report of which I shall send by the first opportunity. The good work prospers at Huahiné and Maiaoti, and, indeed, almost all the Leeward Islands.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Rev. David Darling	Tabiti	29 September, 1828.
	Ditto	—	20 November, 1828.
	Henry Nott	—	20 November, 1828.
	Charles Wilson	—	20 November, 1828.
	Mr. Thomas Blossom	Eimeo	21 November, 1828.
	Rev. John Williams	Raiatea	30 May, 1828.
	Charles Barff	Huahiné	16 March, 1828.
	George Platt	Borabora	5 June, 1828.
ULTRA GANGES	Samuel Marsden	Sydney	30 August, 1828.
	Robert Bourne	—	30 August, 1828.
	{ Messrs. Humphreys } and Kidd	Malacca ..	31 March, 1828.
		Singapore ..	27 September, 1828.
	Rev. C. H. Thomsen	—	—
EAST INDIES	John Adam	Calcutta ..	15 September, 1828.
	George Mundy	—	15 October, 1828.
	James Hill	—	27 October, 1828.
	George Gogerly	—	No date.
	Alexander Fyvie	Surat	1 August, 1828.
	Ditto	—	1 October, 1828.
	W. Taylor	Madras	31 December, 1828, 2 letters.
	William Howell	Cuddapah ..	1 October, 1828.
	Ditto	—	1 January, 1829.
	Robert Jennings	Chittoor ..	13 October, 1828.
	Mr. B. H. Paine	Bellary	October, 1828.
	Rev. W. Beynon	—	9 October, 1828.
	Messrs. Hands and Beynon	—	10 October, 1828.
RUSSIA	Rev. Edmund Crisp	{ Chevroy Hills, } near Salem	{ 4 December, 1828.
	C. J. Thompson	Quilon	No date.
	Richard Knill	St. Petersburg	22 February, 1829.
MEDITERRANEAN	Ditto	—	No date.
	Rev. Isaac Lowndes	Corfu	25 February, 1829.
SOUTH AFRICA	Richard Miles	Cape Town ..	10 January, 1829.
	Ditto	—	14 January, 1829.
	Ditto	—	14 January, 1829.
	Ditto	—	20 February, 1829.
	James Kitchingman	Paarl	31 December, 1828.
	Arie Vos	Tulbagh	8 December, 1828.
	Henry Helm	Caledon Institution ..	12 December, 1828.
	William Anderson	Pacaltsdorp	20 December, 1828.
	A. Robson, &c.	Bethelsdorp	13 January, 1829.
	Ditto	—	31 December, 1828.
	John Monro	Graham's Town	5 December, 1828.
	F. G. Kayser	Buffalo River ..	18 October, 1828.
	Messrs. Brownlee & Kayser	—	26 December, 1828.
	Rev. Peter Wright	Criqua Town	10 September, 1828.
	Ditto	—	10 October, 1828.
	Mr. James Melvill	Philippolis	1 July, 1828.
	Rev. Robert Moffat	Lattakoo	28 June, 1828.
	Ditto	—	26 August, 1828.
	Ditto	—	12 September, 1828.
	J. H. Schmelen	Komaggas	29 December, 1828.

AFRICAN ISLANDS	— J. J. Freeman	Tananarivou ..	.....	28 September, 1828.
	Ditto	—	—	30 November, 1828.
	Ditto ..	—	—	30 November, 1828.
	Ditto	—	—	3 December, 1828.
	Ditto ..	—	—	No date.
	Messrs. Jones and Griffiths	—	—	17 October, 1828.
	Ditto	—	—	17 November, 1828.
	Mr. George Chick	—	—	12 November, 1828.
	Rev. David Jones	—	—	10 September, 1828.
WEST INDIES	— John Wray	Berbice .....	.....	14 January, 1829.
	Ditto	—	—	23 February, 1829.

NOTICES.

MANCHESTER.

THE Anniversary of the East Lancashire Auxiliary Society will be held at Manchester (after Sermons on the preceding Sabbath) on Monday, June 1, and two following days. The Rev. Dr. Philip and the Rev. John Hands (Missionary); also the Rev. J. Blackburn and Rev. J. Morison, of London are engaged.

LEEDS.

On the 2d instant, and two following days, the Anniversary of the West Riding of Yorkshire Auxiliary Society will be held at Leeds; when the Rev. Jabez Bunting, A.M., Rev. Henry Grey, A.M., Rev. Joseph Fletcher, A.M., Rev. J. Pridie, and Mr. Hands, (Missionary), are engaged to attend.

HULL.

On Sunday, the 14th instant, and three following days, the Anniversary of the Hull and East Riding Auxiliary Missionary Society will be held at Hull. Rev. Clement Perrot, Rev. R. W. Hamilton, Rev. John Arundel (one of the Secretaries of the Parent Society), and Mr. Hands (Missionary), are engaged to conduct the services.

ENFIELD.

The Twelfth Anniversary of the North Middlesex and South Herts Auxiliary will be held at the Rev. Mr. Davies's Chapel, Chase Side, Enfield, on Wednesday, June 10th. The Rev. Mr. Orme, one of the Secretaries of the Parent Society, will preach in the morning, at eleven o'clock, and the Rev. John Burnet, of Cork, will attend at the Public Meeting in the evening.



Engraved by Thompson, from an Original Painting by Wildman

REV^D JOHN PHILIP. D.D.

SUPERINTENDANT OF THE

ANDON MISSIONARY SOCIETY'S MISSIONS IN SOUTHERN AFRICA

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JULY, 1829.

BRIEF MEMOIR

OF THE LATE

MR. DAVID H. HONEYMAN,

LATE STUDENT AT THE MISSION COLLEGE, HOXTON, LONDON.

Not unfrequently is the Church of Christ called to mourn over the removal of some of her most devoted and useful members. But surely, if there be any of her members over whose decease it is impossible to suppress the tear of unaffected sorrow, they are that class of individuals who have trampled on the honours of the world,—renounced the enjoyments of time,—left the sweets and endearments of home,—and gone to Pagan lands as the heralds of redeeming love. No sooner does this consecrated army of the Lord's hosts enter the field of combat, than the king of terrors commences his fell and deadly work among their ranks. How many, alas! how very many have already fallen! The number of them we shall not presume to give. But in not a few of those who have fallen the Church has sustained an irreparable loss. And if we turn our eyes from this scene, which presents a spectacle so truly moving, and fix them on that select disinterested body of men who are preparing for Missionary labour, it is no less affecting to think how death, with unceremonial step, has entered into their circle, and torn from their little number some of those who promised to be peculiarly zealous and useful. This has been the case. And never, perhaps, within the

history of Missions, has that sacred cause suffered so greatly, in the affliction and death of candidates, as it has done these last three or four years. Over this procedure of the infinite mind there hangs a cloud of impenetrable gloom; like many other of his dispensations—but for which he assigns no reason to man, it is shrouded in mystery. We may, however, feel satisfied that all is right. If not made manifest to us while in this world, it remains on record, that “what we know not *now*, we shall know *hereafter*.” And, when united to the innumerable company of the redeemed in heaven, we shall understand more perfectly the import of that language which forms one of their celestial songs, but which has no specific reference to what transpired in this lower world:—“Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of Saints.”

Mr. D. H. Honeyman, the subject of this memoir, was born in the county of Fife, in the year 1799. His parents were respectable in the scale of society, and were known to lead a pious and consistent life. Under them their son received a religious, but limited education. From his very infancy he had been taught, both by precept and example, to revere his Maker, and every thing sacred or spiritual.

But, like youth in general, he spent his early years in sin and folly. And it was, indeed, a considerable time before any radical change was effected on his mind. Of this he takes notice himself, in a small Journal, in which are noted the more striking incidents of his life. *

"Until about the age of fourteen, I was altogether ignorant of my wretched state by nature, of the need in which I stood of a Saviour, and the infinite value of the Redeemer to fallen man. But God in mercy interposed on my behalf. For as I was one evening by my bed-side, repeating my accustomed prayer, suddenly the eyes of my understanding were opened, and I saw myself vile and miserable—deserving of nothing but hell. Then, by the eye of faith, I beheld Jesus as the lamb of God, which, by the sacrifice of himself, taketh away the sins of the world. I was now brought to weep over my sinful nature and practice, and cry for forgiveness, through the blood and merits of the Lord Jesus. O, how did God enable me to rejoice in his salvation!—My delight was so great that I could willingly have remained for ever in a praying posture, or, reposing on my Redeemer, been glad to have found myself launched into the Jordan of death, and landed on the shores of the celestial Canaan, never again to be torn from such exalted enjoyments!"

From this time, till about the seventeenth year of his age, he experienced much happiness and satisfaction in the Christian life; in the diligent study of the Scriptures, the devotional exercises of the closet, the attendance upon a sabbath school, and the other instituted means of religion, he took a very great pleasure. Prayer he specially loved, and chiefly prized. When about seventeen, he made application to his pastor for admission into the church. He was admitted; and in partaking, for the first time, of the ordinance of the Lord's Supper, his mind was peculiarly, but happily affected.

Not long after this period, he thought of relinquishing his wonted occupation, and devoting himself to the work of the ministry. Like young converts, in general, his soul burned with seraphic zeal, and, under the influence of its first love, seemed too big to attempt any thing short of the conversion and salvation of the whole world. In Missionary operations he felt a peculiar interest, and to enter

the Missionary field was now the hal-
lowed ambition of his soul. His hopes were sanguine. Though he had not divulged the secret and earnest wish of his heart to any one but God, yet, till nearly the twenty-second year of his age, he devised schemes and laid plans for the specific purpose of gaining an entrance into that sacred office. In the mysterious providence of God, however, various adverse circumstances now combined, and hovered like dark clouds over his most delightful prospects. Still he appears to have been graciously supported and resigned:—

"When about twenty-two, I resolved to reflect no longer on this most important subject, circumstances rendering it apparently impracticable for me to gain the object of my desire. And, judging that in praying for this object I had all along been asking amiss, I now gave up supplication for it. In this state of mind, I passed the greater part of two years, and seemed reconciled to the idea of spending my life in a sphere of action, unimportant when compared with the momentous undertaking on which my heart was formerly set. At this time, moreover, I was deeply sensible of much spiritual decay, and often in the bitterness of mental sorrow did I cry,—‘Oh! that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness.’ I was not, blessed be God, left to apostatize; for, though I enjoyed little of the spirit of religion, I still retained my attachment to its form. And to the cause of Missions I was not callous; on the contrary, when I heard any intelligence respecting the miserable condition of the heathen, and the effects of Missionary exertions among them, my heart bounded with joy."

In 1823 his mother, after a very protracted illness, was called away by death.—She died of consumption; but, humbly confiding in the blessed Saviour, she died in peace. This, at such a crisis, constituted a balm for all his present sorrows. Tribulation succeeded tribulation. Scarcely had a year elapsed, before his father was seized with a disease very much akin to that with which his mother had been affected. Apprehension naturally took possession of his mind; and the dread of now losing his other parent wrapt up every thing future in clouds of darkness and uncertainty. His fears were soon dispelled; for, by medical aid, and the blessing of God, his father, in May, 1824, was in the full enjoyment of wonted health.

* The extracts taken from his journal are not given verbatim. To the spirit of them, however, there is the closest adherence.

About two or three months after, his mind became exceedingly agitated. All the plans which he had formed for life assumed, in his estimation, a most unpleasant aspect, and only tended to augment his anguish. Though at this time he possessed no good hope, through grace, of a happy immortality, he longed for dissolution. His language, on this occasion, is peculiarly affecting:—

“On one Lord’s day, in particular, such was the state of my mind, that when in the house of God I was almost unconscious, during the whole service, of what was going forward. On the evening of the same day, I had purposed to have had a spiritual conference with a very intimate friend, but was totally incapacitated for the sacred banquet. The conversation turned on the grandest and most sublime subjects, but I enjoyed it not. I returned home and retired to bed, but could sleep none. My soul was now on the verge of despair; but, thanks be to God! mercy, as it were, beamed from Heaven on me. The Lord looked on me, and directed me in that way in which I should walk. The following words one day darted into my mind:—‘I have chosen thee to bear my name far hence unto the Gentiles.’ This inspired me with hope; and, in the strength of God’s grace, I resolved to press forward to this great and momentous work, which formerly so much occupied my attention.”

His whole heart was now bent on one pursuit—an entrance into the heathen world, as a Missionary of the cross. This hallowed object engaged his thoughts by day and by night. But again numerous difficulties rose to view, which rendered his entrance on this work, if not positively unattainable, at least very problematical. In this the hand of omniscience can be manifestly traced.

“God had wise purposes to accomplish by these adverse dispensations of his providence. This, in a very little while, I could clearly perceive; for, about three months after, my father was again seized with his former disease. I had only two sisters, and their attendance was absolutely required at home. In our father’s happiness we all took a special interest; but on me devolved the duty of providing for his temporal comfort. This I cheerfully performed. Every possible means was resorted to for his recovery, but proved ineffectual. It soon became evident that he was in a struggle with the last enemy:—the conflict was quickly finished—and death removed him from our vision! he also, like my mother, died of consumption. But, to the unutterable anguish of my spirit, he died while I was from home:

and now I was called to witness the countenance of my beloved parent, when his lips were for ever sealed, and his eyes for ever closed in the sleep of death!”

Thus, within the short space of two years, he was called to commit both his parents to the silence of the tomb. It was, however, in the certain hope of the resurrection to eternal life, through the Lord Jesus Christ. At this eventful period of his history, he left his native place for Edinburgh. Here he followed his accustomed occupation; but with much diligence applied every leisure hour to the acquisition of the Latin language. Now he was more than ever solicitous to obtain the desire of his heart. To his pastor, who now performed the part of a father to him, he revealed the whole secret of his mind. His pastor was soon to visit England, and he, therefore, suggested to him, the idea of mentioning his case to the directors of the London Missionary Society. In this he met with abundant encouragement; and on making known the circumstances to Mr. H. he immediately made an offer of his services. After the usual preliminary inquiries had been made, he appeared, according to request, before the Board in London, in the month of November, 1825, when he creditably passed both examinations, and was accepted as a candidate for Missionary labour.

In the prospect of the Missionary Academy being removed to the metropolis, he was not sent to Gosport, but recommended to one of the Dissenting Academies in the immediate vicinity of London. Here he continued till July 1826. From this time, till the day that the Mission College in Hoxton was opened, he was under the necessity of privately pursuing his studies. The Collège was opened in the month of October; and on this change of life, pursuit, and prospect, he entered with feelings of transport.

It must in justice be remarked, that his talents were not of the first order. But still his progress in the several branches of learning to which his attention was directed was both considerable and commendable. His piety, moreover, was of the deepest tone; his Scripture knowledge extensive; his humility great; his temper and disposition amiable; and his whole conduct highly consistent.

From the time he entered College, till March 1827, he enjoyed perfect health, and had been able to study almost any number of hours, without any bad effects

following. But now it was otherwise. He was seized with a very violent cold, which in some degree affected his lungs, and was accompanied with slight hemorrhage. Though medical advice was taken, and the symptoms were not deemed alarming, he found a respite from study frequently and absolutely necessary. Again, however, he was blessed with some degree of convalescence, and pursued his studies till midsummer, when he took a visit to his native land. Here, in a state of great debility, and sometimes even of imminent danger, he continued till the month of August, when he began rapidly to recover. During this season of peculiarly trying affliction, his mind was hushed into a heavenly calm.

"For the first four or five weeks of my stay in Scotland, I had no hope that I should ever return to London. It was my own conviction that I was not far from the grave; and that the period was not distant when I should appear before God! Even then, blessed be God! I was enabled to bow with submission to his will. I saw my interest in Christ, and could look forward to eternity in the joyful anticipation of a blessed immortality! O Lord my God, I place myself wholly at thy disposal; 'cast me not away from thy presence; and take not thy Spirit from me.' Guide me, O thou great Jehovah, through this wilderness; and, for Christ my Saviour's sake, grant me at last a standing-place before thy throne in glory."

His health being so far recruited, he returned to London, by September, and resumed his college engagements. He continued to improve till the month of November, when he was informed of the desire of the Directors, that he would go to occupy the station under their auspices in Demarara. This call was unexpected: and the station was one on which he had never thought, and to which he had never anticipated being sent. These transpiring incidents excited much mental agitation, which tended greatly to affect his corporeal frame. His mind, however, soon became reconciled to the idea of departure: perturbation quickly subsided: and the only thing which exclusively occupied his attention was preparation for embarking. This was a deeply interesting crisis. The day of his ordination was fixed;—the ministers who were to take part in the solemn service were nominated;—and the very month in which he was to embark was specified. But in Heaven's counsels there existed another

plan—and that plan was soon to be accomplished.

For several months after this important juncture, he studied comparatively little. In the course of every two or three weeks, he alternately recovered and relapsed. His constitution had previously sustained a mighty shake, and every succeeding shake threatened a fall. Of this he was not ignorant:—

"This day (Sabbath) I have had sweet fellowship with God. I am looking forward to a difficult and arduous work:—how unfit an instrument! In a Missionary there should, without question, exist the highest degrees of holiness; and between him and his God there should be the most intimate communion. Oh to maintain a closer walk with my Redeemer! I would fondly cherish the hope that I shall be spared to labour in the vineyard of the Lord abroad:—but I hear, as it were, a voice which whispers,—'Prepare to meet your God!—the time is not distant when you will appear before his dread tribunal!—your body will soon be consigned to the dust of death, and sleep in the silence of the grave till the morning of the resurrection.' O, my God, prepare me for appearing before thee in judgment! I desire to be united to the heavenly throng; and arrayed in the garments of salvation, to stand in the presence of God and the Lamb."

Though he had, during this period, various attacks of severe hemorrhage, he soon after acquired so much strength as enabled him to attend several of the Annual Meetings, which are held in the metropolis, in the month of May. On this, as on former occasions, his mind was deeply impressed; his feelings excited; and his soul inflamed. But it was in the communion service, that he experienced special enjoyment.*

"The hours thus spent were truly delightful! How like heaven on earth! Here were Christians of every denomination,—believers in the blessed Saviour,—sitting at his table! For a time, they appeared to forget their little differences; and, with hallowed affection, smiled on each other, as children of one Father:—as brethren in Christ Jesus:—as heirs of the same inheritance! We all did eat of the same bread, and drink of the same cup. How delightful the scene! If this be the happiness enjoyed by the people of God in this world of imperfection and sorrow,—what must be the ecstasy of the redeemed above, in a world of sinless purity and love!"

* The dispensation of the Lord's Supper closes all the public services in connexion with the London Missionary Society.

For any thing known to the contrary, this was the last time he had the felicity of showing forth the love and death of his Saviour in the church below. Again, towards the latter part of May, he relapsed; and in this state continued till the beginning of July, when, being so much recovered, he undertook a journey to his native land. Here he was under the constant care of his most beloved friends, who attended him with sleepless concern and promptitude. To their unspeakable grief, however, death was now approaching with quickened pace. In this momentous season, he displayed the utmost placidity of mind. His spirit remained unruffled;—his hope unshaken; and his prospect unobscured! This felicitous state of soul appears in all that he wrote, both before and after this time.

In a very short letter, of date Dec. 26, 1828, to a brother student, for whom he ever manifested the most lively affection, he thus writes:—

“My ever dear brother:—I am now in a state of great debility, and scarcely able to write to you. I may say, however, that my mind, being stayed on God, is in perfect peace. I am implicitly relying on the great atonement, and looking for eternal life, through our Lord Jesus Christ.—Tell my brethren to go on with cheerfulness, in preparation for their glorious work. For although I am about to enter the valley of death, and am, as it were, standing on the verge of the eternal world, it is my firm persuasion that had I a thousand lives to spend, I would devote them all to that of a missionary of the Lord the Redeemer.”

This letter was among the last he ever wrote. He became weaker and still weaker, till that hour when his spirit struggled her way through her tenement of clay, and took her flight to the world unseen. The tranquillity and happiness of his mind continued to the last undiminished. Fully convinced that his course was nearly finished, he said:—“I am about to have done with this world, and all terrestrial objects: I would not exchange my grand and glorious prospects for ten thousand worlds!” Again:—“Let all my friends know, that I humbly trust in the same gospel which I preached to others. I rely wholly on the righteousness of Jesus Christ for pardon. This *you* will find, in the hour of death, *your* only plea.” Being one night much troubled

with his cough, he remarked:—“There shall be no night *there!* Glorious thought! I shall soon be where there is no night; no need of candle, nor the light of the sun; the Lord himself shall be an everlasting light!” On the last Sabbath he lived, he asked:—“What day is this?” being told; he replied; “If this is not the last Sabbath I shall live, not many will intervene before I shall begin an everlasting Sabbath; and, in beginning that Sabbath, shall also commence the never-ending song of Moses and the Lamb!” Having become much weaker in the evening, he whispered:—“Perhaps this is death;—compose your minds:—all is well:—the covenant is sure!” In the course of the two following days he spoke comparatively little. A short time before he expired, his soul was engaged in fervent prayer; and on a sudden he exclaimed:—“Come Lord Jesus:—come quickly!” At this moment he allowed his hand to fall; placed it by his side; and sweetly fell asleep in Jesus!

He died in Edinburgh, on Tuesday evening, February 10th, 1829, in the thirtieth year of his age.

He is gone!—but in the recollection of those to whom he was united by the ties of nature, friendship, and grace, his memory will remain embalmed.—He is gone!—but it is from the missionary’s toils and sorrows, to the missionary’s crown and joy,—from the school of preparation, and the scene of warlike action, to the spirits of the just made perfect,—to the rest that is lasting as eternity! He is gone!—but it is to yonder countless throng,—the company of the redeemed: to the ceaseless bliss of immortality,—the presence of God and the Lamb. He is gone!—gone for ever!—but it is to his Father’s house. Let friends then wipe the falling tear, and sorrow not as those who have no hope. A voice from the tomb, says,—“weep not!”—a voice from heaven repeats the sound,—“weep not!” His spirit is safely lodged in the mansions of bliss:—his body, though decomposing in the grave, is under the watchful eye of his Redeemer:—not one atom of the rich deposit will be lost!—

“Glory with all her lamps shall burn,
And watch the Christian’s sleeping clay;
Till the last trumpet rouse his urn,
To aid the triumphs of the day.”

A SPECIMEN OF NONCONFORMIST ELOQUENCE,

RECOMMENDED TO THE ATTENTION OF MODERN MINISTERS, WITH ESPECIAL
REFERENCE TO THE CONNEXION BETWEEN ENERGETIC PREACHING
AND THE REVIVAL OF RELIGION

Mr. FLETCHER, in his admirable sermons on the Revival of Religion, has delivered the following remark, which is not more true in itself, than it is alarming in its bearing upon the responsibility of Christian Ministers. "I shrink not from the avowal—solemn and affecting as is the responsibility which I feel in making it—that a careless, inadequate, unimpressive, or, on any great points, defective ministration of the truth, is of all other causes, conducive to a declining state of things in the church of God; and that indifference, error, worldly conformity, and other indications of declension, are closely connected with the tone and character of ministerial instruction." This is strictly correct, and it ought to make those of us who are ministers tremble through our whole soul. Nothing *can* be more truly tremendous than the idea that the *manner*, as well as the *matter*, of our sermons, has an intimate connexion with, and influence upon, the salvation or damnation of our hearers. Mr. Fletcher's remark refers not to the preaching of error, but to the "ministration of the truth," and asserts that even this may, by the improper *manner* in which it is performed, conduce to a state of declension in the church of God. Many instances might be brought forward, if it were necessary, to prove by living examples the correctness of the assertion. If ministers *will* satisfy themselves with drawing out the glad tidings of salvation in a cold, formal, heartless manner, as if they doubted the truth, or questioned the importance of the subjects of their sermons; if, through a criminal indolence, they *will* alter nothing but their texts, and deliver the same little round of thread-bare thoughts in almost the same phrases; or if they *will* only address to their flocks, stiff, scholastic, heartless comments upon the doctrines of orthodoxy, without investing their discourses with the smallest charm, to engage the attention, or the least adaptation to alarm the conscience, who can wonder that souls are not converted? I am not pleading for the adoption of any unlawful means of fixing the roving thoughts of our hearers; I do

not contend for the mere act and art of making them stare. I want not the tricking and mountebankship in the pulpit of giving such notices as the following, which were given by a minister to his flock:—"Next Sabbath evening I shall preach the Devil's funeral sermon;" or this, "Next Lord's-day evening I shall exhibit the interior of a mad-house, in which will be seen mad kings; mad statesmen; mad preachers!" This is execrable as a matter of taste, and almost profane as a matter of religion. Away with such pitiful tricks! they *may* comport with the wish to draw a mob, but hardly with a desire to be useful in the conversion of souls to God.

Still, however, I think that we do not exercise sufficient *ingenuity* in our attempts to catch, and fix, and guide the attention of our hearers. We are, perhaps, too formal in our method. We are too unvarying and measured in our public instruction. We do not avail ourselves, as we ought to do, of the *lawful* aids to impression which are within our reach. We do not, with sufficient frequency, ask the question, "What subject shall I take to-day, or what series of subjects, which, with a close connexion with the doctrine of the cross, shall combine something of novelty?" Nor do we, when we have selected a subject of unusual adaptation to awaken, alarm, and impress, rouse all the holy energies of our souls, all the intense anxiety of our hearts, to invest it, so far as our mode of discussing it can go, with extraordinary power over the conscience. We do not perhaps ask ourselves the question, *as in the sight of God, and with eternity opening before us*, "How shall I represent this subject so as to render it most likely to convince and alarm, and impress my hearers?" Again I protest against every thing not sanctioned by the hallowed decorum which should be ever observed in the pulpit. I would not borrow "the start and stare theatrical;" the affected grimace; the forced elevation of bombastic rant. What I want is *ingenuity* in the mind of deep anxiety; the solicitude of a hitherto unsuccessful

physician, saying over the sinking patient, "What new method shall I try?"

I will now lay before my brethren two exquisitely beautiful specimens of the holy ingenuity which I recommend, and which appears to have been as successful as they were beautiful. And it is a little remarkable that they were both employed upon the same text: the first as an exordium,—the second as the peroration of the sermon.

The eminently pious FLAVEL, we are informed by one of his hearers, began his sermon one Sabbath day thus,—“My dear hearers! you know I have been long endeavouring to set forth the LORD JESUS CHRIST, in his amiable excellences and all-sufficiency before you, that if possible you might be allured to love Him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that, through the grace of CHRIST, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you. But O! after all I can say or do, you will not love him. And now, alas! I must change my note! I must deliver a message to you, that I am loth to deliver; but my LORD and Master requires it of me, in order to deliver the whole counsel of God.—It is that dreadful message in 1 Cor. xvi. 22.—‘If any man love not the LORD JESUS CHRIST, let him be Anathema, Maranatha;’ i. e. Let him be accursed of God, till God shall come and judge him: If any man, or any one, whether male or female, high or low, rich or poor, old or young—love not the LORD JESUS CHRIST, above every thing in the world,—let them—say the word and majesty of God—be Anathema, Maranatha—accursed of God, and the curse of God, until the LORD shall come and execute the fulness of his wrath upon them.” Upon which the whole assembly was struck with a very great and visible consternation: some deeply affected for themselves and some for their children. And, among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he

was a *Knight Baronet, fell down as dead in his pew*, though he revived in great distress of soul.

Mr. DOOLITTLE’s conclusion is as follows, in his own words, “And now beloved hearers, what is the issue of all that I have said, and ye have heard upon this subject? Have I gained any of your love to CHRIST? or are ye still in love with the world, and pleasures, and profits and honours thereof? Are ye in love with sin and self, more than with Christ, after all the arguments and pleadings of grace and mercy, for your hearts and hearty love to be placed on the blessed Son of the most blessed God? Did ye love sin, and will ye love it still? Did ye love the world, and will ye do so still? Did ye not love Christ, and do ye not yet, and will ye not? Is this the answer I must return to him that sent me? Lord, I cannot give their love to thy Son, fain I would, but I cannot. I have asked them in thy name, but they will not. I have studied for this purpose, and prayed and preached for this purpose, but I have studied in vain, and my labour with so many is lost labour. I have delivered my message, but they will not hearken. I have entreated for their love, not for myself, but for thy Son, but many will not consent. Why Sirs! did I find you full of love to self, and sin, and the world, and, after all, must I leave you so? Why then did I preach, and why did ye hear? Did ye come day after day, resolved, say what I could, ye would do what ye list? Shall that blessed Jesus, that hath been set forth before you, be still thus despised, and set at nought by you? Did I find the *Anathema* upon you, and must I leave it upon you, till *Maranatha*? What if God should say, he that after all these entreaties, calls, invitations, to love Christ, yet loveth the world, let him love the world; and he that loveth sin, let him love his sin, let him love his pleasures, let him love what he will, since he will not be persuaded to love whom he should? Oh, dreadful curse! oh, heavy wrath! Oh, sad presage of the curse that shall fall upon such souls when Christ shall come, and after that lie and abide upon them for ever. Speak therefore in thy heart sinner, and return thine answer; for it may be this might be to thee the last time of asking. Wilt thou give Christ thy love, or wilt thou not? Thy sincere, not thy pretended love? Wilt thou consent and promise, before thou stirrest out of this place, to love Christ more than all, beyond all, and above all? Or wilt thou deny him such love, and keep it for, and place

it still upon thy old beloved sinful objects? Sayest thou so? What! must I, *to my sorrow, and thy woe*, as to thee, end as I did begin? I had hoped I might have bid *thee joy of thy new love*, and matchless match, in thy consenting to love and accept of this blessed Jesus for thy Lord and Husband; but, if thou wilt not, I must say what I would not, *Lord, I am loth to say it, but it is what thou dost say, and I cannot alter it*,—yet, if I must say it, let it be with a pained and a sorrowful heart, and, as my mouth shall drop the word, let mine eyes drop so many tears, whilst at thy command, I must pronounce, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.*

“THE BLESSING to the LOVERS of CHRIST.”

“The psalm being sung,” says Mr. Doolittle, “all the people, as is usual, *stood up*: I kept my seat longer than ordinarily I was wont, which caused their eyes to be the more towards me. Then I stood up and said, ‘Why stand ye gazing? Why are your eyes so intent upon me? What can I say more? What more do ye expect? The BLESSING? What! *all of you*? What! whether ye love CHRIST or no? Alas! if God curse, how can I bless? I have day after day set life and death, a blessing and a curse before you, and must it not be with you according to your own choice? If ye will be blest indeed, ye must love Christ; if ye will not love Christ, the curse, and not a blessing waiteth for you, though ye here wait for the blessing. If ye would not go without the pronouncing the blessing from hence to your homes, love Christ—Oh! love Christ. Oh at last be persuaded to love Christ, that ye might not go from Christ’s bar to the flames of hell (without his blessing) for ever. I have done for this time and text, when I have said the words of my text, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*; and let all the people, *that dare* (lest they should wish a curse upon themselves), say *Amen*. And, for you that have set your hearts on Christ above all, I beg from the Father of mercies, that *grace might be with all them that love the Lord Jesus Christ in sincerity*, and let all the people say, *Amen*!”

“What *lively countenances*, what *affections*, what *TEARS*, and *CRYINGS*, with the *SPRIT’S working*, were caused, do not expect that I should tell.”

We need not wonder at the recorded effects of such appeals; they are what might have been looked for from the

causes that produced them. If eloquence be “thoughts that glow and words that burn;” if the test of eloquence be the spirit-stirring power of an address, where, among the choicest specimens of Demosthenes, shall we find any thing superior to this? Periods more elegantly formed, diction more splendid, imagery more rich could indeed be easily found; but name the passages more replete with force to arrest and fix the attention, to melt the heart, to move the passions, to rouse to action. This seemed rising to the theme, or rather *upon* it, which is given to the preachers of the gospel. Then, be it remarked, this is all genuine feeling; here is nothing bombastic, nothing inflated, nothing extravagant. No pigmy thoughts in giant words; no unnatural excitement going off in the effervescence of noisy frothy declamation; but deep emotion giving utterance to itself in simple language and most pathetic appeals.

Why do not other preachers more frequently employ some such striking novelties of matter and of manner as these? Not because they have not grasp of intellect sufficient. In these passages there is no profound thought, no powerful reasoning; the profundity is in *feeling*. It is true there is some genius, but still the power lies in the intense earnestness of soul which dictated the appeal. All men are eloquent when they feel: and let us only rise to the themes of our ministry, let us only feel as Flavel and Doolittle felt when they conceived these passages, let us only meditate the worth of souls, and then, when we are most under the influence of the powers of the world to come, let us only revolve the question, “What new method shall I adopt by which most forcibly to represent the great subjects of my ministry, and most deeply to interest and impress my hearers?” and we too shall find, perhaps, that God has given to us powers of description and impression, which, in consequence of our insensibility and our indolence, have been criminally neglected. With themes for discussion more sublime in themselves, and more deeply interesting to our hearers than any others which can be brought under the notice of a rational creature, it is our own fault if we do not give them sufficient power, at least, to engage attention. We cannot convert the heart: this is God’s work. But God himself usually employs those means and instruments which seem to possess a natural adaptation to the end.

ON THE TEMPTATIONS OF MINISTERS; AN ORIGINAL LETTER

FROM THE

REV. J. NEWTON, TO THE REV. ———.

Olney, Sept. 2, 1773.

DEAR SIR,

I duly received your obliging letter of the 4th of August. I am glad to hear you had a safe journey home, and am thankful that you were not dissatisfied with your visit to Olney. I can assure you that your company was very acceptable to me, and will always be so. Blessed be the Lord who has, I trust, made us one in himself, given us the same views of his goodness, and the same desire to seek the good and edification of his people; great is the honour he has conferred upon us, in putting us into his ministry, and great is his mercy that, amidst a thousand causes of humiliation, he has been pleased to give us a testimony in our own consciences that his we are, and him we desire to serve. Little did we once think what he had designed us for; and if we look back upon the snares and dangers through which he has brought us, how he stopped us when we were going astray, raised us up when we were ready to fall, renewed us when our strength and hope were fainting; and how wonderfully he has overruled all the sorrowful experiences which we have had of the deceitfulness of our own hearts, and the devices of our enemies, so as to teach us wisdom by our mistakes, to establish us by our falls, to manifest his strength in our weakness, and to make his name, love, and salvation, more precious to us in proportion as we have known our own vileness and inability: when we take a review of these things how can we but praise and adore him, and say with David, "I will extol thee, O Lord, for thou hast lifted me up, and hast not suffered my foes to rejoice over me?" If a believer's path in general is beset with dangers and snares, a minister's is peculiarly so. The Goliath Satan dares and challenges Israel, but he bears a special grudge to ministers; we stand in the front of the battle, and he expects a singular advantage if he can prevail against us; many eyes are upon us, some watching for our halting, some proposing us for a pattern, and we cannot take a wrong step without lessening our influence, grieving the pious,

stumbling the weak, and opening the mouths of adversaries: therefore Satan watches us closely, and is ready, so far as the Lord permits him, to suit his temptations to our tempers, constitutions, situations and connexions, to pervert our judgments, our spirits, or our practice, and either to plunge us into the whirlpool of discouragement and unbelief, or to dash us against the rock of self-sufficiency and pride: if we feel the difficulty of our service, and lament that we are so unworthy and unprofitable, then he tries to distress our spirits and make us afraid; if the Lord gives us some competency of gifts, and makes us in a measure acceptable, popular and profitable, how does he add fuel to the fire of our natural depravity, and labours to fill us with the poison of self-complacence! alas! we have neither a sufficient knowledge of his devices, nor power to resist or withstand them: it is well if we are in general aware of the danger and enabled to cry to the Lord to keep us as the apple of his eye, to hide us under the shadow of his wings; if we can do this we are safe: for greater is he that is with us, than he that is in the world; his grace is sufficient for us, and therefore, notwithstanding what we fear and feel, we may lift up our banner in his name, and say, I will go forth in the strength of the Lord God—when I am weak, then am I strong; the Lord is my life and my salvation, whom then shall I fear. May the Lord maintain and increase in us a simple, dependent, and contrite spirit; then he will guide us with his eye, guard us with his power; he will teach us to speak his words and make them spirit and life, so that our ministrations shall be effectual, savoury, and fruitful.

I am glad you are pleased with my poor people. I trust that many, yea, most of them, are simple and sincere: they have, in different measures, an experimental knowledge of the truth, considered as a vital principle; but few have much systematic knowledge; they can feel better than dispute; the Lord prepared them and me for each other; he was pleased some time ago to give me a

distaste to that sort of preaching which sets off the reading and cleverness of the preacher to the greatest advantage, and then he sent me to a people amongst whom all such efforts of ingenuity would have been quite thrown away: they love to hear much of Christ, and of the exercise of the life of faith, and then the plainer the better, and the Lord had brought me to be of their mind before I saw them. Indeed, when I first thought of the ministry, I went down to sharpen my tools with the Philistines, and, amongst other expedients equally wise, I bought all Sully's works to qualify me for preaching the gospel of Christ. I drudged heartily through a good part of the first folio, studied Saurin, and every author I

could reach, either as a pattern or a teacher of oratory: at length the Lord shortened, mercifully, my labour, and showed me that all this parade was needless; that simplicity was the most characteristic mark of good preaching, and that it would be better to seek wisdom from him, than I might comment in plain words upon the plain gospel. I desire to bless him for the exchange, for placing me where I am, and for the hope I have that my poor services have not been wholly in vain. Mrs. N—— &c. &c. &c. join me in affectionate remembrance. We desire an interest in your prayers, and I shall endeavour to be mindful of you.

I am your affectionate friend,
J. N——.

AN ORIGINAL LETTER

FROM THE

REV. SAMUEL MEDLEY, TO MR. S——.

Liverpool, 16th Sep. 1797.

MY DEAR FRIEND:—

I KNOW I owe you many thanks and much affection for many instances of your friendship and kindness both to myself and to my dear family. I wish not to forget them, but to retain a grateful and becoming sense of them, and to be helped to make suitable expressions thereof, so far as in my power. And this I would do, not only in words, but in conduct also. You will, I trust, give me credit for the assertion, when I say, that I feel, better than I can express, the sense I have of your friendship and kindness. Having an opportunity of conveying a few letters to London, by favor of a friend, I cheerfully embrace it to drop you a brief and hasty line, expressive of my esteem and gratitude, and as such, and such only, I wish you to accept it. I hope and pray it may meet yourself and dear Mrs. Schofield, and the whole of your family mercifully well in bodily health, and the Lord graciously grant it may be well, truly and happily so, in the better—yea, in the best sense of the word, and that your invaluable precious soul may, in every happy sense of the word, prosper and be in spiritual health; and this, as it consists in your living a life of faith in, and of love to, and fellowship and communion with the Lord Jesus Christ, as your Redeemer and your

Saviour, your beloved and your friend;—and in him, as of God made unto you wisdom, and righteousness, and sanctification, and redemption; and that so you may grow up into him as your spiritual and eternal head in all things, and increasingly know his name; and humbly, and cheerfully, and only, put your trust in him, at all times and upon all occasions—as your Jesus, and your all.

For short of this, at least, as far as I know, there is no true and real happiness here below; for it is written that “he who putteth his trust in the Lord shall be safe.” Now, trusting in the Lord is not merely head work or tongue work, but heart work; which, I apprehend, made the Psalmist of old say “*My heart* trusted in him, and I am helped.” O, he spoke this from sweet experience, as God grant you and I also may happily do!

Amidst all your many and weighty cares and business in this life, may you never forget or forsake the pursuit of the one thing needful. You and I, dear Sir, are professors of his name, O that it may ever appear that we, through grace, really possess what we outwardly profess, so as not to be merely talkers of Christ, but walkers with Christ, in a way of true and saving knowledge of him, faith in him, and love and likeness to him; that so, as the apostle says, we may win Christ and be found in him, and know him and the

power of his resurrection, and the fellowship of his sufferings, and he made conformable to his death. And so shall we happily experience, and prove, that the death of Christ for us, is the death of sin, self, and the world, in us: and of his own words, where he has said, "Because I live ye shall live also." Let us more than merely remember, that this world and the present state of things here below, is not our rest, because it is polluted; but, if we are Christ's, we have, in heaven, a better and an enduring substance, which the apostle elsewhere calls "an house not made with hands, eternal in the heavens." And that is such a house as you never built, no, nor never had any hand in building all your life. You have, I dare say, in the course of your business, often had to do with the repairing of old houses; and dirty and expensive jobs they have often been, and, perhaps, after all the labour and expense, but a poor job likewise, when all was done; not so the house I am now speaking of, it will last for eternity, and never, no never, be out of repair, nor need any alteration whatever. And, if Christ is ours, our right and title to, and our interest in it, is sure and inalienable, for it is said to be an inheritance incorruptible, and undefiled, and that fadeth not away, and to be reserved in heaven for all those who are or shall be made heirs to it; for all such are kept by the power of God, through faith, unto eternal salvation. O that in the believing, hearing, and appropriating view of it, and of our interest in, and title to it, we may look up and lift up our heads, knowing

that our redemption draweth nigh—and "that yet a little while, and he that shall come will come, and will not tarry." And thus, steadfast in faith, cheerful in hope, invincible in patience, and abounding in every good word and work, may you and I be helped to look upward and press forward, rejoicing in hope of the glory of God.

As to myself, I find and daily feel, I am now got into the evening of life, and growing old and feeble, but the Lord is strong, and I humbly hope is the strength of my poor heart, and my portion for ever. I hope I can say I am, through grace, neither tired of my Master nor his service; I desire to live and die in it: O that I were more devoted to him! if it shall please him to spare and permit me, it is probable I may once more see London, sometime in the course of the next month:—think of, pity, and pray for me. I have, at last, been able to get some pipes made for you, and this day I expect they are gone on board of the ship, which, God willing, is to bring them to London; when I hear of their safe arrival, I will contrive to let you know where they are, that you may send for them. I have sent one box for you and one for Mr. Pinden. Excuse my haste, I am almost always obliged to write in a hurry: I now commend you and all yours, my dear friend, to our gracious God, for soul and body, for time and eternity, and remain,

Your affectionate and much
obliged friend and servant,
in the Lord Jesus,
SAM. MEDLEY.

THE CASE OF THOMAS ATCHISON, ESQ., LATE CAPTAIN OF THE ROYAL REGIMENT OF ARTILLERY.

MR. EDITOR,

I REJOICE to find, in the June number of your Catholic and widely circulated Magazine, a review of Mr. Atchison's appeal to his country, in reference to the proceedings of a Court Martial which dismissed him from the British service, for no other reason than that he could not implicate himself in the direct approval of Popish idolatries and superstitions. Whether Captain Atchison has been justly or unjustly degraded from his station as a British officer, I will leave your Christian readers to determine, when they have ascertained, from the following

extracts from his Petition to the King, just published, the precise species of degradation to which British officers are subject, by existing regulations, in the Mediterranean and elsewhere. When the really Protestant community of this country are made fully acquainted with the hardships of this case, we cannot doubt for a moment that they will forthwith petition Parliament on the great question, as it affects the religious liberty of the British subject; and that they will take immediate steps to restore Mr. A., if not to his military rank, at least to his former comfort in society, which might be easily done,

by raising an annuity equal to his pay as a Captain of artillery, by which the feeling of the public mind might be fully expressed.

JUSTUS.

“That your Petitioner was stationed in the Island of Malta, where the Romish Church, according to its universal practice, worships a piece of wafer as the real body, blood, soul and *divinity* of our Lord Jesus Christ, at the time the priest elevates the wafer in church in their sacrifice of the mass, and when it is carried in procession through the streets for the devotion of the people. They also worship the Virgin Mary and certain tutelar saints, and their images, to whom they idolatrously ascribe the protection and welfare of their towns, monasteries, trades, and persons. A part of their regular church worship to these objects is carried on by means of bells, solemnly baptized by their bishops for the purpose (shown by their church ritual for bell-baptism, printed in the Appendix to the Trial of your Petitioner, herewith humbly presented to your Majesty): also by means of gunpowder salutes, fired by the lower class of priests from pateraroes, belonging to their churches and monasteries, which regularly possess a set. These salutes, accompanied by the tolling of their bells, are fired at the point of time when the wafer is elevated in church to be worshipped, and when it or the images are carried in religious procession. The multitude in the streets is then seen, some kneeling, and the rest, in one crowd, with their heads bowed down, responding to the priests, say their prayers to these objects, following them in this manner through the principal parts of the town; the salutes and tolling of the bell continuing all the time. Models of the hands, arms, eyes, &c. &c., which have been cured through the images (as the priests insist), are seen suspended on them during the procession. Some are expressly called miraculous Images, from the wonders said to have been performed by them. A number of those Agni Dei, or charms, which are usually worn next the body by Roman Catholics, to preserve them from various evils, are also seen hung about the images, that they may imbibe their supposed divine merits during the procession. When it is over, they are exposed for sale at the church door. And although the salutes and bell-tolling belonging to these processions were such

stated parts of their church services, yet the priesthood had succeeded in obtaining orders, from the officers commanding the garrison, for the British artillery to perform them in many instances; the priests having the means of firing these salutes themselves, and being in the habit of firing them on these occasions.

“That your Petitioner received a requisition from the Romish priesthood, through the military authorities, to *fire their salutes*, known to be for the worship of their wafer at mass, and at the adoration of their tutelar Saint and his image, as the latter is carried in procession about the streets; he was also required to *toll their bell* while these rites continued; and the orders of the military authorities were so expressed, that he would have been compelled to take instructions from the priesthood, and act under their directions. The usual practice also was to fire the salutes by signals from the church, in behalf of which the requisition had been made, at the moment the wafer is elevated to be worshipped, and when the idol is brought out for its procession.

“That the Popish requisition which your Petitioner was ordered to execute was only a part of the idolatrous rites which he saw he might be called upon to serve at the Mediterranean stations. The Appendix to the printed copy of your Petitioner’s trial, with the official documents it contains, show that he might at any time be ordered to attend the worship of mass, *within the Roman Catholic cathedral at Malta*, on the requisition of the priests, and there be compelled to submit to the same acts of devotion to the Host, when worshipped as God, which the worshipping Roman Catholic soldiers, and others of their persuasion, use: and according to a practice then but recently suspended at Malta, but which might be renewed at any time, he was liable to be ordered to join the procession of the Host, when carried about the streets to be worshipped, and to follow it bareheaded with a lighted candle in his hand, as other Protestant officers had been compelled to do. That at the neighbouring station, Corfu, he was liable to be ordered to carry a canopy over a dead man’s bones, called Saint Spiridione, when borne in religious procession through the streets, and worshipped as the guardian of the island; the deluded natives prostrating themselves before the bones, and bringing their sick and lame to be healed by their shadow, the British Protestant officers being com-

pelle^{to} to wear the canopy all the time. The natives also present valuable gifts of money, and the other offerings, to these bones, in order to propitiate their favour. All the British officers, civil and military, not employed in carrying the canopy, are ordered to follow the bones barcheaded through the streets for several hours in the procession, and are at times seen with lighted candles in their hands, the same as the train of worshipping priests and devotees. That at Malta your Petitioner has witnessed instances of our Protestant soldiers marched to serve the idolatrous rites of Popery on a Sunday, immediately after the worship of the Church of England: and those who were present at Corfu have informed him, that the Church of England worship at that place had been put off altogether, that the officers and troops might be ready to join the procession of Saint Spiridione's bones on the Sunday when it occurred.

At Zante the priests have four annual

processions, which the British officers are ordered to attend. 1st. Corpus Christi. 2d. St. Dionysius, the patron saint of this Island. 3d. All Saints, when a picture of many hundred heads is carried about. The fourth procession is with the THUMB of a saint, called 'CARO LAMBO,' which is solemnly taken through the streets of the town to the sea-side, in order that it may prevent the plague crossing from the Morea to the Island. When the thumb is thus invested with Divine attributes, our Protestant officers are ordered to follow it bare-headed with lighted candles in their hands, in the train of priests and devotees. On the arrival of the procession at the sea-shore a priest dips the thumb in the water, and a signal is made to the royal artillery to fire a salute in its honour at the moment it is dipped. One of the purposes of the three first-named processions is, to induce the idolatrous objects, then honoured, to assist the Greeks in their contests with the Turks."

PROPOSAL FOR A SICK CLUB AMONG CHRISTIANS.

DEAR SIR,

I SHALL feel obliged, if you think the following hint may be useful, to give it a place in your valuable publication. As the great bulk of Dissenters are composed of the middle classes of society who have to obtain their livelihood by manual labour,

Could there not be a Benefit Society formed, that the labouring Christian might subscribe to? If poor Christians are anxious to secure a small dependence in sickness and death, they are compelled

to join a society composed of men the Christian cannot associate with, because there is not a society formed of their own body for the same purpose.

Could such an object be attained, I am persuaded it would afford a great relief to the poorer classes of Christians. They could place dependence on such an institution, which they cannot on those now existing. Your compliance will oblige,

Dear Sir,

Yours respectfully,
W. B.

POETRY.

THE PILGRIMS' SONG.

Now, let our praise be given
To Him who guides our feet,
In the right way to heaven,
Where soon we hope to meet;—
To Him whose grace has taught us
To seek that blest abode,
And who has safely brought us
Thus far upon the road.

Pilgrims we are, and strangers,
As all our father's were;
Our path is full of dangers,
Beset with many a snare;
But, in our God confiding,
No evil will we fear;
For our defence providing,
He will be ever near.

Our heavenly habitation
Attracts our longing eyes;

In sweet anticipation

We view the glorious prize :
That glimpse our souls inflaming
With more intense desire,
All earthly hopes disclaiming,
They now to heaven aspire.

Jesus is gone before us,

Those mansions to prepare ;
Soon shall we share his glories,
And sing his praises there.
The prospect, O how cheering !
We hail the happy day ;
And long for his appearing,
To fetch our souls away.

Then let us ne'er grow weary,
Nor faint upon the road ;
For, though the way be dreary,
It leads us home to God ;
It leads us to that station
Where foes no more annoy,
That world of full salvation,
And everlasting joy.

Essex.

J. B.

THE CHRISTIAN'S HOPE.

Oft o'er the Christian's upward way
A stormy threatening cloud will rise,
T' obscure his brightest, fairest, day,
And darken his most glowing skies.

The tempest its wild fury flings,
Around his unprotected head,
And the dark clouds' fast-falling springs
Half deluge earth's extended bed.

When drest in radiant hues, and bright,
A shining arch spreads far away,
To cheer his weary, aching sight,
With hope of a celestial day.

Or tost upon the heaving tide,
Of this cold world's inconstant sea,
Hope points (attendant at his side)
To shores of calm felicity.

And when the powers of darkness wage
War with his soul, and break his rest,
Her whisper mild defies their rage,
Her cheering voice inspires his breast.

His spirit fires as that sweet voice
Tells of the scenes by angels view'd,
Where, to disturb their heavenly joys,
Not storms, nor conflicts, dare intrude.

That region shall not need her power,
Need one bright gleam of hope to cheer,
For not a chill shall blast the flower,
Which happiness would fondly rear.

But every glory realized,
Which her fair pencil traced below,
The soul at its own bliss surprised,
Shall bid a long adieu to woe.

SARAH ELIZABETH.

Morpeth.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANTICHRIST: PAPAL, PROTESTANT, AND INFIDEL. *An estimate of the religion of the Times: comprising a View of the Origin and Genius of the Roman Catholic system, and of its identity with every form of nominal Christianity.* By the REV. JOHN RILAND, M.A., curate of Yoxall, Staffordshire. 12mo. 5s.

Nisbet; Hamilton, Adams, and Co.

WE should greatly lament our long, though not intentional, neglect of this admirable volume, did we not perceive its extraordinary adaptation to the present juncture of our national affairs. We have conferred (as we think wisely and justly), on Popery, the benefits of political freedom; but we have entered into no compact to relinquish one of all our Protestant principles, or to slumber in ignoble security, while the enemy sows tares in the neglect-

ed field of the professing church. The dangers, alas! to which we are exposed from Romanism are not merely external; they blend, unhappily, with all the churches of the Reformation, and prove themselves to be indigenous to human nature, and attendant more or less upon every state of professing society, since the time at which the great Apostle declared that the mystery of iniquity began to work. There are many who have taken a vehement part in the late political contest, and who have been long and loud in their denunciations of popery, who have never dreamt, for a moment, that the destructive elements of this pernicious system are to be found any where, save, in the Bulls of Popes, the mummery of Catholic worship, and the heretical doctrines of a church which recognizes the intercessions of the Virgin, of saints, and of angels; which professes, by the mystic touch of an officiating

priest, to convert a wafer, and a little wine, into the real body and blood of Christ; which admits the possibility of supererogatory virtue; which holds the doctrine of purgatory; which hides the word of God from the eyes of the people; which denies the right of private judgment; and which blights, by a thousand superstitions, every thing fair and lovely, in the temporal and spiritual condition of a people. Now could these self-complacent Protestants be induced to look within, and to look abroad, they would find popery every where, and perhaps no where more firmly seated than in their own bosoms. They would see that she is only a great, and daring personification, of the *self-righteousness* and *libertinism* of the human heart. They would see her in the various methods by which the simple, spiritual religion of the New Testament, has been resisted, or corrupted by the carnal mind, since the days of the Apostles; they would see her in the half-way reformed doctrines and practices of Protestant communities; they would see her in the legal preaching of some, and in the antinomian preaching of others; they would see her in the carnal security of the living, and in the presumptuous, and soul-destructive hopes of the dying; they would see her, in short, in every attempt made to unite the world and the church—Christ and Belial.

On the other hand, there are those who can scarcely see popery any where in the day in which we live, either within, or without the precincts of Rome. They think that men and creeds are so much meliorated that little remains to be done, but to encourage the march of mind, and hasten forward the liberalism of the times. The very word *popery* must be laid aside by such men as uncourteous; the gross superstitions of Rome are only to be looked for in an age gone by; there is now little difference, they allege, between the papacy and any other system of religion; it is only for brainless bigots to fight and scramble about names and confessions.

Really the detestable cant of this party, both in, and out of Parliament, is scarcely to be endured. Their ignorance is only equalled by their deep-rooted malignity against all apostolic truth. Let them go into any catholic country in Europe—let them visit south America—let them look at Ireland, and say, if popery as a system of spiritual wickedness has lost one haggard feature that ever scowled with ghastly terror in the face of the mother of abominations. Popery changed! impossible, so long as she countenances the theft of the key of knowledge, and sends dying sinners to the traditions of men, instead of the oracles of God.

We cannot but rejoice in the publication of this most faithful exposure of Rome,

and all her children. Mr. Riland is a fearless champion for truth. He does not spare the church of England, nor any other church. He evidently sees much error, if not in the doctrines, yet in the observances of his own church. He has found, with the Apostle John, "many Antichrists;" and he has pitied none of them. Reform!—reform, is his uniform doctrine;—and primitive simplicity and the word of God are the standards to which he would reduce the whole professing church. The volume is powerful and pointed, and we trust it is destined to do good to many. We recommend it cordially, and pray God that thousands of clergymen, equally faithful as Mr. Riland, may be raised up to bless the national Church.

The subjects treated in this volume, are the following: Introduction—The identity of the world's opposition to religion in all ages—Application of the principle, to the present state of society—the same subject continued—The Author's personal apology—Embarrassments attending the present discussion—The origin, and object of the Roman Catholic system—Assumed infallibility of the Roman Catholic Hierarchy—Application of the subject to the Protestant Church—The sacrifice of the Mass—Perversion of the Eucharist in anti-papal communions—A death-bed sacrament—Continuation of the subject—The Anti-christian doctrine of purgatory—Its revival in the Protestant Community—Pseudo-sacrament of the Latin Church—Proselytism—Spiritual monopoly in all Communions—Penances—Relics—Absolution—Perversion of the Anglican Liturgy—Papal hostility to the Scriptures—The success of Anti-christ in the protestant church, in impeding their circulation—Character of Pertinax—Ecclesiastical bigotry—The Infidel Anti-christ—Anti-christ in the religious world—Suggestions to real Christians—Conclusion.

We entreat both Dissenters and Churchmen to read this volume. "Faithful are the wounds of a friend."

ON THE PRINCIPLES OF INTERPRETATION AS APPLIED TO THE PROPHECIES OF HOLY SCRIPTURE: *a Discourse delivered in the Meeting-house in Fetter Lane, Feb. 5, 1829, before the Monthly Association of Congregational Ministers*; and published at their request, with Enlargements and Supplementary notes. By JOHN PYE SMITH, D.D. pp. 80. 2s. 6d.

Holdsworth and Ball.

In an age when so many have embarked on the sea of prophecy, without compass or rudder, it is refreshing to find one, at least,

who has evidently foreseen the peril attending his voyage, and has equipped himself in a manner correspondent with his great undertaking. Such a work as the one now before us was greatly needed, and, coming from such an enlightened mind, it cannot fail to prove an acceptable gift to the church of Christ. Though the author, in conformity to the wishes of his brethren, has sent forth this pamphlet under the name of a discourse, we beg distinctly to remind our readers that it partakes far more of the nature of a *Philological Treatise* than of a *Sermon*. It is intended to supply a brief, but comprehensive, manual of all the great principles essential to the successful interpretation of prophetic Scripture. The portion of divine truth by which the author has seen fit to introduce the discussion of his important topic is selected from the second Epistle of Peter, i. 19, 20, 21. His elucidation and paraphrase of this most difficult text are very masterly and convincing, and cannot fail to leave one impression, at least, very powerfully on all sober minds, viz, *that the full interpretation of prophetic scripture is reserved for the events which compose its successive eras*. The importance of fixed principles of interpretation, in this, as in every other department of revealed truth, is judiciously insisted on by the author, and with a conclusiveness and force of argument not, we think fairly to be resisted. The distinct nature of prophecy, in general, with an accurate definition of what properly constitutes a prophecy, may here be seen; and an historical sketch of the character, times, and predictions of the Hebrew Prophets, supplied by the author, will be found to be of the greatest service. The rules of interpretation laid down, and contended for, are as follow: REGARD MUST BE HAD I. TO THE CIRCUMSTANCES OF THE PROPHET. II. TO THE DISTRIBUTION OF THE MATTER. III. TO THE GRAMMATICAL MEANING OF TERMS. IV. TO THE SEPARATION OF MATTER STRICTLY PROPHETIC FROM ALL OTHER MATTER. V. TO THE POETIC STYLE IN WHICH PROPHETIC SCRIPTURE IS WRITTEN. VI. TO THE HISTORY OF THE HEBREWS AND CONNECTED NATIONS. VII. TO THE SYMBOLICAL STYLE OF THE PROPHETS. VIII. TO A RECIPROCAL COMPARISON OF THE PROPHETIC TESTIMONY. IX. TO THE BREVITY OR CŒPIOUSNESS WITH WHICH ANY PROPHECY IS ANNOUNCED. X. TO THE DESIGNS OF PROPHECY. XI. TO THE VARIOUS CRITERIA OF APPLICATION. XII. TO THE IMPORTANT FACT THAT WE ARE NOT TO EXPECT TO DERIVE FROM THE STUDY OF PROPHECY AN ABILITY TO PREDICT FUTURE EVENTS. The supplementary notes will be found very valuable to the Biblical student, who will discover indeed, in every page of this work, great proofs of knowledge, and eminent powers of patient,

enlightened, and devout research. At the present moment, we cannot but regard this Discourse as very seasonable. We trust it may prove the means, by the divine blessing, of directing many an inquirer into the true meaning of Prophetic Scripture, and of stemming that torrent of vague and daring speculation which threatens to sweep away all ancient land-marks, and which, as it rushes impetuously along, causes humble Christians to tremble, and infidel men to exult and to say, *aha! so would we have it!*

THE CHRISTIAN STUDENT: Designed to assist Christians in General in acquiring Religious Knowledge; with Lists of Books adapted to the various classes of Society. By the Rev. EDWARD BICKERSTETH. 12mo. pp. 647. 9s.

Seeley and Co.

In the association of Christian sentiments and feelings, in the combination of plans and efforts, in the distribution of labour through all the departments of Immanuel's kingdom, in the combination of division and subdivision with union and love,—what an astonishing system of intellectual and moral machinery! It is one of the exhibitions of “the manifold wisdom of God.” He only could have devised it: he only could have effected it: he only can survey it in its unspeakable complications: and, blessed be his holy name! he is with every individual of the myriads of his servants, as intimately as if there were not a fellow-servant in the universe: he sustains, he teaches, he directs, and he blesses. What encouragement, then, for his faithful servants, to labour under their Lord's eye, and supported by his hand!

We have been led into these thoughts by the instructing and gratifying contents of the book before us; viewing it especially as one of the wheels or springs in that immense machinery of sanctified minds which it so well describes, as in a map or by a model; and of which it both directs and exemplifies the use.

The devoted clergyman who has added this to his former labours is not one of those who can fritter away life in colouring toys or polishing trifles. He takes up his work in the most important portions of his master's field, and he goes to it determinately and directly. Christ, holiness, and eternity seem to be always before his eye; and he writes, as Moses lived, “seeing him that is invisible.” It gladdens and refreshes us to reflect on the subjects which Mr. Bickersteth has chosen for the topics of his writings, and on the fact that they have been so extensively circulated, as we think there is good evidence to believe. The actual use,

fulness, it may be humbly but reasonably hoped, has been in proportion. It is scarcely fourteen years since the "*Scripture Help*" was first published: and it has now reached the fourteenth edition. From assisting us in the sanctified and profitable reading of the heavenly word, the author proceeded to instruct and help us in the duty of PRAYER; thence, to the right understanding and use of the LORD'S SUPPER; next, to the importance of HEARING the gospel preached, so that it may become the means of our eternal salvation. We cannot pass by the elucidation in a short compass, and with the author's characteristic application to practical usefulness, of the fundamental doctrine of a sinner's hope, *justification by faith* in the atonement and righteousness of our Lord Jesus Christ. And now, we have the present work, ample in its plan and objects; comprehending, but without repetition or superseding, the momentous bearings of the preceding treatises; and teaching how to bring prayer, the reading and hearing of God's holy word, and all the principles and means of vital godliness, to their proper effect, that ALL Christians, whatever be their age, station, advantages, or connexions, may STUDY to become deeply acquainted with their LORD'S WHOLE WILL, "in all wisdom and spiritual understanding;" not for the gratification of solitary curiosity or the feeding of impious pride, but that they "may walk worthily of the Lord, and be fruitful in every good work."

The author proves, in his first chapter, that it is the duty, not of ministers only but of all persons, to take pains, that they may become deeply acquainted with divine things, uniting a methodical and consistent knowledge of scriptural divinity, in its whole extent, with the experimental sense of its power on the heart; and the conscientious obedience of its laws in our life and conversation. The two next chapters are devoted to the all-important points of practical holiness, and that divine teaching which God has promised to those who sincerely seek it in his righteously prescribed way. The fourth and fifth chapters are filled with most instructive and interesting matter on the right use and study of the Holy Scriptures, in order to deduce from them the revealed system of True Theology. Chapter VI. gives rules for the study of practical works, and the VIIth and VIIIth those which treat upon controversies. Here we are met with the directions, cautious, and diversified aids which a sound judgment, disciplined by difficulties, matured by long experience, and pursued with the spirit of humility and prayer, is alone qualified to give. Chapter IX. contains rules for studying; and chapter X. applies them specifically to the state of young men entering the university, not only those who propose to enter into the sacred

ministry, but all who are favoured with those splendid advantages of education, whatever may be their profession or prospects in life.

Mr. Bickersteth then enters upon the vast field of a *History of Theological Writers*;—the Fathers—the Divines of the Middle Ages—the Reformers—the successors of the Reformers, through two or three generations,—chiefly in reference to our own country and the Remonstrant controversy in Holland,—the Puritans and Nonconformists, of whom he says that their "writings remain imperishable monuments of sanctified talent, learning, and piety,"—the divines, chiefly of the established church, from the Restoration down to the latter part of the eighteenth century—and modern writers of all denominations. This extensive review, not only gives historical accounts of the men, their times, controversies, and character, but it brings into discussion many points relative to Christian doctrine, practical religion, and the exercise of the ministry, which are of great importance to be placed in a clear point of view, and in all of which we must bear our testimony to the integrity and candour of the excellent author. The next ensuing chapter consists of "Reflections on the preceding Outlines of the History of Divinity;" and our readers may readily suppose the attachment to evangelical doctrine, the spirit of love and union, the devotional and practical piety, which breathe through this important chapter. Our narrow limits will allow but of two or three sentences of extract.

"The most eminent and the best of human writers have many imperfections. Who is wholly free from error? Let us call no man, Master: neither Luther, nor Calvin, nor Cranmer; neither Arminius, nor Baxter; neither Taylor, nor Waterland. *One is our Master, even Christ.* He has appointed no infallible judge upon earth. Man has neither wisdom nor piety for such an office." "The best writers on privilege most minutely display the Christian's practical conduct; and holy tempers and dispositions find their main spring in the rich privileges of the church."—"Excessive statements of doctrine are carefully to be avoided. By pushing a point too far, they destroy the scriptural proportion, and lead to counter-statements, by which divine truth has been so garbled, attenuated, and lowered, as to lose much of its native power and energy. It is an affecting consideration, that many of the most prejudicial errors have been introduced by men of real piety.—God will stain the pride of man even in all his own gifts to man. If one is profound, he is obscure; if another is brilliant, he is unsound; if another is exact, accurate, and refined, he is perhaps deficient in bold action and energy; if another is rich in experience, he yet

perhaps loses advantages by an excess of caution," (or by the want of it); "if one has a fine genius and imagination, he is carried away by it from the simplicity of scriptural statement, and sometimes, perhaps, becomes the parent of error which misleads many. Thus all human agents are proved to be defective, that we may rest—*Where?*—In *THEE* only, thou Father of lights and Source of all wisdom; and may, as thy family, see our need of one another, and love one another with a pure heart fervently!"—"Those are unjust, as well as impolitic, who, on account of one supposed error, bring a charge of other errors which they suspect to be connected with it."—"Many are the lessons which we are taught, as to the causes and symptoms of a decline of religion: and it is all-important to retard its fall and forward its revival by every means in our power."—"We see something of it in the decay of religion in the successive generations of a pious family. The effects which have arisen from pious parents thrusting their children into the ministry, show the same thing. It was said in the preceding century, 'Some of the greatest perverters of the gospel during the last century, have descended from pious parents who, fond of the idea of bringing up their children to the public service of God, overlooked the necessity of personal religion; presuming, as it would seem, that God would in due time supply that.'"—"Religion does not ordinarily flourish most, when its professors have most worldly honour and outward advantage."

The following six chapters are chiefly occupied with describing plans and courses of the theological study, both for private Christians and for ministers. Sketches and lists of libraries are given, upon different scales, arranged according to the order of subjects, and enriched with observations on the character of books. Of the last two chapters, we can only give the titles, but they will speak a volume: "Ch. xix. The right application of theological knowledge. Ch. xx. *JESUS CHRIST* the Chief and best Teacher." This valuable work is closed with two bibliographical Indexes, and one of general subjects.

We have felt anxious to take an early notice of this volume; and therefore our accounts of its very extensive contents cannot be so minute and detailed as we could wish. But we have said enough to convince, we doubt not, any serious mind, that it is a book of singular importance and utility; well adapted to the times in which we live; and which cannot fail to be instrumental of the greatest benefits to those who will make such a serious use of it as shall comport with its character and tendency. May its use, in all instances, be accompanied with an abundant measure of gracious and holy influence from the Spirit of truth!

A MEMENTO FOR THE AFFLICTED. By BARZILLAI QUAIFE. 18mo. pp. 201. 3s. 6d.

Nisbet, Berner's Street.

WE sincerely hope that this unpretending volume, written in the chamber of affliction, may prove a blessing to thousands, upon whom God has laid his chastening hand. The sentiment and the illustration seem equally to fit it for extensive usefulness. We trust the esteemed author may yet see that the severe dispensation which has unfitted him for the discharge of the more active duties of the Christian ministry, has in some measure been counterbalanced by the benefits which have accrued to multitudes from the publication of this little volume.

The author has divided his work into eight chapters:—I. The Causes of Affliction.—II. The Difference between the Afflictions of Believers, and those of worldly Men.—III. Circumstances peculiar to Believers, which augment afflictions.—IV. General advantages arising from afflictions, in the experience of believers.—V. Particular fruits of afflictions stated, with a view to the duty of self-examination.—VI. Directions for the improvement of afflictions.—VII. Directions continued.—VIII. Grounds of consolation and joy peculiar to believers, respecting afflictions. We can very conscientiously recommend this volume as an excellent present to the afflicted.

NADABER, A TRADITION; with other Poems.

By CHARLOTTE and MARTHA ROWLES. London: printed for the Authoresses; and published by

Samuel Bagster, 15, Paternoster Row. 1829.

THIS neat little volume owes its appearance to one of the best of motives, a laudable ambition to blend with private and social instruction the advancement of the public good. The Authoresses have ventured beyond the circle of friendship, to contribute their share towards the gratification of that craving appetite for poetry, which seems now to possess so large a portion of society. The simplicity of their aim, no less than their intrinsic merit, commends these poetic effusions to the attention of every candid and liberal mind. Their unassuming character creates in the breast of the reader an involuntary prejudice in their favour, and this interest is sustained throughout the perusal by proofs of the good sense and unaffected piety of the writers. Without venturing to pronounce upon the measure of poetic excellence this volume displays, we have no hesitation in asserting, that, for the scriptural soundness of its sentiments, the fine sensibility, and high tone of religious feeling which pervade every page, it is distinguished above many of the kindred productions of the day. *Nadaber* is the leading poem of the book. The eye of the critic

will doubtless detect a certain redundancy of the "dramatis personæ," where too many are introduced to allow of each character being exhibited with due impression and effect. But this slight error is amply compensated by the dexterity with which the facts of the story are interwoven, and the pleasing results to which they are conducted. Many of the minor pieces will be read with deep interest, for they abound with allusions common to the sensibilities of our nature, and with exquisite touches of real feeling, to which every heart must respond. If any of our readers are in search of a book as a memorial of affection to a youthful friend, we cordially recommend to their selection this publication as one that cannot fail of administering both pleasure and profit to the persons who peruse it.

AN ANSWER to a printed paper, entitled "*Manifesto of the Christian Evidence Society; the THIRD EDITION.*" To which is annexed, a rejoinder to a pamphlet, by the same author, the REV. ROBERT TAYLOR, A.B. intitled "*Syntagma of the Evidences of the Christian Religion.*" By JOHN PYE SMITH, D.D. Published by the Society for Promoting Christian Instruction. pp. 95. 1s. 6d.

R. Davis, 5, Paternoster Row.

WERE it not for the fiend-like activity of Mr. Taylor and the unhappy party with which he associates himself he would be altogether unworthy of notice. But for this consideration, we should regard the fact of Dr. Smith's entering the lists of controversy with such men, as scarcely less absurd than the erection of a steam-engine for the purpose of killing a mean and contemptible insect. We would advise our friends, in great manufacturing districts, to purchase this invaluable pamphlet and to give it a wide circulation where the infidel poison has been most deeply insinuated.

SKETCHES OF IRISH CHARACTER. By Mrs. S. C. HALL. 2 vols. 12mo. 12s.

Westley and Davis.

THOSE who wish to become acquainted with Irish character, as it really exists, must read these volumes. The fair author has admirably succeeded in exhibiting the national habits of her countrymen, without a single instance of that wretched and degrading caricature which so frequently pervades works devoted to the description of the sons of Erin. There is great talent displayed in these volumes, and though the author does not profess formally to enlist on the side of religion, she is evidently very friendly to Christianity, and to all the moral and social virtues. We know not when we read a work of the kind with such extraordinary

satisfaction. The writer has determined her future rank as an author by these volumes; and the story of "Lilly O'Brien" leaves no doubt upon our minds as to the precise rank she is destined to take. She is a beautiful writer, let her be careful to keep the vantage ground she has gained.

NOVUM TESTAMENTUM GRÆCUM. Londini. Gulielmus Pickering, Chancery Lane. 48mo. 10s. 6d.

THIS diamond edition of the Greek New Testament is the smallest ever published. Perhaps it is the finest specimen of its kind ever produced. The type has been cast expressly for the edition, and is beautifully clear. The text is copied from the Elzevir edition of 1624, which is considered the Textus Receptus. The proof sheets, for the sake of accuracy, have been examined eight times. The work is altogether a typographical curiosity.

WORKS RECENTLY PUBLISHED.

1. *The New Edition of Cabmet's Dictionary, and the Fragments.* By the late CHARLES TAYLOR, is now ready.

2. *Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche; compiled from authentic sources; with Portraits and Views of Waldbach, &c.* 8vo. 10s. 6d.

3. *The Vestry Library.* Edited by the Rev. T. RUSSELL, A.M. The first volume commencing Bishop Hall's Contemplations.

4. *New Model of Christian Missions to Popish, Mahometan, and Pagan Nations.* By the author of "Natural History of Enthusiasm." 8vo. 3s. 6d.

5. *The Conduct of the Rev. Daniel Wilson on the Continent, and as a Member of the Society for Promoting Christian Knowledge, and of the Bible Society considered: with Structures on the Church Missionary Society respecting their Institution at Basle, and their account of the State of Religion on the Continent.* By ROBERT HALDANE, Esq.

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10. *A Scripture Gazetteer; or, Geographical and Historical Dictionary of Places and People mentioned in the Bible: with Maps; Tables of Time, Weights, Measures, and Money; and a copious Chronological Table.* By JOHN GRIFFITHS MANSFIELD. 8vo. 18s.

11. *The Testimony of Scripture to the Obligations and Efficacy of Prayer; more especially of Prayer for the Gift of the Holy Spirit: in three discourses.* By GILBERT WARDLAW, A.M. Minister of the Gospel, Edinburgh. 18mo. 2s. 6d.

12. *A Narrative of the Revival of Religion in New England; with Thoughts on that Revival.* By JONATHAN EDWARDS, A.M. With an Introductory Essay. By JOHN PYE SMITH, D.D. Homerton. 12mo. 5s. 6d.

13. *The Christian Defence against Infidelity; consisting of—1. Leslie's Short and Easy Method with the Deists.—2. Lyttelton on St. Paul.—*

3. Doddridge's Evidences of Christianity.—4. Bates, on the Divinity of the Christian Religion.—5. Owen, on the Self-evidencing Light of Scripture.—6. Baxter, on the Danger of Making Light of Christ: with an Introductory Essay, by THOMAS CHALMERS, D.D., Professor of Theology in the University of Edinburgh. 12mo. 5s. 6d.
14. The Reformed Pastor. By RICHARD BAXTER. Revised and abridged by the Rev. WILLIAM BROWN, M.D.; with an Introductory Essay, by the Rev. DANIEL WILSON, A.M. Vicar of Islington. 12mo. 4s.
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16. Emmanuel: or, a Discovery of true Religion, as it imparts a living principle in the minds of men; and on communion with God. By SAMUEL SHAW, late Minister of Long-Wharton, Leicestershire; with an Introductory Essay, by ROBERT GORDEN, D.D., Minister of the New North Church, Edinburgh. 12mo. 3s. 6d.

17. Olney Hymns; in three Books. 1. On Select Texts of Scripture. 2. On Occasional Subjects. 3. On the Progress and Changes of the Spiritual Life; with an Introductory Essay, by JAMES MONTGOMERY, author of "The World before the Flood," "Songs of Zion," "The Christian Psalmist," "The Christian Poet," &c. 12mo. 4s. 6d. Collins, Glasgow.

RELIGIOUS INTELLIGENCE.

LONDON.

TO THE EDITOR.

ON BUILDING CHAPELS.

SIR—I am one of those inhabitants of London to whom *very frequent* applications are made by ministers from the country, who repair to town to collect for building their respective chapels. Now, Sir, I have no objection to contribute my mite to such useful purposes; nor do I complain that such occasions frequently occur; for I rejoice to find that places for the preaching of the gospel are multiplying; but this I complain of; I sometimes find, that £700, £800, or £900, are laid out on the erecting of a *village chapel*, where the people themselves can scarcely raise £100 of the money, but rely on the liberality of people in London, and other great towns, for all the rest.

It appears to me, therefore, necessary, that some rule should be established, that a certain proportion of the whole costs of the building, writings, &c. should be furnished by the people themselves—say *one half*; and that where this is not effected, that neither the neighbouring ministers, nor the ministers of the Board in London, should sanction the unreasonable expenditure by the recommendation of their names.

MODERATOR.

PETITION AGAINST SLAVERY.

SIR,

Through the medium of your useful Magazine, I beg to call the attention of the religious public, and especially of the Congregational Churches, to the subject of Negro Slavery in our Colonies. While the Slave Trade has been abolished by Act of Parliament, it is yet carried on to an extent equal to that of any former period, and it is to be feared with a cruelty and ferocity greatly increased; nor is it likely to cease

until freedom is granted to the slave population in our Colonies. This, and this only, will, in my opinion, effectually destroy this nefarious traffic. Is it then our imperative duty as men, and as Christians, to petition Parliament for this boon? Were this done by Congregational Churches generally, other bodies of professing Christians would be excited to follow their example. And from what has been done, we may confidently hope that our united and persevering efforts will be finally crowned with success. To forward this object, I send you a form of a Petition, drawn up by a worthy individual, zealous in this good and righteous cause; and as it meets my own views of the subject, I intend to call on my congregation to adopt this plan.

Yours,

B. BOOTHROYD, D.D.

Huddersfield, May 1829.

PETITION.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled, the humble Petition of the undersigned Protestant Dissenters, &c. &c. humbly sheweth,

That your Petitioners cannot approach your Honourable House without the expression of their grateful thanks for those important and liberal measures which have effected the complete restoration of their own civil privileges, and also united the great body of the inhabitants of these kingdoms in one common bond of interest and attachment to the British Constitution.

That your Petitioners, while thus enjoying all those blessings of freedom which give life a higher value, feel that they should be undeserving of their own privileges, unworthy of their name as Christians, and ungrateful to that great Being who is the Author of all their mercies, if they did not regard with feelings of the deepest sympathy

the miserable condition of the poor degraded Negroes in our Colonies, who are experiencing all the dreadful evils necessarily attached to a state of the most degrading personal slavery.

That your Petitioners would respectfully but firmly state to your Honourable House, that they view it as contrary to every idea of justice, every principle of Christianity, that men who have been stolen, or the descendants of men who have been stolen, should, under any pretence, be considered the property of others, and bought and sold like cattle.

That it is a lamentable fact, that the unfortunate Slaves in our Colonies are thus treated—that they are bought and sold, compelled to severe and almost incessant labour, often under the driver's lash—that they are liable to be separated from their nearest relations and friends, and imprisoned in irons or flogged at the mere will and pleasure of their masters—that their lives are thus made a burthen, and, if further proof were wanting, their gradually diminishing numbers show the dreadful nature of the oppression under which they are ground down.

That the existence of such a state of things, alike opposed to every feeling of humanity and every dictate of sound policy, and which, in those parts of her empire, places Britain at least on equality with Algiers, your Petitioners must deplore. They consider it a standing reproach on the character of our beloved country, and on our profession of Christianity, and likely, if continued, to draw down upon us as a nation, the dreadful vengeance of insulted Heaven.

That your Petitioners, therefore, humbly pray that your Honourable House will take immediate steps for the complete abolition of this inhuman system, and for placing the Negro population under those restraints alone which are necessary for the security of the colonies, and which will afford the greatest opportunity for improving them in moral and religious knowledge, and for making them peaceful and industrious members of society.

That your Petitioners, while they maintain the right of the slave to freedom, independent of any pecuniary regulation, wish not to prevent the masters from obtaining any indemnification which your Honourable House, in your wisdom, may deem just, and they beg here to declare their own readiness, cheerfully to bear their proportion of any burthen, which, in consequence of an amicable arrangement, may be entailed on the country.

Trusting that slavery, in our colonies, may be completely abolished, and that, wherever British sway is extended, it may only be felt as a beneficial influence ex-

erted for the welfare and happiness of our fellow creatures,

Your Petitioners will ever pray, &c. &c.

ANNIVERSARIES.

PRAYER BOOK AND HOMILY SOCIETY.

The annual Sermon for this Institution was preached at Christ Church, Newgate Street, on Wednesday Evening, May 6, by the Right Rev. the Bishop of Litchfield and Coventry from 2 Tim. i. 13. And the annual Meeting (being the seventeenth) was held on the day following at Freemasons' Hall, the President, Lord Bexley, in the chair. The various resolutions were moved and seconded by the following clergymen: viz. Rev. R. P. Beachcroft; J. H. Stewart; E. Sidney; Dr. Singer; E. Bickersteth; G. T. Noel; C. J. Hoare; W. Jowett; W. Marsh; J. Hatchard; C. E. Townsend; and D. Wilson.

SPANISH AND FRENCH TRANSLATION SOCIETY.

At the seventh Anniversary as respects the Spanish Translations, but the third as respects the united objects, the annual Sermon was preached on Tuesday Morning, May 12th, by the Rev. D. Wilson, at St. John's Chapel, Bedford Row, from Isa. vi. 6—8. The annual Meeting was held, after the service in the Vestry, when the Report was read, from which it appeared 1000 copies of Cooper's Practical Sermons, 1500 of Gurney's Letters on Christianity, and several thousands of other tracts have been printed in *Spanish*, and sent to South America and Mexico. In the *French* language has been printed Mr. Scott's Commentary on Matthew, of which 819 copies have been sold, and farther portions of the work are in process of translation. The Meeting was addressed by the Rev. C. Scholl; H. Raikes; F. Cunningham; and M. Barde, from Geneva.

NEWFOUNDLAND SCHOOL SOCIETY.

On the Evening of the same day, was preached the annual Sermon for this benevolent Institution, at St. Paul's, Covent Garden, by the Hon. and Rev. G. T. Noel, from John xvii. 3, with Matt. xi. 25.

Next morning the annual Meeting was held at the London Coffee House, Lord Bexley in the chair, and the meeting was addressed by Lord Mount Sandford; Rev. E. Sydney; Rev. D. T. Jones (from the Red River); Rev. Jn. West; J. Labouchere, Esq.; Rev. Jn. Hatchard; Rev. Jn. Peers; Rev. T. Sims; Jn. Wells, Esq., M. P.; and Rev. W. Way. It having been agreed to enlarge the sphere of the

Society, its designation will in future be "The Newfoundland and British North America Society for educating the Poor."

EPISCOPAL FLOATING CHURCH SOCIETY.

A Public Meeting in aid of the funds of this Society was held on Monday, May 18, at the Crown and Anchor, Strand, Lord Bexley in the chair. After prayers being read by Rev. Mr. Hough, from Madras, Secretary to the Society, the Report was read by Captain G. Gambier, R. N., and the various resolutions were moved and seconded by the Right Hon. Lord Radstock; Rev. Mr. Higginson; Captain Saurin, R. N.; J. E. Gordon Esq., R. N.; Hon. G. D. Ryder; Rev. H. Raikes; Rev. J. Hough; Rev. W. Gurney; Captain G. Gambier; Rev. W. Carpenter; Rev. D. Ruel; Rev. J. C. Abdy; and Dr. Malcolm Ross. This Society, in one of its Resolutions, expresses great satisfaction in the recent establishment of an institution called "The Sailor's Home," intended to give lodging to several hundred sailors, in a building about to be erected on the site of the late Brunswick Theatre, Wellclose Square, in order to protect them from the snares and impositions to which sailors are peculiarly exposed.

HOME MISSIONARY SOCIETY.

THE tenth Anniversary of this interesting and important Society was held on Tuesday Evening, May 19, at Spa Fields Chapel, W. A. Hankey, Esq., in the chair. After the meeting had been opened by prayer, the Chairman briefly addressed them on the harmony between the objects of this and of another Society, in which he presided, namely, the "London Missionary Society," for the conversion of the heathen. The Rev. Joseph Fletcher, one of the secretaries, read the Report, and the Treasurer gave an account of the funds, which were happily so far increased that, in the past year they had been enabled to pay off a moiety of the debt under which they laboured in the preceding year (viz. 1099*l.* out of 2000*l.*), and at the same time to increase the number of their agents to 53, of whom 33 were missionaries, the others stationary.

The Meeting was also addressed by the Rev. Dr. Cox; Rev. W. Blackborough; Dr. Winter; Rev. Mr. Boden, of Sheffield; Rev. J. Morison; W. Rogers; J. Burnet, (Cork); J. Hoppus;—Carter, (Braintree); and W. S. Palmer. Mr. Hankey leaving the meeting before its close was succeeded by T. Thompson Esq., with whom he left 5*l.* for the collection.

AGED PILGRIMS' FRIEND SOCIETY.

THIS benevolent Institution held its twen-

ty-second Anniversary, May 19, at Crown Street Chapel, Lord Mandeville in the chair; Rev. Mr. Rees (Minister of the Chapel) opened the Meeting by prayer. The noble Chairman gave a short address. The Secretary read the Report, and the Meeting was subsequently addressed by the Rev. Messrs. Palmer (Richmond); Adams (Burnham); Isaacs (Haggerston); Carpenter; Irons; Eason; Poppewell; Fairman; and Mr. Is. Smith.

PEACE SOCIETY.

On the same Evening, "The Society for the Promotion of Permanent and Universal Peace," held their thirteenth Anniversary at the Friends' Meeting House, Gracechurch Street. After the Report was read by the Secretary, the usual motions were proposed and seconded by the following gentlemen; namely, Mr. J. Scott (Treasurer); Rev. Dr. J. Pye Smith; Rev. J. Crabbe (Southampton); Mr. H. Dunn, from Guatimala (S. America); Rev. J. Dyer, Secretary to Baptist Mission Society; Mr. J. J. Gurney (Norwich); Dr. Bowring; Mr. J. R. Wilson, Agent to the S. S. Union; Rev. J. Hargreaves, Secretary to this Society; and Mr. T. Sturges; all of whom strongly recommended the great object of the Society.

THE CONTINENTAL SOCIETY.

Thursday, May 21.—This Society held its eleventh Anniversary at Freemasons' Hall; the Hon. J. J. Strutt, their President, in the chair, who, after solemn prayer being offered by the Rev. Dr. Dickson, gave a general statement of the progress of the Society, and called on the Rev. S. R. Drummond to read the Report. This being done, Mr. Pownall, the Treasurer, gave a statement of the funds, which were in such a situation as to enable them to increase the number of their agents this year from nineteen to thirty. The necessary Resolutions were then put and seconded by Capt. Gambier, R. N.; Rev. C. S. Hanbury; Rev. Mr. Montague; Dr. J. P. Smith; Hon. and Rev. G. Noel; H. Drummond, Esq.; Rev. J. H. Stewart; Lord Viscount Mandeville; and the Rev. Hugh McNeile. Three Sermons had been previously preached for the benefit of the Society: viz. by the Rev. Mr. McNeile at St. Saviour's, Southwark, from Matt. xxiv. 30.—By the Rev. Rowland Hill, at Orange-street Chapel, from 1 Thess. i. 8.—and by Dr. Dickson of Edinburgh, from 1 Peter, iv. 10.

THE BRITISH REFORMATION SOCIETY.

AFTER a Sermon, preached on the preceding day at St. Paul's, Covent Garden, by the Rev. G. Hamilton, M.A. Rector of Killermogh, in Ireland (text 1 Pet. iv. 11.);

on Friday, May 22, the second Annual Meeting of this Society was held at Freemasons' Hall, Lord Viscount Mandeville in the chair. A solemn prayer to implore the divine blessing on their proceedings being read by the Rev. J. H. Stewart, Lord Mandeville, in an appropriate speech, opened the business of the day, and then called on Lieut. Rhind, R.N. to read the Report, which detailed the progress of the Society, both in this and its sister country of Ireland. The various resolutions recommended by the Committee were then proposed and seconded by the following gentlemen. The Hon. and Rev. G. Noel; Rev. J. W. Cunningham; Lieut. J. R. Gordon, R.N. Lord Valentia; the very Rev. the Dean of Ardagh; the Rev. Messrs. Phillips, Dalton, McNeile, G. Hamilton, and Jos. Irons; and H. Drummond, Esq.

The leading object of this Society (as may be seen in its title) is to expose the errors of Popery and inculcate the great principles of our British Reformers; and the Christian spirit in which it acts, may be seen by the following extract from one of its resolutions: namely, "That this Society rejoices in the growing prosperity of every other institution which has been established for the diffusion of Scriptural truth in Ireland; and, as it disclaims all intention, either of anticipating or supplanting their exertions, it has abundant reason from experience to conclude, that a reciprocally beneficial effect will result from the various endeavours which are made to promote the advancement of genuine Christianity in that country."

METROPOLITAN CITY MISSION SOCIETY.

THE Anniversary of this Society was held at Freemasons' Tavern, on Friday Evening, May 22, J. H. Calcraft Esq., in the chair. After prayer, by the Rev. Mr. Ellerton, and a short address from the Chairman, the Report was read by Mr. Stennett, Secretary, and the nature and objects of the Institution were explained and advocated by the following gentlemen, in moving and seconding the several resolutions: B. S. Montague Esq., Treasurer; Captain Gambier, R. N.; Rev. Mr. Ellerby; Rev. H. Montague; Rev. Mr. Tudor; Mr. Labouchere; Mr. Tull; Rev. Mr. Campbell (of the Tabernacle); and the Rev. Mr. Rees. The meeting concluded with the well known doxology, "Praise God from whom all blessings flow," &c.

IRISH EPISCOPAL HOME MISSIONARY SOCIETY.

"An institution much wanted, and likely to be of great utility, has been formed in Dublin for sending clerical Home Mission-

aries, under *Episcopal* sanction, to preach in cottages and barns, or wherever they can find auditors to profit by their instruction. The Archbishop of Dublin has given his cordial sanction to the Society, and has already licensed two clergymen as Missionaries."—*Christian Observer*.

PROVINCIAL.

ORDINATIONS.

On the morning of Wednesday the 11th of March, 1829, the Rev. W. Blandy, late student at the Western Academy, was solemnly ordained to the pastoral office over the Independent church at Crediton, Devon. The Rev. P. Davies (Baptist Minister of Crediton), commenced the interesting service, by reading suitable portions of scripture, and presenting prayer to the great Head of the Church, for his peculiar blessing on the engagements of the day. The Rev. Mr. Davies, of the New Tabernacle, Plymouth (and formerly pastor of the church at Crediton), delivered a luminous and scriptural statement of the nature of a GOSPEL CHURCH. The Rev. Mr. Sharp of Chudleigh, proposed the questions, and received the confession of faith. The ordination prayer was offered by the Rev. B. Kent, of Barnstaple, with imposition of hands. The charge to the minister was delivered by the Rev. T. Luke, of Taunton, from Hebrews xiii. 17. "They watch for souls as they that must give an account, that they may do it with joy and not with grief." When this part of the service was concluded with prayer, by the Rev. J. Bristowe, of Exeter.

The evening service commenced with prayer, by the Rev. T. Luke; the Rev. J. Bristowe, addressed the church and congregation in a most suitable discourse, founded on 2 Corinthians vi. 1, after which the solemn services of the day, concluded with prayer, by the Rev. Mr. Sharpe. The Rev. Mr. Poole, of Bow, (Home Missionary) gave out the hymns.

The services of the day, were truly interesting, and it is hoped that the impression which appeared to pervade the congregation, at each of the services, may be lasting and beneficial in their influence on all who enjoyed the privilege of being present on the occasion.

On Wednesday, April 1st, Rev. David Williams, late student at Carnarthen College, was ordained over the congregational church at Forest Green, Gloucestershire. The Rev. Mr. Taylor, of Euley, commenced with reading and praying; the Rev. Mr. Adkins, of Nailsworth, delivered the introductory discourse, and proposed the usual questions; the Rev. Mr. Whitta, of Chal-

ford, offered up the ordination prayer; the Rev. J. Burder, of Stroud, gave the charge founded on 1 Tim. iv. 6; and the Rev. Mr. Yates, (Baptist) of Stroud concluded with prayer.

In the evening, the service was held at the Rev. Mr. Edkins's Chapel in consequence of the above being too small; when the Rev. Mr. Richards, of Stonehouse, read and prayed; the Rev. Mr. Thomas, of Wotton-under-Edge, addressed the church from 1 Thess. v. 12, 13; and the Rev. Mr. Parsons, of Ebley, concluded with prayer. The services were truly solemn, interesting and delightful, and many found it good to be there.

On Thursday, April 2, the Rev. John Wilson, late of Montrose, was installed over the congregational church in Belfast. The Rev. Dr. Wardlaw, delivered the introductory discourse, and described the nature of a christian Church with his usual ability and clearness; the Rev. Mr. Brown, of Moy, offered the installation prayer; the Rev. John Gibson, asked the usual questions, and Mr. Brown, delivered the charge. The whole services were deeply interesting. Very considerable prospect of usefulness, seems to open before Mr. Wilson, we trust the great Head of the church will own his labours, and strengthen him to revive his interest here, which has been long on the decline.

On the 14th of April, Mr. George Cragg, was ordained over the Independent church, Borough Bridge, Yorkshire. Mr. Holgate, of Pately Bridge, delivered the introductory discourse; Mr. Norris, of Ellenthorpe received the confession of faith; Mr. Howell, (now in the fiftieth year of his Pastorate at Hamburg) offered up the ordination prayer; Mr. Whitridge, (late of Manchester) gave the charge, from 2 Tim. ii. 5, last close; Mr. Jackson, of Green Hammerton, preached to the people from Acts xx. 32.

Non-conformity has existed in this neighbourhood for more than 170 years, but as no ordination had taken place in the memory of man, the above services attracted a numerous congregation, that seemed to feel them a season of refreshing from the presence of the Lord.

NEW CHAPEL AT IPSWICH.

April 30.—A handsome Chapel, 42 feet by 60, with a Vestry and School-room, was opened in St. Nicholas Street, Ipswich. The Rev. H. J. Roper, of Teignmouth, preached in the morning; Rev. James Stratten in the evening; Rev. Messrs. Notcutt and Sprig, of Ipswich; Mr. Pierce of Debenham; and Cowell of Walton, engaged in prayer.

The congregation was raised in a small

inconvenient place of worship, where Rev. E. Davies was for some years the minister. On his resignation, it was supplied by students from Highbury College, until a unanimous invitation was given to Mr. H. Cresswell.

The removal to the new Chapel is calculated to enlarge the kingdom of Christ in that populous town.

NEW CHAPEL AT ORMSKIRK.

On Tuesday evening, October 28, 1828, was formed in the town of Ormskirk, Lancashire, a church of the Independent denomination. The Rev. R. Slate of Preston, delivered a very appropriate discourse on the occasion, in which he gave an interesting account of the state of this town, which has been devoid of evangelical instruction, except what it received from a small Wesleyan Chapel, since the days of the Puritans; when the pious Nathaniel Heywood was Vicar of the church, from whence he was ejected by the act of uniformity; he was, however, some years afterwards interred in the chancel.

The Rev. George Payne, A.M., theological tutor in the College of Blackburn, publicly recognized the formation of the church, and afterwards administered to them, and some members of neighbouring congregational churches, the ordinance of the Lord's Supper.

Several attempts had formerly been made to establish the Independent interest in this large and populous parish, containing about 13,000 souls; but, on account of their prejudice and opposition, without success, till February, 1826, when a spacious room, previously part of a silk-factory, was opened for divine worship by the Lancashire County Union for the spread of the Gospel; on which occasion, sermons were preached by the Rev. Dr. Raffles and the late Rev. P. S. Charrier of Liverpool. From that time it was chiefly supplied by students from Blackburn, till January, 1827, when Mr. W. R. Dawes first preached there, who, proving acceptable to the congregation, at their request, continued to supply to the present time; and, by the liberality of several individuals, the place of worship, which will contain about 300 persons, has been very commodiously fitted up with pews, &c.

In the morning of Wednesday, October 29, Mr. Dawes was ordained Pastor over this infant church. The Rev. James Lister (Baptist) of Liverpool, began by reading and prayer; the Rev. G. Payne preached a very judicious sermon on the nature of a Christian church, and proposed the usual questions; the Rev. S. Saunders (Baptist) offered up the ordination prayer with peculiar energy and pathos; the Rev. Dr. Raffles (of whose church Mr. D. had been a

member), delivered a most interesting and impressive charge to the minister, from 2d Tim. iv. 5.—“Make full proof of thy ministry;” and the Rev. R. Maclean, of Liverpool, gave an excellent charge to the people, from 1 Cor. iv. 1,—“Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God;” after which, the Rev. G. Greatback of Southport concluded with prayer. Thirteen ministers were present, and many persons from distant parts attended on the occasion, which was so highly interesting, that the congregation, many of whom were affected to tears, expressed the greatest satisfaction at the very solemn and appropriate manner in which the service was conducted. As the congregation has much increased since Mr. Dawes' residence in this place, and several individuals appear to have received great spiritual benefit, we hope that the time to visit this dark neighbourhood is at length arrived; and that, notwithstanding the prejudice and opposition which still powerfully prevail, this small beginning will, hereafter, yield an abundant harvest to the glory of God, in the conversion of souls.—A Sabbath school has also been established, at which the average attendance is about 150.

Ormskirk.

W. R. D.

April 20, the Rev. John Davies, late student at the Carmarthen College, was solemnly set apart to the important work of the Christian ministry, at Penygraig, near Carmarthen. The following ministers officiated on the occasion:—The Rev. Messrs. D. Peter, Theological Tutor of the Carmarthen College; D. Davies, Panteg; S. Griffiths, Horeb; S. Evans, Cilcarw; and D. N. Thomas, Abergwily. The services were highly interesting, and the congregation most numerous. We trust that the labours of this promising young minister, among that ancient congregation, will prove eminently beneficial.

WAKEFIELD.

The Rev. Dr. Cope, of Salem Chapel, read his resignation on Sunday the 7th ult. after the morning service.”

CASE OF LONG COMPTON—WARWICKSHIRE.

In July last, a kind friend in London undertook to present the case of Long Compton Chapel to the Christian public, and it was advertised in several periodicals. The appeal then made has been very inadequately met, although, in many instances, personal application was made. The debt at that time was 192*l*. The Rev. Samuel West and friends have, however, the pleasure to acknowledge having received from their

friends in London 80*l*., and hereby desire to express their warmest gratitude and great obligation to all the benevolent contributors, and assure them the benefits derived from this mode of application have been great.

The labours of the Minister have suffered no interruption, and the congregation has been kept together, and very great expense saved.

As the remaining debt is still considerable, any further contributions will be thankfully received by Joseph Procter, Esq., 18, Cheapside, or 19, Compton Terrace, Islington.

CHAPEL DEBTS.

SIR,

I shall feel obliged by your inserting in some part of your Magazine the following notice, for the information of those whom it may more immediately concern.

I am, Sir, Your's, &c.

Cambridge.

J. C. EDMONDS.

At a Meeting held, in the Meeting-house, St. Andrew's Street, Camp, March 15, 1829, the following Resolutions were submitted and agreed to.

I. That we consider it our duty, as Christians and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations who may be unable to defray the whole expense of building, enlarging and repairing their Meeting Houses.

II. That from a conviction of the many and serious evils connected with the present mode of soliciting contributions, for these objects, it is our determination, as a Society, to discourage, henceforth, all personal applications, and to give assistance only to such cases as are sent by letter, to be laid before a Committee for their consideration.

III. That it is desirable to raise a fund by subscriptions to be appropriated in aid of proper cases in such proportion, as in the judgment of the Committee they may require.

IV. That the Committee shall consist of all annual subscribers of one guinea, and upwards, that they shall meet quarterly at the vestry, and that five shall be a quorum.

V. That the subscriptions be collected half-yearly in advance, and to be considered as commencing from January 1st, 1829.

VI. That Mr. Adams to be Treasurer, and Mr. Edmond, and Mr. James Nutter to be Secretaries to this Society.

VII. That the four quarterly Meetings be held on the first Friday in January, April, July, and October, in each year.

G G

OBITUARY.

On Thursday, April 10, 1829, departed this life, Mrs. SLOPER, of Camberwell Grove, Surrey.

In the early part of this year the dear deceased caught a cold, which issued in inflammation of the lungs, and in a few months her delicate frame sunk under the pressure of disease.

The affectionate relatives who visited Mrs. S., and the medical attendants, could bear witness to the meekness and resignation with which she bore her sufferings—to the gratitude she so frequently expressed that all which skill and sympathy, and earnest Christian intercession could do for her was afforded (alas! without effect, for, if these could have saved her, she had not died), and, above all, for the supports of that religion which can turn the chamber of sickness into the house of God, and the gate of Heaven.

The following are some of the expressions which fell from her during her illness. "I hope my friends will give me up if it be not the will of the Lord I should be restored—but if *I might* be allowed to choose, it should be that myself and partner should never know the pang of separation, but together enter the heavenly state." At another time she said—"I often think of the saying of a good old disciple residing in my native place: 'It is all mercy through Jesus Christ,'—and here it may be remarked, that the doctrine of justification by faith *alone*, without the deeds of the law, that doctrine so dear to the heart of *every* Christian, was to her a doctrine most precious. Often when conversing on this, her favourite theme, would she exclaim—

"I the chief of sinners am,
But Jesus died for me."

"And oh! how delightful will it be," said she, "through all eternity to be indebted to the Lord Jesus Christ. Blessed be his name, I have enjoyed much in this room; it has indeed been a Bethel to me. What though I am called to walk through the furnace, there is one who walks with me, and his form is like the Son of God."—This latter expression was used in allusion to a sermon preached by Mr. Jay, at Surrey Chapel, about two years since, from Daniel iii. 25. A discourse which she often spoke of as having been greatly blessed to her.

To the physician she said, "I have no wish to live, except it be for the sake of my dear husband and children."

April 10th she said to an endeared relative—"Satan came in like a flood some time ago, but my dear Mr. S.— told me

that looking to the blood and righteousness of Christ alone for salvation, I could never fail—and that if he had a million of souls, he should rejoice that they were *all* in my soul's stead—and this broke the force of the temptation, and since then I have had sweet peace."

About an hour before her decease she said to her husband—"My dearest, Satan came in *again*—there was a struggle—but *he has been conquered*—Jesus supports me." Shortly after this she prayed—"Lord Jesus support my dear husband and children!" and then repeated as her spirit was departing—"My Jesus has conquered!"

Her last pulse was felt by her dearest earthly friend, and while leaning on him, and with both her hands in his, she sweetly fell asleep in Jesus without a struggle or a groan, at nine o'clock in the morning of 16th April.

Similar expressions to the foregoing might have been furnished, could the writer have sufficiently composed his mind to have taken them down at the time.

Her manner of life and conversation, however, was so fully known in that estimable circle of Christian friends, by whom her memory will be fondly cherished, that he has the loss to regret on this account.

On her character *he* is forbidden, by the relation in which he stood to her, from enlarging. It is not necessary—for his is the mournful satisfaction, that her worth in all the relations of life she was called to sustain, whether as a daughter, a sister, a wife, or a mother, is estimated by all who knew her.

The mortal remains of the dear deceased were removed from Camberwell on the 27th of April, followed by her mourning relatives, her esteemed Minister, Dr. Collyer, and other friends, and were interred in the family vault at Salisbury on 20th, and her funeral sermon was preached on the next Sabbath evening by the Rev. P. I. Saffery, at the Wesleyan Chapel, which spacious place was kindly granted for the occasion, to a crowded and deeply-affected auditory, from the viiith chapter of the Epistle to the Romans, and 37th verse.

MRS. S. BURTON.

ON December 12, 1828, aged 56 years, Mrs. Sarah Burton, late of Stratford, Essex, of whose happy and peaceful departure it is designed here to give a brief account, as a fresh testimony, in addition to those with which the readers of *The Evangelical Magazine* have so often been furnished, to the truth and value of those religious principles, which alone can support

the mind in that trying hour when heart and flesh fail; and as a renewed manifestation of the reality of those divine consolations with which the Lord's people are generally more or less favoured, when called to walk through the dark valley, and under the influence of which they are sometimes enabled, even there, to rejoice with a joy that is unspeakable and full of glory.

Mrs. B. was born at Newbury, Berks. Her ancestors, as far back as can be traced, were pious persons; some of them eminently so. Her parents were members of the Church of Christ in that town, then under the pastoral care of the late Rev. John Winter. The parental instructions and other religious advantages which she here enjoyed, were the means in the hand of God, at an early period of her life, of producing those impressions upon her mind which could never be obliterated; and of fixing deeply and firmly in her heart those sacred principles, by which, to the close of life, her conduct and conversation were so manifestly regulated. Being led, thus early, to seek with her whole heart the Lord God of her fathers, she did indeed find him; which was evidenced in the unusual seriousness of her youthful deportment, and in the delight which she then and ever after found in sitting at the Saviour's feet to hear his word, and in holding communion with him at the throne of grace.

Becoming the mother of a rather numerous family, her earnest desire and aim, from the very first, as well as her husband's, was to train them up in the nurture and admonition of the Lord. Her children can bear testimony (among whom the writer, being her first-born, is one), to the tenderness and faithfulness with which she instructed, reprov'd, and corrected them; and also to her affectionate and fervent prayers with them and for them. She was accustomed to take them apart, or two or three together, when very young, chiefly on Sabbath evenings, and, kneeling down with them, to pour out her heart in prayer to God for them. The remembrance of these seasons, it is hoped, will ever be devoutly cherished by all her surviving children; and the answers to the supplications then presented, long continue to be perceived and acknowledged in their experience. It cannot surely be deemed unsuitable here to ask, does not this furnish an example which Christian parents, especially mothers, would do well to imitate?

The last fifteen or sixteen years of Mrs. B.'s life was spent in connexion with the Church of Christ at Plaistow. Here, although a mile and a half from her own residence, her attendance was regular at the weekly prayer-meeting, as well as on Sabbath-days; so regular as not to be prevented, as long as health permitted, by the

darkest evenings, or the most stormy weather. And she found the benefit of such regularity. Often, as the writer can well recollect, has the word of God, there dispensed, been so remarkably adapted to her state of mind and circumstances, particularly in the more familiar exercises of the week-evening, that when she has come to the sanctuary much depressed, she has returned home rejoicing, having received there exactly that comfort or direction which she needed under her various trials and difficulties. Never can the writer forget the many interesting and profitable conversations to which he has listened, between his beloved mother and a Christian friend who generally accompanied her in returning from the house of God on these occasions.

Thus, under the ministry of the Rev. H. Lacey, her former Pastor, and the Rev. J. Munro, the present Minister, the means of grace were eminently blessed to her soul, and she became more and more meet to be a partaker of the inheritance of the saints in light.

Her last illness was of some months' continuance; and from its commencement, till within a fortnight of her death, she was scarcely able, through extreme weakness, to converse at all; and the visits of friends were almost wholly forbidden. All this time, however, she enjoyed the richest consolations; and on Friday, November 28, appearing unable any longer to contain the joys she felt within her own breast, she sent for me to her bed-side, others of the family being likewise present, when she gave utterance to her feelings, in a way that cannot easily be described, and will not be soon forgotten. She continued speaking in the same heavenly strain to every one about her on the two following days; expressing her confidence in Him in whom she had believed, her love to her adorable Saviour, and her desire to be with him; repeatedly declaring that such had been her enjoyment of his presence, during the period of this affliction, that it had been the happiest part of her whole life. Early on Sabbath morning, November 30th, which was the last day that her reason remained unimpaired, upon entering her chamber, her first words were, after taking my hand in her's "O how I love my dear Saviour!—he has loved me—he has saved me—and now he is waiting to receive me unto himself." She then asked, "Is it not about a twelvemonth since dear Mrs. M—— died?" (a much-respected lady, a member of the same Church.) It being answered, yes; she replied, "Oh! dear lady, she is gone to glory, and now I am going;" adding, after a pause, "it will not be long; no, not long; a few more minutes—only a few more minutes;" with many other similar expressions. In the evening, portions of Scripture and hymns

were repeated to her, in which she joined, dwelling upon most of them with evident delight. By the next morning a delirium had come on, doubtless hastened, if not occasioned, by the exertion she had made the last three days to give vent to her feelings. She continued in this state the following twelve days, gradually becoming weaker and weaker, until the day before-mentioned; when, without the slightest struggle or any apparent pain, her happy spirit was released from the body, and joyfully entered into that everlasting rest which remains for the people of God. Of her with exact truth it may be said—

“One gentle sigh her fetters broke;

We scarce could say, she's gone,

Before her willing spirit took

Its station near the throne.”

The Rev. Dr. Newman, of Bow, and the the Rev. James Monro, her own Pastor, took part in the solemnities of the funeral, and the latter preached her funeral sermon at Plaistow, on Sabbath evening, Dec. 28th, from a text which she had fixed upon for some years (Mark xiii. 35—37), saying, when she mentioned it, that she wished it, not that any thing might be said of herself, but merely for the benefit of her family and friends.

MISS LEAN.

On the morning of Wednesday, May 13, 1829, aged 37 years, Sarah, the beloved and only daughter of Mr. Lean, of Field Bank, near Macclesfield.

Delicate in early life, she was never long absent from her tender parents, whose efforts to improve her constitution and prolong her life, were surpassed only by concern to promote her highest interests. The blessing of God on those exertions, has enabled them to view the melancholy event of her death with a resignation that does honour to religion. In the enjoyment of this she had long lived;—but being one of retired habits, the qualities of her mind were unknown beyond the limited circle of her acquaintance and friends.

The prominent feature in her character was meekness, accompanied, however, with benevolence and zeal for the divine honour, which precarious health would seldom allow the fullest exercise; but which all who had the privilege of her friendship, could not fail to notice and admire. The evidence of her present bliss is founded, not on any expressions uttered in dying, for she had two days previous to her departure lain insensible;—but on the firmer base of an exemplary and devoted life. Without a struggle she calmly fell asleep in Jesus.

RECENT DEATH.

June 2, 1829, Mrs. Mary Knight, aged 72, relict of the late Rev. J. A. Knight, many years pastor at the Tabernacle, London, whom she survived twenty-one years. She was an affectionate wife, an excellent mother, and an humble Christian.

THE LATE REV. M. WILKS.

DEAR SIR,

May 4, 1829.

As the following relates to our excellent and highly valued departed friend, and is further descriptive of his character, it can hardly fail to interest your readers. It is at your service, and with respect and esteem,

I am yours,

An old Hearer at the Tabernacle.

Extract from a Funeral Sermon, on the death of Samuel Foyster Esq. one of the Managers of the Tabernacle and Tottenham Court Chapel, preached at the Tabernacle, by the late Rev. Matthew Wilks.

“It was not till after Mr. F. was married, that he became decidedly pious. Rambling about from one place to another, he went into Tottenham Court Chapel, and went behind a pillar that he might not be seen. The Rev. Rowland Hill was preaching. The Lord saw him there, and met with him. He thought there was rather less shame attending the preaching at the Locke Hospital Chapel, and went there for a little while, as his acquaintance was among the gayer sort; but his attachment to his mother, who went to the former place, soon fixed him there.

“He was a good father and a good husband. He showed his fear of God in the management of his family. There are a few families” (said Mr. Wilks), “which I always think of, and speak of with pleasure; and his was one. He made religion pleasant to his family by kindness and affection, not by introducing cards, and routs, and so on. The last business he transacted, was with Mr. W. about the concerns of the Connexion, and he was the last person that saw him. He (Mr. F.) told him that Christ was his rock—his foundation—his only foundation. I have now” (continued Mr. Wilks) “lived to witness the deaths of ten Ministers, and of three Managers in the Connexion; the Managers have taken nothing, and none of the Ministers have got rich in your service. As for myself, what I have received, has never half maintained me; and yet I love the cause, and the work so much that I had rather give you a hundred a-year than not preach to you too.

MISSIONARY CHRONICLE

FOR JULY, 1829.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin: and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SPECIAL MEETING

OF THE

LONDON MISSIONARY SOCIETY

In consequence of the intended departure for South Africa, of the Rev. DR. PHILIP, accompanied by two Missionaries from this Society, and three from the Evangelical Missionary Society of Paris, a Special Meeting was held, in Surrey Chapel, on Tuesday, the 9th of June, 1829. The following is a Report of what took place.

About eleven o'clock W. ALERS HANKEY, Esq. took the Chair, and the Rev. JOHN ARUNDEL commenced the business of the day by giving out the Missionary Hymn,

"The Spirit never had been sent
Had the disciples never prayed," &c.

which was sung by the whole Meeting.

The Rev. GEORGE COLLISON, A.M. then read the 67th Psalm, and prayed, after which

The Rev. JOHN CLAYTON, jun. A.M. delivered a valedictory address to the Rev. Dr. Philip, from the pulpit, having first addressed the Meeting as follows:—

My Christian Friends: I shall not occupy any portion of your time which is devoted to the present solemnity, by offering an apology for having undertaken a part in this interesting service. It may suffice to state, that the senior minister who was requested to engage in it, was not able to comply with the wishes of the Directors of the Missionary Society, on account of his departure from town: and that I have been desired, as his substitute, to deliver a short address on the halloved occasion. I can assure you, that I have not the presumption to suppose, that I have been selected as one of the veterans from the front ranks or from the centre of the army, but as one from the lighter corps in reserve, who should be ready on all occasions to meet an emergency, rather than that the operations of the body should be embarrassed, perturbed, or suspended. Appealing then to your Christian candour, but above all, reposing upon the mercy and grace of the

Great Master whom we love and serve, I proceed at once to my immediate business, which is to offer a few valedictory thoughts to our esteemed brother, Dr. Philip, who is about to embark with his Missionary companions, to prosecute their holy labours in South Africa. As a guide to our meditations, I have selected the words of Scripture, which you will find in Joshua, chap. i. ver. 9. "Have I not commanded thee? Be strong, and of a good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest."

Mr. Clayton then addressed Dr. Philip nearly as follows:—

My beloved friend and brother:—Accustomed as I have been to labour only in the home department of the Christian ministry, it would be insufferable vanity in me, were I to imagine that I could speak to you in the language of sage counsel and direction. You have long borne the burden and heat of the day in foreign countries, and you are acquainted with the peculiar duties, difficulties, and dangers of the Missionary service. You have had many a conflict with the powers of idolatry and superstition, and with the various forms of opposition to the progress of your high enterprize. You understand the tactics of the noble warfare in which you are engaged, and you can instruct others in the battle of the Lord against the mighty. When wearied with the march or with the fight, you have known what it is to refresh yourself by drinking of the water of life, and eating of the bread of Heaven, and

reposing in the green pastures of Divine ordinances; and when with your spiritual weapons you have cast down some of the strong holds of the enemy, you have participated in the joys of victory, and we have heard the sound of your trumpet from afar—"Now, thanks be to God, who causeth us to triumph in Christ Jesus, and maketh manifest the savour of his name in every place." But

"This is a scene of labour, not of rest,
Man's is laborious happiness at best;
On this side death, our dangers never cease,
Our joys are joys of victory, not of peace."

Like Joshua, though you have gained considerable advantage over the foes of God and man, yet you are about to gird on your armour again, and to fill your quiver with arrows, that, when shot from the bow which you are bending afresh, they may be sharp in the hearts of the King's enemies, whereby the people may fall under him. If you, as a general, have to prosecute the campaign, surely these assembled regiments and officers, surely a subaltern from the ranks, like myself, may cheer you as you pass on with your staff to the shore, from which you are about to set sail, and may express aloud our fervent wishes, that God would "make your way prosperous, and that you may have good success."

Suffer me then, by way of encouragement, to direct your attention, *First, to the High authority under which you act.* It is that of Him who made of one blood all the nations who dwell on the face of the earth; but who, pitying the ruined condition into which mankind has sunk, has provided a method by which they may be brought back again to the favour, image, and enjoyment of the God from whom they have revolted. It is that of Him who gave himself to sprinkle many nations, and who is willing that all men should be saved and come to the knowledge of the truth. It is his generous commission—"Go ye out into all the world, and preach the Gospel to every creature under Heaven."—Go and teach all nations; and lo, I am with you always, even to the end of the world." Now, if the leader of an army is animated when he takes the field, by the recollection that he is obeying the orders of his sovereign—if an ambassador is emboldened in his arduous negotiations by the remembrance that he has credentials and instructions from his prince, assuredly the Christian Missionary should be sustained and invigorated by the interrogatory appeal of the King of Kings and Lord of Lords. "Have I not commanded thee?" His command is quick and powerful, penetrating to the inmost recesses of the heart. The sound of your Master's voice behind you, will give alacrity to your spirit, firmness to your purposes, ardour to your zeal, and will prompt you to persevere until you shall finish the work which he has given you to achieve.

For, *Secondly, Let me remind you of the object which you aim to accomplish.*—You do not cross the seas and visit foreign shores, to diffuse the light of secular science, to instruct the natives in the useful arts, to establish the institutions of political freedom; though solid literature, and civil liberty, and the numerous blessings of civilization, will be the attendants and followers of progressive Christianity.—Much less do you penetrate the interior of Africa, to pursue the projects of aggrandizement, to gratify a literary curiosity, to carry fire and sword among its tribes, and awe the inhabitants into submission to your will,—or to engage in a crusade of persecution, and attempt to extend the religion you profess, by violence and carnage,—or to rove abroad among rocks and mountains, valleys, and plains, forests, and rivers; and lakes, in wild and visionary schemes of Utopian character. No—nobler, far nobler objects fire your resolution, and present themselves to your labour and your prospective hopes. Sent by the mandate of the Son of God far away to the Gentiles, your business is instrumentally to open the eyes of the blind, to turn men from darkness to light, and from the power of Satan to God. It is to spread abroad the most valuable science, and to make the ignorant wise unto salvation. It is to proclaim liberty to the captives of sin, and the opening of the prison to them that are bound. It is to set up the altars and ordinances of Christianity, in the room of the Institutions of paganism and rites of superstition. It is to strike a fresh blow at the powers of idolatry, error, and vice, and to extend the empire of Him who is the King of Righteousness and the Prince of Peace. It is to raise the prostrate tribes of mankind from the degradation of the fall, and to diffuse knowledge, sanctity, and joy, where darkness, pollution, and wretchedness, have for ages prevailed. In short, it is to gladden the solitary places, and make the wildernesses to rejoice and blossom as the rose, and bring forth fruit as the garden of the Lord. Glorious objects these,—compared with which, those of the statesman, the hero, and the philosopher, dwindle into insignificance, and vanish as empty shadows.

It may be well, therefore, with such a vast prospect before you, to think—*Thirdly, On the succours which you may expect in the advancement of your work.*—You will need them partly because of the weakness of nature, and partly from the difficulties with which you will have to contend in the progress of your great enterprise. Not only will the darkness, enmity, and degradation of the human mind and character, set themselves in array against you; but the errors, prejudices, institutions, and abandoned habits of an idolatrous population, sanctioned by antiquity, and rooted down into the mass, by early education and ha-

bitual custom. In your path of usefulness, obstructions will arise from local circumstances, of which we who live in a highly civilized country can scarcely form an adequate conception; while in extending the sphere of your exertions, and travelling towards the heart of the African continent, you must expect to be "in journeyings often, in perils of waters, in perils of robbers, in perils by your own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, and in watchings often; besides the things which will come upon you daily—the care of all the churches," planted or watered by your instrumentality, or that of your companions in the kingdom and patience of Jesus. Do you heave a sigh and ask, Who is sufficient for these things? I reply, Your sufficiency is of God. He will succour you by his presence; he will be with you in all the way in which you go; he will succour you by the promise of his support; "Thy shoes shall be as iron and brass; and as thy day is so shall be thy strength:" he will succour you by the actual supplies of his grace; and though you pass through deep waters and blazing fires, though thorns in the flesh may pierce, and messengers of Satan may buffet—that sentence will banish your fears, arm you with courage, and inflame your zeal,—*"My grace is sufficient for thee:"* and you will respond, "None of these things move me; neither count I my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." He will succour and revive you by the visitation of his Holy Spirit, who shall pour his consolations into your bosom, supply you with rich compensation for all the privations you may undergo, and bear you on in your Missionary career, until the cares, and conflicts, and toils of your earthly course shall be succeeded by the repose of heaven.

But, my brother, I must tell you, ere we accompany you to the ship, and shed the parting tear,—*Fourthly, of the countless sympathies and prayers by which you will be accompanied and followed.* As you and your fellow-labourers pass over the mighty deep, thousands of the British Israel will follow you with their affectionate solitudes, and commend you to the protection of God's providence, by their fervent supplications. When the vessel in which you traverse the ocean, shall be far distant from our shores—in our closets of devotion, at our domestic altars and in the public sanctuary, we will ask Him who rides on the wings of the winds, and manages the raging floods, that it may be injured by no storm; nor strike on the rock, nor founder on the sand, nor be engulfed in the whirlpool, nor be wrecked on an inhospitable coast; but that with plenty

of provisions, and good-fellowship among the passengers, having the fairest breeze, and making rapid way over the main, it may soon and safely reach the desired haven. And as the movements of mind are not to be obstructed by intervening seas, on your arrival at the place of your destination, our spirits shall meet you there, and welcome you, as you interclasp the hands of fellowship with the little band of the soldiers of the cross, and implore new blessings upon you, as you enter on the cares and labours of the stations which you are destined to occupy. Nor shall you be forgotten by us when you are immersed in your several Missionary engagements. We will bear you on our hearts to the throne of grace, that you may be preserved from natural and moral harm; that you may maintain the unity of the spirit in the bond of peace; that you may have an effectual door opened to you among the Gentiles; and that you may enjoy a copious effusion of those heavenly influences, which will secure to you the success to which your hearts aspire.

Finally: Let me point you to the recompense which is reserved for you to enjoy. Futurity is concealed from our view by a veil which no mortal eye can penetrate. Were we disposed to enquire of our Master "What shall this man do?"—we have no reason to suppose that our curiosity would receive a satisfactory reply. On the supposition, therefore, that death should soon remove you to another world, we should be well assured that He who did not permit you to build the temple, would honour your intentions and endeavours, and pronounce on you the sentence "It was well that it was in thine heart;" and say, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." But we will cherish the hope that your lives will be precious in the sight of the Lord, and that he will spare you to labour for many years in cultivating the wilderness which you are desirous to fertilize. And will it not be an invaluable recompense, when you see men turning from dumb idols to serve the living God—see the *Æthiopian* changing his skin and the leopard his spots—see the rites of paganism giving way to the ordinances of Christ—see his gospel gradually winning its way from the Cape through the country of the Hottentots, stretching itself to Congo on the one hand, and the coast of Zanguebar on the other, and travelling, in the greatness of its strength, to Negroland and Abyssinia, to Nubia and Senegambia,—penetrating the desert of Sahara, and reaching through Barbary again to the borders of the Mediterranean sea? Will it not be a recompense, when the winds of heaven shall waft to your ears, the hosannahs of the Christian tribes in

different parts of the world, in honour of that Redeemer whose empire is at length to extend over all the kingdoms of the earth? O! my friend, speak we of the rewards of the gracious Master whom you serve? Die when you may in his service, he has promised that if you are faithful unto death, He will give you a crown of life. It is written, and none can erase the everlasting lines, "They that be wise, shall shine as the brightness of the firmament; and they who have turned many to righteousness, as the stars for ever and ever!"

Go then, my beloved brethren, sanctioned by the highest authority; bent on the noblest object; sustained by the strongest aid; cheered by the devoutest wishes and prayers; and animated by the prospect of the richest rewards! Go and preach among the Gentiles, the unsearchable riches of Christ; wisdom and unanimity be to your counsels, peace to your hearts, and prosperity to your course; ministering spirits be your attendants, and the Lord of cherubim and seraphim your perpetual guide and guard. Christ be your beginning and ending, your all in all; and Heaven be at last, your resting place and home, where an innumerable company, gathered out of all kindreds and nations, awaits your arrival, and, as you pass the shining entrance will exclaim, "Lift up your heads ye gates, and be ye lifted up ye everlasting doors, and let the sons of glory in."

The Rev. Dr. PHILIP said, I rise on the present occasion, to address you with much diffidence and trembling. Had I consulted my own feelings only, I should have retired into the shade, to participate, with this interesting audience, in the devotional services of the day; but from various circumstances, necessity is laid upon me, and, to prevent those misconstructions to which the conduct of public men is always liable, I must do violence to my own feelings, in giving you something in the form of an address. I feel much delighted and encouraged by the suitable exhortations of my esteemed and beloved friend, Mr. Clayton; and as he has directed my attention to the encouragements of the Christian Missionary, I shall confine myself to that topic, and give you some account of the grounds of my encouragements to go forward in the arduous undertaking I have before me. I see nothing in natural or revealed religion, or in the past or present state of the world, that is not encouraging to our hopes in respect to the object for which we are this day assembled within these walls. In every proof of the Divine existence, I see an encouragement to Missionary labour; and in every manifestation of the Divine perfections, in nature, and in the Scriptures of truth, I perceive a guarantee for their success. The proposition that there is a God, is not more evident to me, than that the God

of nature is the God of the Bible; and the evidence that God is the author of the Bible, is not more clearly evinced to my satisfaction, than are the reasons I have to believe that the triumphs of the Gospel are to be co-extensive with the effects of sin.

Many people have been accustomed to look upon a Missionary spirit as a kind of adventitious thing; as separable from the Christian character, and as not at all entering into its essence. They look upon it as a very good thing, and as very becoming in a Missionary; but as one of those kind of things which they themselves may either cultivate or neglect with impunity. Where such a sentiment prevails, the form of godliness may exist, but its power is wanting; a name to live may be retained, but the symptoms of the Christian life no longer remain. The real spirit of Missions is the very genius of the gospel; it is the Spirit of God himself in the hearts of the people. Jesus Christ came into the world to seek and to save that which was lost; and the whole history of his life and sufferings, corresponds with the views here given of the grand object of his ministry.

It was remarked by a celebrated traveller—"In Greece I everywhere see the marks of human genius; but in Judea, I see God in every place:—I see nothing but God." In the history of the Old Testament, I see nothing but God. The notions which the sacred writers give us of the Supreme Being, convey the idea of a Universal presence in whom all things live and move and have their being. The mountains are removed, the everlasting hills are scattered at the presence of the Lord. Kings and conquerors are the mere creatures of his power, the instruments of his mercy or of his judgments.

I look to the disciples as they were assembled to wait for the outpouring of the spirit, which was the promise of the Saviour. At that period, the whole church might have been numbered by a child, and the place they occupied might have been measured by inches. In obedience to the command of God, they went forth without wealth, without worldly connexions—and the idols of the nations, the philosophy of Greece and Rome, the prejudices and antipathies of the human heart, and the opposition of the most powerful empire that was ever established upon earth, bowed down before them. Paganism was once the prevailing religion of Europe, and of the land in which we live. It was once in as full possession of the high places and strong holds of this country, as it now is of those of Africa, of India, and of China. It was successively attacked and conquered by the arms of divine truth, and the weapons of our warfare have lost none of their heavenly temper; they are, through God, as mighty as ever to the pulling down of strong holds and of every thing that exalteth itself against his power.

The genius of Christianity, which is from God, like the solar fire, moves, in a sphere of its own, far above earthly things, while it penetrates our mundane elements without being contaminated by them; it gives beauty and loveliness to every object and to every scene, to which it imparts its life-giving energies, and over which it pours its celestial radiance. It has been said by philosophers, that so admirably is the earth balanced, that were but a fly to alight upon it from another sphere, its motion would be disturbed. We know, that every thing is affected, when once touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal: it touches the hearts of the revengeful, and the malicious, and they become forgiving and loving; it touches the chains of caste, and they melt; it touches the idols of the heathen, and they fall to the ground, like Dagon before the ark of God; it throws its light upon the atmosphere of the regions of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and at its touch, they wither; it touches the hearts of savages, and they take their places among civilized men; it sends down its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen sing for joy and shout from the tops of their mountains; it touches the hearts of our senators, and a Wilberforce and a Buxton are raised up, to interest a generous nation in Africa's wrongs; it touches the hearts of our statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the heart of the philanthropist, and the prisons are visited, the depressed are raised, the neglected are remembered, the wounds of the broken-hearted are bound up, the vicious are reclaimed, and the prodigal son is restored. It touches the heart of the Missionary, and he goes forth, forsaking country, friends, and ease, to preach among the Gentiles the unsearchable riches of Christ,—to tell them that sin is atoned for, that death is abolished, that God is in Christ reconciling guilty men to himself, and that the kingdom of heaven is now open to all who believe. It touches the hearts of a few individuals in Manchester or in London, and the standard of contribution is elevated, our exhausted treasury is replenished, and from the confluence of a thousand streams, the tide of Christian benevolence rolls its fertilizing waters over the parched earth. It, like the Divine Spirit at the creation of the world, now sits brood-

ing on the moral chaos, placing the lamp God has ordained for his Anointed, in the firmament of the church, dividing and dispersing the waters of life over the whole face of the globe, clothing with moral verdure the ground, before prolific in nothing but crimes, and preparing the earth for that period, when men shall be restored to the image of their Maker, and when the great Creator shall again pronounce all his works to be good, and the angels shall again shout for joy, and all the creation shall take up the song—"Alleluia, Alleluia, Alleluia, the Lord God omnipotent reigneth!"

I look at the state of the world, and I am encouraged by the very striking manner in which the signs of the times accord with the grand outline of prophecy, and by the sentiments entertained by all the interpreters of the prophetic testimony; for it is not a little remarkable, that however the expounders of the unfulfilled predictions of Scripture may differ in their sentiments respecting the precise manner of their accomplishment, they are all agreed in this, that great events are at hand, and that the time is near, when Christ will take unto himself his great power and reign. Whether this movement of the human mind has been excited by the study of the prophecies, or by the extraordinary character of passing events, or by both, is not material for us, at present, to inquire; it is sufficient for our purpose to know that such a coincidence exists; but it is to events, more than to predictions, that my attention is now called. The world has been long in a state of preparation for the recent occurrences which have excited so much surprise; we can look back upon many interesting periods in the history of the church and of the world, but the events which have taken place within the last forty years, are remarkably distinguished for their number, and for their great and striking character. In contemplating them, the mind feels an awe and a powerful impression, similar to what is felt on contemplating the scenery of an alpine country. Turn to which side you will, you see nothing bordering upon mediocrity. The virtues and crimes, the wars and revolutions, the rise and fall of empires, the elevation and depression of sovereigns, the establishment and success of our great religious societies, possess a character, and are invested with an interest, which, taken altogether, is perhaps without a parallel in the history of our species. Whatever may be said scoffingly, or in earnest, about the march of intellect, the age in which we live is more distinguished than perhaps any other by the march and triumph of enlightened, religious, and moral principle. Even the world itself seems to have forebodings of an approaching change; all creatures sigh to be renewed, the whole creation groaneth and

travaieth in pain together. There is at present a restlessness and an apprehension on the public mind, in relation to coming events, something resembling the uneasiness and anxiety occasioned by the atmosphere, which is sometimes the forerunner of an earthquake: like Jerusalem, when Christ entered it on his way to Calvary: the whole world seems to be moved—in short, all Nature seems to sympathise with us, who have the first fruits of the Spirit, while we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. We have every reason to believe that we are at this moment, standing on the brink of a great moral revolution. The angel of the Apocalypse, having the everlasting Gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the shadow of death is in many parts turned into the morning; the dawn of that day which is to renovate the dominions of darkness, has arisen upon us; the delightful anticipations of former ages, begin to be realized; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God, a fire has been kindled, which, like the last conflagration, will continue to burn, till the elements of corruption shall melt with fervent heat—till the earth, or political heavens, which are unfavourable to the progress of divine truth, shall be purified, or shall pass away with a great noise—till every idol in the heathen world shall be consumed—till the present system of things shall give place to the new heavens and the new earth—till the celestial voice shall salute our ears with the words, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God." I feel myself encouraged in my labours as a Missionary, from the aspect and the tenor of the promises of God. Were yonder sun turned into darkness, and the moon into blood, were the whole frame of nature dissolved, God would remain. God would be the same in himself as he now is; but the promises contain, virtually contain, the veracity of God,—and when it is said that the glory of the Lord shall cover the earth, as the waters cover the channels of the great deep, it is enough for me that the mouth of the Lord hath spoken it. I take my stand upon the high table-land of promise, and look forward with certainty to the period, when all the promises which have a respect to the future grandeur of Christ's kingdom shall be accomplished. Arise and shine, for thy light is come; let the Directors of this Society arise and shine; let the churches of London arise and shine; let the ministers of London arise and shine; let the rich professors of religion arise and shine. Zion, the joy of the whole earth, shall arise and shine, for the glory of the Lord has arisen

upon her; her palaces shall be adorned by the just and good of all ages. Multitudes who live in regions far remote, and myriads yet to come, will arise to call her blessed; the barcarous nations shall attend at her gates; the numerous tribes of Africa, the thousands of Madagascar, and the teeming population of India and of China, shall be pressing forward to her hallowed courts, bending in her sanctuary, and offering unto God, the sacrifice of praise and thanksgiving. The wealth of the nations shall be brought into her treasury, the martial trumpet shall be suspended on her battlements, and the temple of peace shall exhibit the sword and the spear on its walls, to remind us of the triumph of the Gospel. Kings daughters shall be among her honourable women; the daughter of Tyre shall be there with a gift, the gold of Sheba and Seba shall be offered unto her, and the rich among the people shall entreat her favour; the Sun of Light himself shall shine revealed from heaven, and one tide of glory, one unclouded blaze, shall overflow her courts.

I should be doing injustice to my own feelings, if I did not on this occasion advert, as a motive of encouragement, to the success which has attended our exertions on behalf of the oppressed aborigines of South Africa. Some men have complained that they were born too soon, that they came into the world at a period when men could not appreciate their merits. Now, for my part, I was not born a day too soon, I came to the struggle in which I have been engaged, at the only time in which I could have done any thing for the suffering nations of South Africa. I came to the struggle, I had to sustain it, at a period when we had an individual at the head of our colonial administration, who, being deaf to all entreaty and remonstrance, pursued a course, which while it proved, I am sorry to say, fatal to himself, has turned out a blessing to the colony; at a period, when I had Mr. Wilberforce, and Mr. Buxton, and Dr. Lushington, and others in the British Parliament to support me,—at a period, when I had among my esteemed friends, the Directors of the London Missionary Society, those who did credit to my motives, and appreciated my humble labours, and when I had many in London and in the country, who cheered me under my difficulties, and prayed for my success. The triumph we have gained, in obtaining for the most oppressed people upon earth, civil liberty, is not the triumph of an individual,—it is the triumph of the London Missionary Society, it is the triumph of this audience, it is the triumph of all. While I was in Africa, in common with my fellow labourers, we had the law against us; and the law itself, I mean the colonial law, was worse than the abuse: now, we have the law in our favour, and the great body of the natives of Africa,

who were then shut out, by the cruel system under which they suffered, from all the means of religious instruction, have now the same privileges with the Colonists, whether Dutch or English; I give his Majesty's Government full credit for the sincerity of its intentions, with regard to the boon which it has granted to the natives of Africa. The Judges composing the new court of justice, have begun to act upon the principles of the new charter granted to the aborigines. It would betray great ignorance of human nature, to suppose that a system of abuses which has arisen out of the very state of society, should cease at once. Where there is no law, there is no transgression; and where the law has been so long opposed to the interests of the aborigines of the country, we cannot suppose that the colonists should have clear ideas of their rights; but a few examples will create a national conscience, and before long, give us public opinion upon our side.

I feel particularly encouraged by the general feeling which prevails in this country, as to the necessity of divine influence to aid us in our labours to instruct the world in the faith of Christ. Were our revenue equal to the wealth of both the Indies; were our Missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature and all the science of Christendom, without the spirit of God, they could do nothing toward the establishment of that internal dominion which is designated by the kingdom of God within us. We may as well think to arrest the sun in his course, and give laws to the winds, by the words of our mouths—impede the torrent by the interposition of our feet, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit. It is with churches, as it is with individuals; the lowest point of depression is the first point of elevation. We never think of placing our sole dependence upon the Spirit of God, till it becomes with us a work of necessity; but when that necessity is felt—when the penitent individual appears shorn of his own strength, we hail the favourable sign, and we are not disappointed in our hopes, that he will soon take hold of the strength of omnipotence, and become strong in the power of the Almighty. The case is similar as it regards the state of religion in our churches; when the feeling which is now growing among us shall become general, when multitudes shall be seen flocking to our churches, as they now do to hear a popular preacher; that time will be near; and we may hail the appearance as the Star of the latter-day

glory. Brethren, pray for us, that the word of the Lord may have free course, and may be glorified with us, even as it is with you. Let not those who are looking at the income of the Society, be afraid that it will be diminished by a growing spirit of prayer. If we pray that the waters of life may visit every land, we shall not refuse to help in cutting and clearing those channels by which they are to be conveyed. To pray to God, is to offer up the heart to him; and if we give him our hearts we shall not withhold from him our influence, our talents, our substance.

As a further encouragement in this service, I must here notice the spirit of piety and liberality I have lately witnessed in France, in Manchester, and in other places. I never paid a visit to any place which delighted me so much as my late visit to Paris. While memory holds a place in my mind, I shall dwell with pleasure on the reviving and animated scenes of simple and fervent piety I met with, in the first circles of that city. Had I met with no other return than the friendship I have formed with my friend, the Rev. Mark Wilks, and the gratifying sight I then had of the results of his labours, I should have deemed myself amply repaid for many such visits. The spark which kindled the Missionary spirit in Paris, has lighted up its flame in Germany; and I have this very morning received a letter from that part of the continent, expressing the greatest joy at my proposed visit to the Society which has been formed at Barmen. For in addition to our three young friends from Paris, they propose sending out five German fellow-labourers with us, in the same ship. Remark on the circumstance they observe, "It must be a delightful event,—it will give joy in the presence of angels, when the Missionary ship carries the ambassadors of those nations, to the heathen countries over the mighty waters." On this part of my subject, I cannot do justice to my own feelings without adverting to the pleasure I experienced last week, from my visit to Manchester. It has been the practice in some quarters, to refer the noble exertions of the Manchester Christians to undue excitement. It was my privilege to be on the platform in that town, at the last annual Missionary-Meeting, and I may venture to say, that I never saw a collection made in any place, under less excitement. I had two motions put into my hand; the speech I made on the first motion was a dry narrative, which I made at the request of that eminent man of God, Mr. Roby, and some of his friends: and I had no expectation of any collection being made, till I should be called upon to make a second speech; but the friends present, as if they had been determined to show the strength of Christian principle without previous excitement, after two other speeches, delivered under similar impressions,

proposed to proceed to business, and the money was handed up to the platform with as much coolness and as much ease, as if they had been merely giving in their names to be inserted in a common parish register. After the subscriptions at the public meeting were closed, we had much excitement, but it was the excitement which arose from the noble triumph the people had attained over the selfish part of their nature—from the pledge the spirit which moved in their hearts gave them, of the final triumph of truth over the earth—from the additional evidence their Christian liberality had afforded them, of the genuineness of their faith. The scene which followed was one of excitement, which might, perhaps, be compared to what was witnessed among the primitive Christians, in the first ages of the church. There is no happiness equal to that which arises from the exercise of benevolent affections and from acts of Christian kindness; and when men are happy in doing good, they never fail to make all around them happy. God has blessed Manchester, he has blessed his people there, and I was delighted to see how the generous men with whom I associated, were blessed in their domestic circles. The children had caught the spirit of their parents; and the pleasure I experienced at the public meetings, was, if possible, exceeded by witnessing the manner in which the children urged their parents to greater acts of liberality, while the parents looked with their eyes filled with tears, at their sons and daughters provoking them to love and good works.

[Here the Doctor related some interesting anecdotes, illustrative of the above statement, and then continued:]

I see abundance of motives to the Missionary work, and to the measure of my duty as a Missionary, in the love of God, in the gift of his Son, in the sufferings of Christ, in the price paid for our redemption, and in the commission Christ gave to his disciples, "Go ye and preach the Gospel to every creature, beginning at Jerusalem." Were all the Missionaries to return from their fields of labour, declaring that nothing could be done toward the attainment of their great object; after telling them that it appeared God had not sent *them*, I would go forth on the encouragements I have this day heard from my beloved friend, Mr. Clayton, and those I have stated myself on this occasion, seeking no other warrant for my authority than the word of God, and no other pledge for the security of my success than the promise of the Divine blessing. I propose, my Christian Friends, the considerations which animate my own heart in this cause, as a stimulus to induce you to continue your labours. You have the existence of God, the perfections of God, the genius of the Gospel, the great things which God has done for his

church, the power of the word of God, the state of the world, the promises of God, the spirit of prayer, which is abroad, the love of God, manifest in the gift of Christ, the sufferings of the Saviour to accomplish our redemption, the promise of the Spirit, and the great things which God is now doing for his church—to urge you forward.

It is stated in the history of England, that when the first Missionary who arrived in Kent, presented himself before the King, to solicit permission to preach the Gospel in his dominions, after long deliberation, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with grey hairs, rose, and by the following speech, obtained the permission which was requested:—"Here we are (said the orator) like birds of passage; we know not whence we come or whither we are going; if this man can tell us, for God's sake let him speak." I say, if there are six hundred millions of our fellow-creatures, who, like birds of passage, know not whence they came, nor whither they are going, for God's sake let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation.

I go to Africa, bound in the spirit, not knowing what is to happen to me there. My friend, Mr. Clayton, has very feelingly touched on this subject. I may never reach the shores of Africa; my work may be done, and my years may be near a close. I often thought, in the midst of the struggle, that I should die contented, provided I could see but a part of what has been achieved for the natives; and I have had a kind of presentiment, which may be but an illusion, that I should not survive long after gaining the object we have happily attained. In whatever way God has pleased to dispose of me, I am ready to submit to his will. If I am offered up on the sacrifice and service of your faith, I shall joy and rejoice with you all. And now, my dear brethren in the Directorship, and Christian friends, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified.

The Rev. Mr. LEMUE, one of the French Missionaries, who is to accompany Dr. Philip, having been introduced to the Meeting by the Rev. Mr. Orme, next addressed the audience in French. His observations, as interpreted by the Rev. M. Wilks, were as follows:—"Before I arrived with my brethren in this country, we heard much of your love to Christ, and of your zeal for the glory of God. But now that we have heard and seen what is going forward among you for the furtherance of the Gospel, and the promotion of the cause of the Redeemer, we perceive that your love and zeal far exceed what we had

previously heard respecting them, and even what we could have possibly conceived of them. Since the Saviour has risen to Heaven, hostility has been abolished, and we are all one in Christ Jesus. He has brought life and immortality to light by the Gospel; and very soon we shall meet in Heaven, when it will not be said, this person is an Englishman, and the other is a native of France; but "these are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rejoiced ourselves by witnessing your faith and love, we wish that our brethren in France could observe these manifestations of them, that they might feel similar emotions, and be filled with the same spirit: then would they indeed thank God; then would they be animated to new exertions. They have but just commenced the work of missions; but they desire to go forward, knowing that God will bless the exertions of his servants, and crown their labours with abundant success. We go forth with joy to preach the gospel to the heathen; and never can we forget the satisfaction and the happiness which we have experienced amongst you; your kindness and affection, are impressed on our memories and engraven on our hearts. Even if we had not the kind assistance and efficient support of Dr. Philip in our travel and in our work, we should rejoice in having your fellowship and prayers; your best wishes and encouraging sympathies. And now we wish you farewell; and having made your acquaintance, we wish you to consider us, not as strangers and foreigners, but as fellow-citizens with the saints, and of the household of God, and as fellow-workers with you in your Missionary enterprises. We are anxious to be commended by you to God, even as those who have gone out from amongst you, to the same service. We beg you to follow Jesus Christ as the only faithful and only true shepherd of your souls, until we meet in peace and joy in the fields above, when he shall give unto us eternal life.

The Rev. Mr. JAY, of Bath, then offered up a prayer for the Missionaries, with his accustomed fervour and affection.

The Rev. Mr. ARUNDEL gave out the 25th Hymn of the Appendix to the Missionary Collection.

"Go, brother go—a mighty arm
Is with thee, wheresoe'er thou art." &c.

which was sung by the congregation.

The Rev. WILLIAM ORME then came forward, and said, that before proceeding to the secular part of the business of the day, there was something of a more pleasing nature which devolved upon him. They had just been commending one brother to the grace of our Lord Jesus Christ, for the work in which he was about to embark; they had bidden him farewell in the name of the Lord,

and prayed for the blessing of Heaven upon him; and it was now a high gratification to have to introduce another brother, after his long absence, during which he had traversed a considerable part of the globe, in the service and on behalf of the Society—George Bennet, Esq., who had been for the last eight years one of the messengers of the London Missionary Society to distant lands.

Mr. ORME then introduced Mr. Bennet, who most affectionately shook his hand and that of the Chairman. The lively emotion under which this gentleman very evidently laboured, produced a powerful feeling throughout the meeting, and many persons shed tears.

The CHAIRMAN said, he felt wholly incompetent to give expression to those feelings in which the meeting had so evidently participated, on witnessing the safe return of their esteemed friend and brother, who had eight years since gone out on a long and perilous mission in behalf of the Society. Those feelings were greatly quickened, by the reflection that he had returned alone. He had set out with a companion who, as they had fondly hoped, would have been present with them; but it had pleased the Almighty Ruler of all things to appoint it otherwise, and it was theirs to say, "Thy will be done!" With reference to him, they could only attach to his memory those affectionate regards, which they would have been happy, most happy, to have shown to him in person.

To you, my Friend, said the Chairman, (addressing himself to Mr. Bennet) I only express the desire of every heart present, that the Divine blessing may rest upon you, in all temporal and spiritual respects, during the remainder of your sojourning on earth, and that the latter part of your life may be in perfect correspondence, in usefulness and honour, with that part of it which has now been so happily concluded. And when, as we hope, at a distant day, you shall be called to follow your late companion, may it be to renew your friendship under more happy circumstances, with him who, in the mean time has this advantage over you, in that he has sooner received the reward of his labours.

Mr. BENNET then advanced to the front of the platform, and was for some moments unable to give utterance to his feelings. He said, that he presented himself before that assembly with a trembling spirit. He "had been prevailed upon" to come there. He was glad that he had come, and he would call upon the Meeting to join with him in thanksgiving to God, for his mercies to so unworthy and unprofitable a servant, and for the happiness which had been conferred on him, in being permitted to behold his own most delightful and happy land, and the Christian Societies of the metropolis. He

said, that instead of trusting himself to address them in an extemporaneous speech, he would read to them a sketch of the places visited by his departed friend and himself, and of the particular circumstances connected with each. The paper had not been drawn up for the purpose of being laid before this Meeting, but to communicate information to Friends who resided at the Cape of Good Hope, and who felt much interest in the operations and success of Missionary Institutions.

[Mr. BENNET read a letter addressed by him to the Rev. Richard Miles, Cape Town, which will be given in the Missionary Chronicle for August, and continued:]

At St. Helena, the Governor, Gen. Dallas, and other influential persons had treated him with the greatest kindness; but it was as the representative of the London Missionary Society that he had received it. He rejoiced to see that as persons had become acquainted with the Missionary work, many of their fears and prejudices had given way. He had felt, before he went out, his extreme want of qualification for the work to which he had been invited; and he had not been wanting in fully stating that to their late respected Secretary, the Rev. Mr. Burder: he (Mr. Bennet) had wished to decline it, not from any fear of the danger or toil to which it would subject him—for they were as nothing—but from a consciousness that he would not be able to discharge the duties devolving upon him. He had, however, obtained the promise of the prayers of the Society, and he believed that he had been permitted again to set his foot in England in answer to those prayers. He saw that many places were vacant, and that he himself was growing older; he thanked God, however, for his great mercies, and could now say with Simeon, “Now Lord, lettest thou thy Servant depart in peace according to thy Word, for mine eyes have seen thy Salvation.” He asked for a continuance of their prayers, on his behalf; and he prayed that God would prosper the Society to the extent of his own promises, that in concurrence with other kindred Societies it might be instrumental in promoting his glory, till it should cover the whole earth.

The CHAIRMAN advanced to the front of the platform and said, My Christian friends, it now devolves upon me to introduce the second object which the Directors had in view, in convening this assembly. I am sensible that the nature of the object lays itself under peculiar disadvantages, as it is scarcely possible to render details of pecuniary affairs acceptable to a general assembly; but duty must be performed, and I will endeavour to discharge that duty which devolves upon me. The object to which I refer is the state of the funds of the Society; I will therefore

say, the state of your own funds. It is well known that for ten years past the progress of affairs has been unfavourable to the Society in this respect; not that a very happy and considerable increase has not taken place during those years, but that the expenditure has increased, and necessarily, in a far greater ratio. The last three years seem to have shown that the deficiency has settled down to something like 7,000*l.* or 8,000*l.* a year, and surely no one will think that the Directors could, in such a state of the resources, by which the operations of the Society are sustained, feel that they had done their duty, if they did not bring the subject more distinctly than it had yet been done, before the supporters of the Society throughout the country. It is very true that the Society has still a reserved fund to some amount, but allow me to say that this fund is now but the shadow of what it once was. At one period it produced nearly 2,000*l.* annually, and the income thus arising bore a proportion of about one-tenth of the whole expenditure of the Society. During the recent years of depression, as we familiarly call them, the Directors have been under the necessity of a continued application to this fund, so that now it only yields about 900*l.* a year, instead of 2,000*l.*; and its proportion to the general expenditure is reduced from one-tenth to about one fifty-second. Duty, therefore, urgently calls upon the Directors to address themselves to your attention, and this is the object they now wish to effect. There are more ways than one of meeting the deficiency to which your attention is now called; one is, by liberal donations to fill up the chasm which past necessities have created, and the noble and generous example which has been set before us in this respect, by some of our country friends, affords a very strong argument in favour of this remedy, if it could be made general. With reference to one particular instance of this liberality, (I mean at Manchester), which has been designated “excitement and enthusiasm” by some persons, I can only say that we have viewed it with those feelings of gratitude and admiration to which it is justly entitled. If it be the result of excitement, it has proved its heavenly origin by its Christian perseverance; three times it has occurred. But there is another way, and one to which I confess that I give the preference, I mean the *general augmentation of annual subscriptions*. To render the former plan efficacious these large contributions must become general, and be repeated, or the Directors would constantly be left under the alternations of hope and fear; and I need hardly say, that the uncertainty which must necessarily attend such a mode of raising funds would besides be calculated to prevent them from pro-

ceeding with that steady vigour which is best calculated to ensure the success of their object. The mode which I recommend will not preclude those who may be so disposed, from making occasional donations, as the present, or any future exigency, may require. I have just had a note sent up to me, suggesting that if every subscriber of one penny would increase it to two-pence, every subscriber of two-pence to four-pence, and so on progressively, we should be able at once, and probably without individuals being sensible of any sacrifices, to effect our object, and thus all would again be well. I should be happy, indeed, to see this become the settled resolution of all to whom it is convenient, and that they would in their respective spheres endeavour to communicate the same feelings; then also would our Society, which does not now occupy a suitable rank in the scale of annual income as compared with kindred institutions, be at once raised to its proper station. Having thus placed the subject before you, I shall not detain you by endeavouring to enforce these statements by any appeal to your judgment and feelings; that will be much more efficiently done by those gentlemen who surround me.*

The Rev. W. ORME said he should be ashamed to occupy any of the time of the Meeting by attempting an exposé of the affairs of the Society, when he looked around and saw the persons who were seated upon the platform. He felt that the appeal which the Directors wished to make to their friends in the metropolis, and through them to the country, would be much more appropriately and effectually made by individuals who were not immediately connected with their operations, or who had a peculiar claim to attention on occasions like these. He referred particularly to their esteemed friend, the Rev. Mark Wilks, whose labours had been eminently blessed in France, and some of the fruits of which they then saw in the persons of the French Missionaries who were seated on the platform; to the Rev. Henry Townley whose labours in India were so well

known. The sacrifices which he had made, would well entitle him to call upon the audience to follow him in the same course. Nor would he omit his friend, the Rev. John Burnett, from the sister island, whom he might almost call his son in the Gospel, and who had so often delighted and instructed them by his eloquence. To those gentlemen, and to two or three others, he would leave the task of appealing to the Meeting in behalf of the interests of the Society, for the reasons he had already stated.

Dr. PHILIP rose, and said, that yesterday he received a letter from an individual, stating, that if nine gentlemen would give one hundred pounds each, he would give one hundred to make up one thousand. He further remarked, that the individual in question was not a rich man, that he was a minister of this city, that he had a family of small children, and that his motive could not be ostentation, for he was enjoined not to make known his name. The Doctor then added, that he was a poor man himself; that he had not then money to give; but that on Thursday next he was to receive fifty pounds from his publisher, for his "Researches," which he would present as his donation.

The Rev. MARK WILKS then spoke nearly as follows:—My Christian friends, it is with extreme reluctance, and with an oppression of feeling which well nigh closes my lips, that I present myself to you on this occasion. This oppression does not arise from any personal anxiety, though such anxiety I might, perhaps, be allowed to feel; for I am not now used to address meetings of my own countrymen; and from the habit which I have been compelled to acquire of employing, almost indiscriminately, two languages, I am not very likely to succeed in either; but it is not by any anxiety of such a nature that I am now affected; it is not for my own success or reputation that my spirit trembles, but because I shrink from anything which has even the appearance of giving form and substance to an idea which every Christian perception rejects, and from which every Christian feeling revolts—the idea that this Society, the first in order—that this Society the most comprehensive in the principles of its constitution—that this Society, surely, I may say, not less honoured than any kindred Institution, not less distinguished by evidences of the Divine approbation—that this Society, which, blessed of God, roused all Christendom to enterprise, and enkindled that Missionary flame which now burns with so much brightness and glory—that this Society should now sound the signal for retreat—strike a note of alarm, and tell the whole Christian church, not by words only, but by deeds, that it has done enough for God—enough for him who redeemed us by his blood—enough for the welfare and salvation of immortal souls—that it has done enough, because it has done all that it could! I shrink, Sir, even from proposing a Resolution, which should seem to presume that such an idea may have had even a momentary habitation in our breasts, which seems to suppose that you have contemplated as possible that some of your Missionary stations should be abandoned. From the profession of such a sentiment, one of

* It may not be improper to add the following observations of the Treasurer (extracted from the Report of the Proceedings at the Anniversary Meeting of the Society in 1827), on the proportion of Subscriptions to the different objects of Christian benevolence; a subject which the pressure of time prevented him from introducing.—“How little is the rule of Christian proportion observed in the contributions of the upper ranks of Christians, as it regards the measure of claim resulting from the intrinsic nature of the objects which they are invited to support. Custom seems to have established a scale of subscription, which is inadvertently applied to institutions great and small—whether they maintain a village school, or sustain efforts for evangelizing the world. Christian principle must correct this miscalculation, and to effect it will be worthy of the labours of the Christian pulpit.”

two results must follow: either the Christian Church must prove the falsehood of such an idea—and the Christian Church, indignant at the attempt to check her progress and paralyze her energies, must leave you to your disgrace, and press on to renew its efforts, to extend its successes, and repeat its sacrifices, and you would be thus found false witnesses before God; or the Christian Church must catch the contagion of your dejection and despondency; and then what would become of those bright hopes that have cheered us, and those prospects which have animated us, and those marks of the Divine approbation to which we have hitherto so often appealed in proof of the origin, and the success of our sacred labours? Over these glorious testimonies shall be cast a cloud—a shade; and then will be ours not only the shame, but the sin. The very idea of declension and limitation, always disheartening, must be peculiarly so at the present moment, and under present circumstances, when every part of the world seems pressing to our aid; when the excitement which has been given, by the blessing of God, has produced effects beyond our most sanguine hopes; at a moment when young America—formerly the asylum of the persecuted, but now the friend and protector of the injured in every part of the universe—when America, which came to ask our counsel and secure our encouragement in the person of Judson, now an eminent Missionary in the Burman empire, is stretching her gigantic arms over the Pagan world, pouring her Christian benevolence in streams mighty and majestic like her native rivers, and directing their course from a point of Christian hope and observation more lofty than the pinnacles of her loftiest mountains; when the nations of old Europe are renewing their youth, and Switzerland, though persecuted in her Christian sons, is sending auxiliaries of men and money to neighbouring France; when Germany, so long ravaged by invading armies, is offering you soldiers to aid your conflicts with the evils that have so long reigned in South Africa; is this the moment when we should abandon the cause, and enter systematically on the restriction of our exertions? For observe, if we begin to retire and to diminish our exertions, those principles which led to the commencement, must conduct us to the continuance of such declension. A worldly policy, a worldly calculation, every thing which is opposed to the command, and blessing, and promise, and prediction of Christ, must continue to operate till our Society is reduced not only below our respect and confidence, but beneath our interest and even beneath our pity. When France, rising from the grave of her liberties, her religion, and her hopes, is pressing forward to aid you with support, in labourers who will not exhaust your pecuniary resources; when Africa is liberated and thrown open to you, and God has brought back his honoured servant (Mr. Bennett), to tell you that in every part of the world the fields are white, that the people in many countries welcome Missionaries, and that the Governments in various places favour them; when in our country, the Auxiliary Societies are coming forward with, I will not say, their generous, for of His own give they to God, but with their seasonable and spontaneous

contributions, is this the moment when we should express, or contemplate the possibility of withdrawing our labour from any one station of which Providence has given us the possession! I cannot, I will not consider limitation or declension as possible; the Holy Spirit is continuing his progressive work in our souls; every where around us, Providence is in progress; nor can this work, I feel satisfied, be permitted to retrograde or to decline. As for the resources to be employed, there is no limitation. Who would have imagined some years ago that we should have raised an annual income of 40,000l., and have looked upon this sum as inadequate—as nothing—and anticipate an amount which should be commensurate with the claims and necessities of the heathen world? Certainly, your resources are not restricted. When I visit you, I witness your benevolence and your extensive charity, but I see also your prodigious wealth;—I sometimes hear that trade is bad, that incomes are diminished; but when I visit your houses—when I see your establishments—the comforts, not to say the luxuries, which there present themselves, I am convinced that you have not given all you can give, and all you must yet cheerfully give, to this noble, this sacred cause. The fact of your having raised what you have raised, shows most plainly that you can raise more; where there is so much, much must remain. Look not, then, to what you have given, but to what you have yet to give; contrast your comforts, your sacrifices, with those of others, and then do what you feel to be your duty.—Your comforts and your enjoyments are superior to those of any other people. Our friend, who has circumnavigated the globe, and spent eight years in his visits, tells you that yours is a lovely, a beautiful, a happy land; yes, sir, it is all that you have said, and your testimony cannot but be received; but it is the Gospel, and the influence direct and indirect of the religion of Jesus Christ, which have given to our land the comforts and the blessings which we possess; and the blessings it has conferred, you, my friends, are called to bestow. I have not lived amongst you for some years; I have had my residence in a neighbouring country, whither I went unsent, unsanctioned, and, as some thought, to seek pleasure, to do my own work, and not the work of God: thither the taunts and reproaches have reached me, even of some of my friends: however, there I have learnt what are the resources of Christian love and faith; I have learnt what it is to do the work of God in dependence upon the Spirit of God, and not to lessen or to measure my exertions, from the contemplation of the humble, or the extended success, with which they may be crowned. I have seen Societies raised where there appeared to be nothing but moral death; I have seen results crown the humble labours of the humble servants of Christ to such an extent, that I can never believe that with the resources you possess in this country, any pecuniary support will be wanting to the triumph of this cause; but that you will prosecute your labour with increasing vigour, and even endeavour to occupy a field of Christian labour of a much wider extent. I have seen among the poor peasants of France, converted to the faith of Christ, inca-

pable apparently of contributing towards the progress of the cause of the Gospel, and destined only to receive the temporal, spiritual and eternal blessings, which it offers to impart, but whose hearts have been influenced by those high and holy principles which I believe to animate your breasts—efforts the most delightful and the most encouraging. I have seen those poor people, who do not for months even flavour their pottage with such juices of meat as you perhaps throw away—I have seen them, from the savings of their salt, which alone gave it relish, contribute to that fund which has sent to your aid, those French Missionaries, one of whom has this day addressed you. I have known in the North of France, a people so incapable of contributing pecuniary aid to the cause of Christ, that they have given each of them a potatoe a day, and the produce of these gifts has been devoted to the Missionary cause. I mention this, that the fertile mind of my friend from Ireland, may turn it to some good account. In Ireland, it should seem, potatoes are not scarce, and as I hope Christian charity and zeal are becoming more abundant, we may there find in the potatoe crops, resources for the propagation of the Gospel in the heathen world. I have seen a poor vine-dresser, who walks his pilgrimage in wooden shoes, and has possessed few, if more than one coat since the years of maturity, which coat will probably last him to the grave, offer me a vineyard of two acres if I would accept it, and consecrate it to the promotion of the cause of God. Now, when I have seen resources rise thus, in such a country and in such a state of society, am I to be told that in this country, where comfort smiles and wealth is spread out to meet the eye wherever it may be turned, that in this country there are no resources? I shall not be told this—I should not believe it, were it to be asserted—no, your capacities are great, and they must be employed—the world is the field—the command is peremptory; “Go ye into all the world;” and the God who gave the command has sustained it by a promise, “I am with you always:” a promise which at the risk of his faithfulness and glory must be fulfilled. If I then propose a Resolution, it is for the sake of embodying and preserving the feelings that I believe now animate you; it is that a declaration may efface every doubt as to your designs; that a mass of testimony may overwhelm the charge of indifference or hesitation, and that this Resolution sustained by your liberal contributions, may prove that you have never contemplated the abandonment of any of your stations, or the restriction of your important operations. These contributions must be liberal, they should form an epoch, and present an amount, greater than has been known in the history of this or of any kindred institution. You are brought out before the world, and in the presence of the Christian Church, and of posterity, and something great must be done; no ordinary contributions will satisfy either the public or yourselves; or your posterity: and this reminds me of those who are gone—of the fathers who inspired us with love and zeal, and gave us so noble and so holy an example. Blessed men! blessed men! what do we not owe to them; what noble conceptions; what

energy in their accomplishment; when they unrolled the project of their Christian benevolence, multitudes were astonished and stupified, and others laughed them to scorn; but they began with feeble and untried resources; they sent a ship freighted with Missionaries to the unnumbered islands of the Pacific Ocean; and they persevered amidst discouragement and disasters, with unwearied patience, and unwavering fidelity, to the last hours of their life. When we remember the zeal which animated them; when we recollect the ardour with which they prosecuted their sacred purpose, shall we determine to avow ourselves unworthy of such an ancestry? Shall they not rather now look down upon us with delight? and shall not the bliss of Heaven be augmented to them by what they witness to-day? O God of our Fathers whom thou didst sanctify to thy service, and honour with thy friendship, be our God; let the spirit which formed and sustained them, rest in an abundant measure on us; enable us to pursue the course to which they introduced us; let thy Holy Spirit now move on this assembly, as he moved at the creation, on the face of the waters, and under his influence, may we accelerate the fullness of that joy which the earth shall know, when all the kingdoms of the earth shall become the empire of thy Son, and when, with happy and grateful hearts, thy redeemed people shall cast their crowns at thy feet, and celebrate thy love for ever! Under these impressions, and with these desires, I propose the following Resolution:—

“That this Meeting cannot contemplate the possibility of abandoning any of the stations at present occupied by the Society, on merely pecuniary grounds; but that it cherishes a confident expectation that Divine Providence will furnish the means of enabling the Directors to maintain the operations of the Society, in the fullest vigour, and even to a much greater extent.”

It will be easily understood that I am compelled to appropriate to the foreign sphere in which Providence has placed me, all the resources I can command; and to consecrate to that sphere, my feebleness, for energies I have none; but I cannot but contribute in some way to the Institution in which we are so intimately and affectionately united, and I take up the challenge of my very beloved and honoured friend, Dr. Philip, and if the contributions this day shall amount to 1,500l., I shall, before my return to the Continent, endeavour to hand over to the Treasurer 100l.

The Rev. H. TOWNLEY said, I will read this important resolution a second time, though you have just heard it from the lips of my beloved brother, Mr. Wilks. Having read the resolution, he said,—I need not tell you that my feelings are excited. Whether they shall prove to be mere animal or religious feelings it is not for me to say. One thing I will affirm, they arise not from present excitement. They were experienced in the closet before God, ere I entered this house of prayer. They were, I confess, called into exercise, when I read of the Society curtailing its labours among the heathen. Can we in our closets meditate upon eternity, and not feel such a question as this? Can we medi-

tate upon the final destinies of millions of our fellow-creatures, and not be agitated? There is one common principle, which if acted upon, will, I feel, effectually extricate us from all difficulties and embarrassments; namely, that every friend of this Institution in London and throughout the country, should do what he can for the Society, consistently with other claims upon him. You, Mr. Chairman, stated that there were reserved funds, and intimated that they were small; but my mind reverted to other reserved funds, and I believe them to be by no means small. I believe there are funds in reservation for this Society, and that these amount to forty thousand pounds, which added to the present 40,000*l.* (as they will be in a few years) will make a total of 80,000*l.* The object is to bring these reserved funds into operation. Allusions have now and then been made to the scanty pittance which, is in the rear of this Society, that yields about 900*l.* per annum, or about a fiftieth part of the expenditure. We are met together to consider how we are to obtain from those in whose possession these funds are, their actual employment. A sacrifice must be made either of the Society's operations in part, or of our substance in part. The choice must be made, and I apprehend that as this assembly determines, so it shall be determined by the nation at large, so far as this Society is concerned. Coming to the Meeting with this feeling, the weight upon my mind was great, lest God should send me home deeply humbled at the Society's not taking the proper lead in the matter. My beloved brother, who makes me blush, says he must give 50*l.*, and another reverend friend has said he must give 100*l.* I know he can say very much as Peter did about silver and gold, and as I may somewhat exceed him in that insignificant matter, the least I can do is to give 100*l.* If this be unhallowed excitement, I am ready to answer for it at the judgment day before the bar of God. You said, Sir, there were two modes, and you approved of them both; I do the same, and therefore I shall beg you to put down my subscription of five guineas annually, for I think your plan ought to be encouraged, though I cannot answer for the hundred pounds every year. Your mode is certainly the most substantial, and it ought to be encouraged by every friend to the cause. I shall not occupy your time many minutes longer; were I to do so, I should act unwisely. I would say what you have all heard before, and cannot hear too often,—“Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.” I wish, Sir, the excitement of the day to be founded upon that basis which that passage in God's word presents, “Let the same mind be in you which was also in Jesus Christ.”

“ Shall Jesus leave the realms of day,
And clothe himself in humble clay?
Shall he become despised and poor,
To make me rich for evermore?

And shall I wrongfully withhold
To give my silver or my gold,
To aid a cause my soul approves,
And save the sinners Jesus loves?

Expand my heart, incline me, Lord,
To give the whole I can afford,
That what thy bounty rendered mine,
I may with cheerful hands resign.”

Sir, let the love of Christ constrain us and every friend to the cause, and no unholy fire will be kindled upon our altar. Let the example of Jesus Christ be our guide, and we shall make no wrong step in our Missionary course. Let the Spirit of Christ descend and rest upon us, that we may imitate his example, and we shall do only that which at the final day, shall be pronounced in its measure to be holy, to be just, to be good. Let all in this assembly appeal to the nation to imitate us in that method which has been proposed, and then I will venture to say to the Institution, in the language of the prophet, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy gates (amen, so be it!) shall be open continually, they shall not be shut day nor night. They shall call thy walls salvation, and thy gates praise. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, (O Missionary Society!) and the days of thy mourning shall be ended.”

T. WILSON, Esq.: As one of the oldest Directors of this Society, (having had the honour to belong to it from the commencement,) I beg to assure this Meeting that I feel a more intense zeal in its behalf now, than I did in my youthful days. As one living in the vicinity of London, I feel deeply impressed with the observation that the inhabitants of the metropolis have not come forward to the extent of their obligations. I approve of this Meeting because it tends to put us in mind of that duty. I remember hearing the late Mr. Fuller, of Kettering, whose heart was warmly engaged in the Missionary cause, make the following observations while preaching from a text in Ecclesiastes, “Cast thy bread upon the waters; for thou shalt find it after many days.” That passage, (said Mr. Fuller,) does not mean giving a crumb from the table, which is too much the general practice, but it means to give a part of our own substance—that is, to take a knife and cut a slice off the loaf, and not merely give the crumbs. If Christians would act upon this advice, the funds of the Society would be much improved. And why do we not take up our cross, and deny ourselves of the many luxuries in which we indulge? Let me remind you, that when David was about to build the temple, and asked for contributions, the people offered willingly. Look at the Macedonian Church, of whom the Apostle says, in the midst of their poverty and great affliction, “For to their power, (I bear record) yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift.” Now then look at Manchester. I really feel ashamed by the generosity of Manchester; and certainly what they have done is intended to stir us up; for we in the metropolis must not be behind them. You will observe that though they have given so liberally for the last three years, it does not lessen their annual subscription, or decrease the

collection after the sermons; for while they contributed a thousand pounds in this way, they met together on the next evening, to shew their love to Christ, by promoting the preaching of his gospel over all the world, and by an extraordinary effort raised another 1,000*l*. Now we must raise 2,000*l*. (cries of 3,000*l*.); well, then, 3,000*l*. When we reflect on last Meeting, at which 1,400*l*. was raised, we may expect the Manchester friends to say, "Unless you come forward more liberally in London, we will take the Society to Manchester, and place its management in our own hands." What will you say to that? All should make an effort, and if some cannot give their hundred, let them give their fifty, or ten, or five pounds, and young people their sovereigns. Let us all come forward "to the help of the Lord" in this important juncture, when we hear one gentleman giving an account of his visit to various stations, and behold others going forth to their labours. I say, in the confidence that the sum specified will be raised, I will give a hundred pounds; and wishing to promote the annual subscriptions, if you will, at your General Meeting in May, follow the example of Manchester, I will give 100*l*. per annum as long as I live.

The Rev. Mr. TOWNLEY announced a donation of 100*l*. from a female, whose name he was not permitted to mention.

The Rev. W. ORME then read a list of subscriptions, several of which were of 50*l*.

The Rev. J. BLACKBURN.—Having been one of the deputation who visited Manchester to advocate the cause of the London Missionary Society, I am anxious to impress upon your minds the feelings excited by the Christian sympathy and devotedness of the excellent members of the church of Christ in that town, not only in their public meetings, but also in their private intercourse. I am persuaded that they are all convinced that to make sacrifices for God, is the only proof of their sincerity. As sacrifices to idol gods—as sacrifices in the service of Mahomet—as sacrifices even in the apostate church of Rome, have ever been liberally offered as proofs of the devotedness of its members, so it is most consistent for those who have a purer faith, and are blessed with higher privileges, to shew their sense of gratitude by proportional devotedness. It may be supposed that our friends at Manchester are full of money, but at the present moment the fact is otherwise. I was assured by some of the oldest traders in the town, that their circumstances were never so depressed as at the present time; yet out of their deep poverty, they have abounded in liberality to the cause of Christ. One of the friends at Manchester was requested to visit London as the representative of that town; but I was grieved to hear him say, "London will out-talk us." I am convinced there are stores of wealth for Christ, among the Christians of London. At Manchester, I noted down some of the cases of those who contributed so liberally to the cause of Christ. A calico-printer not worth 100*l*. gave a sovereign for himself and his wife, and half a sovereign for each of his six children; a warehouseman, having a salary of 120*l*. per annum, whose wife was known to be in a delicate state of health, and who had three children, gave at the Meet-

ing in 1827, five pounds. He was met by one of his friends before he paid in his subscription, who said to him, "Well, have you thought of what you did on Monday night?" "O yes," was the reply, "I told my wife when I returned home, and she said I had done wrong." My friend expected there was a withdrawal of the 5*l*., but he was surprised when he heard the warehouseman say, that his wife remarked, that "they had been blessed with many privileges; they had not had a doctor in the house for two years, and she proposed that he should give 5*l*. for her and a sovereign for each of the children;" so that instead of 5*l*. under excitement, the subscription amounted to 13*l*. after reflection, consultation, and prayer. The warehouseman further contributed 10*l*. in 1828, and in 1829. Now, are there no Christians here who have 120*l*. per annum, I might say, have 12,000*l*. per annum, who never gave even one-half of that sum. An old pensioner who had ninetence a day, and a salary of 30*l*. per annum, gave 5*l*. last Monday week. A young man who was brought up in Mr. Roby's Sunday school, in the year 1824, and received a salary of 70*l*. having a wife and three children, wanted his employer to raise his wages to 100 guineas. His employer refused, and a gentleman who knew his worth, furnished him with a small sum of money to commence business, and in 1827, this young man gave to the Missionary cause 25*l*. and did the same in each of the following years. Now this is a scale of liberality, which I am sure London benevolence has not reached. How many there are who have retired from business, and are living in snug little boxes in the environs of London, who are doing nothing like this! I am persuaded we have not yet said to the "lust of the flesh," wait, I must first sacrifice to God: to the "lust of the eye," wait, I must first sacrifice to God: to the "pride of life," wait, I must first sacrifice to God. No, Sir, we have sacrificed too much to ourselves; I feel common guilt, with you in this matter, and desire to be humbled before God that we have not been more devoted to his cause. Last Sabbath, many of us surrounded the Table of the Lord, when we sung with apparent fervour:—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my love, my all."

Do we mean to be branded as hypocrites? Were we then sincere? or do we mean to be struck dumb for our inconsistency? Let us enquire what we can do, and prove that the example of our friends at Manchester, has provoked us to holy jealousy. Shall not London take the lead in every work of faith and labour of love? There is an old weaver in Manchester who is obliged to labour from early till late, to earn 12*s*. or 14*s*. per week, who has now a son, a Missionary in the South Sea Islands; he has brought up a large family, and "O," said he, "I am like the Israelites with the manna, I gather my bread before the sun is up;" yet at the late Meeting he presented 5*l*. as his offering. There is a poor Welchman who came to Manchester, without any money. A few friends raised him a small sum, and set him up as a dealer in ginger beer. The spring

being cold, his stock remained on hand; but the genial warmth of the sun produced the natural thirst that he desired, and he soon disposed of his stock. Mr. Coombes met him yesterday week, and said to him "Did you give any thing yesterday to the Missionary cause?" The man replied, "O, yes, Sir; I gave two sovereigns—the first two I ever had in my life. God has blessed me; and I thought it my duty to present the first fruits of my success to God." I am persuaded that something more ought to be done in London. There are scarcely ten congregations in Manchester, and they have raised 2000l.; there are upwards of one hundred places of worship connected with this Society in London, and they do not raise 7,000l. annually, for the Missionary Cause, while by the scale of proportion, they ought to produce nearly 20,000l. I am persuaded that if all the pastors of the churches were more suitably impressed with their duty, this would be the result. I also remember that last year, my congregation did little. I told them I was ashamed to speak of Manchester, unless they redeemed themselves. My friends wish that a day may be fixed—suppose the Sabbath preceding or succeeding the General Meeting in all the chapels in London, for a collection, and the desired object would then be accomplished. However, Sir, I have got 50l. on account and I hope it will only be the precursor of something better. A gentleman came to me this morning to invite my service as a minister; I asked him to attend this Meeting, and expressed a hope that something would be done. He has just handed me 10l. and though a poor man myself, with a large family, I cannot withhold 5l., as a proof that the objects of this Society have my humble support. The Rev. gentleman concluded by moving the following Resolution:

"That in the present state of the finances of the Society, with the prospect of increasing usefulness, which is now opening at many of the stations, this Meeting considers it to be the duty of the members and friends of the Institution, both in the metropolis and throughout the country, to make every exertion to increase the subscribers to the Society, and by liberal donations, and especially by enlarged annual subscriptions, to secure a permanent income, equal to the increased expenditure of the Society."

W. A. HANKEY, Esq. I will take this opportunity of announcing to those friends who have presented sums upon the condition that 1000l. should be raised, that they must prepare themselves, because the contributions that are now made amount to upwards of 1500l. I have also the pleasure to state, that the additional annual subscriptions (where you perceive my favour lies) amount to 130l.; and I hope before the end of the Meeting they will be considerably augmented.

The Rev. J. BURNETT said, I am afraid at this late hour of the day to detain the Meeting by making a speech. I should be sorry if speechifying, or any thing in the shape of speechification, should stop the flowing of that tide of money which promises to pour in like

Mr. Wilks's French potatoes. I believe, however, that the moment of sacrifice is not yet come. When I look around me and see so much appearance of wealth and comfort, I very naturally draw the inference that there must be some ability. Now, these appearances must be hypocrisy under poverty, or reality sustained by ability. I believe the latter to be the case, and therefore I am sure that a great deal more may be given before we reach the point of sacrifice. This appears to me to be a fit opportunity, on a variety of accounts, for adding to the funds of the London Missionary Society. I shall not occupy the time of the Meeting, lest I should interfere with the contributions which have already commenced. As the Missionaries are taking leave of you, I may be allowed to do the same; but I cannot do so without directing your attention to the station you occupy in the eyes of the Christian community. This Meeting stands as the representative of the London Missionary Society. It stands here to tell England, what England has done. Sir, we have seen on one hand, a Missionary about to depart, he has taken his leave, and we have seen another Missionary brought before us. We waited to see the flight of those who were departing, like the angel in the Apocalypse, with the everlasting Gospel in their hands, to carry its tidings to the utmost parts of the world. One has departed—the cloud has concealed him from our view; and one has arrived to tell us what the London Missionary Society has accomplished. While, however, we have looked at departure on the one hand, and arrival on the other, we must forget both, and now come to the solemn inquiry, what we do we owe to each? Is our gratitude expressed properly to him who has returned, if we are not found liberally contributing to the cause which he has been promoting? Are we acting in a spirit worthy of the good wishes we have expressed towards those who are departing, unless we come forward and show that we are providing for carrying on the work, while he is engaged in the field of labour?—Shall we send our friend away, and tell him that behind him there is no encouragement?—Shall he, amidst the mountains and the valleys of Africa, be cast down by desponding thoughts about our inactivity at home. If we send forth our Missionaries, we must send them forth under the influence of a spirit of confidence, not merely in our wealth (this they may have), but they must depart in the spirit of confidence in our willingness. This day, we must tell the Missionaries who are about to leave, whether they may exercise this confidence in a far country. The example of Manchester has been held out in this Meeting. This is like hoisting the standard of rebellion. This is like the removal of the flag from the palace of the monarch, and setting it up in an isolated part of the land. It is just as if some sun of brighter splendour had burst forth in the horizon, to tell us that the luminary which we have so long beheld, shall no longer have dominion in the heavens. It is like the throwing in of a new light upon the Missionary world, and bears some resemblance to the discoveries of the philosophers of old, when they found out

that the earth was not the centre of the system. We want to preserve London in the centre. We cannot alter the system, nor do we wish to alter it. Now, unless London thus stands, she has lost her position. A position she may still occupy, but it will not be that of a planet worthy of her elevation and splendour,—a position that will not give her that controul and command that she formerly possessed. I do not wish to see London come to this pass. What, Sir, would London then be, with all its splendour, but a mass of architectural rubbish, raising its monuments to the pride and folly of man? But it has sometimes been said, that excitement on these occasions has been unlawfully produced. Why, we have, I believe, the capacity of being excited. Who gave it to us? It was the Author of this great cause. And did he give us the capacity for the very purpose of our being reproached for its exercise? O, but objectors tell us, they only wish chastened excitement. This is what we wish. If we were properly excited, you, Sir, would have a million of money upon that table, instead of a thousand. But without going a step in the way of extraordinary excitement, we shall expect two or three thousand pounds from a Meeting like this. A variety of modes have been proposed for increasing and augmenting the funds of the Society. I like them all. I have no objection to any. I like the twopenny mode referred to by the Treasurer. I like the hundred pounds plan. I like every thing proposed in the way of contribution, but I should rather have a willing mind—the heart constrained by love to Christ. Were this assembly constrained by the love of Christ, I know we should be astonished when we compared this day with the contributions of the past. While we have such equipage and splendour, let it not be said that the Missionary cause is going back; if it should, the guilt of its abandonment must rest upon the listless professors of the truth as it is in Jesus. Had I an equipage, and saw the Missionary Society losing the ground it once occupied, whilst I made a profession of Christian attachment to the Institution, I would tell my servant to take off his gaudy livery, and would sacrifice my carriage, rather than that there should be written upon its pannels, Ichabod. I would not be reproached as a member of a Society hastening to dissolution. When the first excitement took place at Manchester, it was said it would be succeeded by feelings of regret. I am sure if regret dwelt in any mind it arose from the fear of being called upon to follow the example. But the feeling of regret does not exist in Manchester. It was said that Manchester would never do so again; it could not stand another pull. But another pull came, and Manchester repeated its liberality. There was no bankruptcy in consequence of it. Well, then that must be the last time. But a third anniversary came round, and Manchester manifested its benevolence again. But then, it was said, that Manchester was proud and had committed itself:—proud of rising above London; proud of being its rival in this instance, and would be sorry if London made an effort to equal it in munificence. Now, as a proof that this is not the fact, I can tell you that last night

only, and without application from any quarter, or any previous arrangement, a person from Manchester, sent me a letter to the Missionary rooms, for the encouragement of this Meeting, containing, in addition to what he gave at Manchester, 101*l.* 15*s.*; so that it never can be said that Manchester has taken an unworthy stand in this cause. Manchester first gave its hundreds, then its thousands, and then called upon London to do the same; and when London scrupled, Manchester said, “I will help you.” It is like the young eagle teaching the old one to fly. I should be sorry to see London take this low stand in the cause; but, Sir, is there no remedy? There is a remedy. We have seen a great excitement in the Meeting to-day. I have seen tears shed. I have seen Mr. Townley shed tears of gold. I should be happy to see other people relieve themselves in a similar way, and thus they would relieve the Society. But, Sir, if London be now thus low, let me remind London of some circumstances connected with her past proceedings, by which she may be encouraged to maintain her station. The Missionary Society was formed in London. The Society was formed by men who came forward, not sustained by splendid titles, but by mutual faith and prayer, and by attachment to the great cause of their common Lord. At a period when Europe was almost in flames, whilst thrones were trembling, and sceptres were breaking; whilst constitutions were dissolving, and the kingdoms of monarchs were convulsed; whilst around our own shores the storm was beating, and unbelief was spreading its clouds over the nations of the continent, and the cloud was most fearful over London itself—it was at this moment, while all seemed to augur the shaking of the nations, that those men, in the exercise of faith, founded upon the testimony of God, and under the influence of that love which animated them, came forth to the help of the Lord against the mighty. Like heroic soldiers, they stood firm upon the battlements, and held the position which they occupied. They manned the Missionary vessel, and she fell into the hands of the enemy. They renewed their strength, and with invigorated feelings maintained the field until the flame of the glorious cause spread through England’s empire, and brought the provinces around to assist in the mighty combat. They left the machine in operation; it was adopted by their sons, and the Missionary Society thus acting, gave an impulse which extended itself like circles in the water, till the distant nations of the globe were brought within its range. I find from the Resolution that the present state of the funds of the Society, together with the prospects of increasing usefulness, which are now opening up before it, render the present appeal to the Meeting absolutely necessary. And, Sir, when you were about to calculate the amount of money you had received, I was anxious you should not do so, and I said do not add up yet. I should not like that addition to be made till the announcement at the close may be worthy of a London audience. I know the Treasurer’s ability, I have no doubt of his arithmetical powers, but I should like the Meeting to puzzle him. I should not like him to shew the amount

of figures till it reach 2,000l.—(Cries of 3,000l.) Well let it be 3,000l.: but if you impose an easy task upon him, let it be remembered that you do it at the risk of hazarding the greatest and most glorious cause to which Britain ever stood pledged. The present is an effort to hold up to future generations the feelings with which they should regard the Missionary Society. The effort was made by our forefathers, and it was not till the green sod covered them, that the Society was placed in the situation which it now occupies. But I do hope that the deficiency in the funds of the London Missionary Society, so far as we are concerned, has arisen from the want of thinking; it cannot have arisen from the want of feeling. When I have seen tears flowing at a Meeting, and when I have heard the result of those tears afterwards, I have really said, "Were those individuals crying for the money they thought they should be obliged to give? I will not occupy the time of the Meeting, because I am sure they want that time to contribute to the funds of this glorious cause. Now when

we think what we give for our families, when we think what we give for our comforts (to say nothing of luxuries), and see the provision that is made for the demands of extravagance and pride, we cannot say we are acting in unison with our Christian profession. As the Missionaries have taken their leave, so I take mine. I wait to see what London will do. Let its genius be metropolitan, and such as shall stir up surrounding provinces. Let no cold chilling blight rest upon any person in this assembly, to prevent him from giving what he knows he can well afford for advancing a cause in which the world's destinies are involved.

The Rev. W. ORME announced that he had received a yellow canvass purse, evidently the donation of a poor person, containing 5s., upon which was written, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."—"But to do good, and to communicate, forget not; for with such sacrifices God is well pleased."

LIST OF THE DONATIONS AND ANNUAL SUBSCRIPTIONS

RECEIVED AT, AND SUBSEQUENTLY TO, THE SPECIAL MEETING.

	Annual.		Don.			Annual.		Don.	
	£.	s. d.	£.	s. d.		£.	s. d.	£.	s. d.
W. Alers Hankey, Esq. (100£.) viz.	50	0 0	50	0 0	Rev. George Burder, ...	10	10 0		
Rev. Henry Townley	5	5 0	100	0 0	Rev. H. F. Burder, ...	10	10 0		
Manchester Friend per Rev. J. Barnett			101	15 0	Friend per Rev. J. Clayton, jun.	10	10 0		
R. Bousfield, Esq.	100	0 0			Alexander Birnie, Esq.	10	0 0		
Miss Savill	100	0 0			"The World" Newspaper.....	10	0 0		
Rev. N. E. Sloper.....	100	0 0			J. Blower, Esq.....	5	5 0	10	10 0
Rev. Mark Wilks	100	0 0			A Friend.....	5	5 0	10	10 0
Thomas Wilson, Esq.	100	0 0			William Hale, Esq.....	5	5 0	10	10 0
Anonymous.....	100	0 0			David Allan, Esq.	3	3 0	10	10 0
George Bennet, Esq.	100	0 0			John Ballance, Esq.	2	2 0	10	10 0
Anonymous, per Rev. Dr. Philip	100	0 0			Mrs. Sabine, per Rev. J. Yockney..	2	2 0	10	10 0
Thos. Gribble, jun. Esq.	10	0 0	50	0 0	Benjamin Bicknell, Esq.			10	10 0
Mrs. Puget, per Rev. Mark Wilks..	5	5 0	50	0 0	Rev. John Clayton, jun.			10	10 0
Saml. Robinson, Esq.....	5	5 0	50	0 0	Joseph Curling, Esq.....			10	10 0
Thos. Walker, Esq.	5	5 0	50	0 0	William Hembrow, Esq.			10	10 0
Thos. Hayter, Esq.	5	0 0	50	0 0	Rev. Dr. Humphrys			10	10 0
J. B. Bunn, Esq. (Poole)			50	0 0	Henry Kemble, Esq.			10	10 0
Thos. Challis, Esq.			50	0 0	Edward Kemble, Esq.			10	10 0
Friends at Claremont Chapel per Rev. J. Blackburn.....			50	0 0	Jabez Legg, Esq.			10	10 0
Friend, per Rev. Thos. James			50	0 0	Rev. Thomas Lewis			10	10 0
Friend, per Rev. W. Orme.....			50	0 0	Thomas Piper, Esq.....			10	10 0
Joseph Hardcastle, Esq.			50	0 0	William Powell, Esq.....			10	10 0
Anonymous			50	0 0	John Radley, Esq.			10	10 0
Rev. Dr. Philip			50	0 0	William Reid, Esq.			10	10 0
A Friend to Freedom per ditto.....			50	0 0	Rev. R. H. Shepherd			10	10 0
Joseph Smith, Esq. (Manchester)			50	0 0	W. S. Taylor, Esq.			10	10 0
Rev. Thomas Tayler			50	0 0	Rev. John Yockney			10	10 0
William Townsend, Esq.			50	0 0	Rev. George Browne.....			10	10 0
Joshua Wilson, Esq.			50	0 0	W. Flanders, Esq.			10	10 0
John Broadley Wilson, Esq.			50	0 0	An Old Director			10	0 0
John Wilks, Esq.	10	10 0	21	0 0	Mr. Favell, per Rev. W. Orme			10	0 0
Joseph Procter, Esq.	5	5 0	20	0 0	Mrs. Edwards, per Ditto			10	0 0
T. B. Oldfield, Esq.....	5	0 0	25	0 0	Friend, per Ditto			10	0 0
Mr. Saml. Shipton	5	0 0	20	0 0	Friend, per Ditto			10	0 0
John Foulger, Esq.	2	2 0	20	0 0	Mrs. Hayter			10	0 0
John Sabine, Esq. (Bury) per Rev. J. Yockney	25	0 0			Mr. John Moginie			10	0 0
Rev. James Stratten	25	0 0			Edward Sells, Esq.			10	0 0
Joseph Bunnell, Esq.....	20	0 0			H. Upcher, Esq. per Rev. Dr. Philip			10	0 0
Roger Cullifoe, Esq.	20	0 0			Mr. Upcher, jun. per ditto			10	0 0
Friend, per Rev. J. Arundel	20	0 0			Rev. George Collison and Family ..	5	5 0	5	5 0
Friend to the Cause	20	0 0			Rev. William Orme	5	5 0	5	5 0
John Hassell, Esq.	20	0 0			Rev. J. P. Dobson	5	5 0		
					William Jameson, Esq.	5	5 0		

Annual Don.			Annual Don.			
£. s. d.			£. s. d.			
Rev. Caleb Morris	5	5	0	John Wilson, Esq.	5	0
James Muston, Esq.	5	5	0	W. B.	5	0
James Wyld, Esq.	5	5	0	James Glassford, Esq.	3	0
Green Silk Purse		10	0	Miss Brewin, per Rev. W. Orme	2	2
Mrs. and Rev. Mr. Arundel	5	5	0	Miss Fanny Brewin, per Ditto	2	2
J. R. Barchett, Esq.	5	5	0	Mr. William Browne	2	2
William Butterfield, Esq.	5	5	0	Rev. W. F. Platt	2	2
Henry Cattley, Esq.	5	5	0	Mr. Joseph Tarn	4	4
Rev. Thos. Jackson	5	5	0	Mr. and Mrs. Wilkins	2	2
G. Harris, Esq.	5	5	0	Mr. B. Williams	2	2
Rev. Dr. Henderson	5	5	0	A Gentleman	2	2
Mr. William Rutt	5	5	0	A Lady's mite	2	2
Rev. R. Saunders	5	5	0	Friend, per Rev. Thomas Jackson	2	2
Mr. J. H. Wagh	5	5	0	Anonymous	2	0
T. Wontner, Esq.	5	5	0	Captain Dougal	2	0
Mr. W. C. Wright	5	5	0	Mrs. Knight, per Rev. Mark Wilks	2	0
Anonymous	5	0	0	Anonymous, per Rev. Wm. Orme	1	1
Thos. Barnes, Esq. per Rev. T. Lewis	5	0	0	Mrs. Hine	1	1
Rev. J. Blackburn	5	0	0	John Neale, Esq.	1	1
Rev. James Dean	5	0	0	Mr. James Nottage	1	1
Friend to Missions	5	0	0	A Friend to the cause	1	0
Friend, per Rev. A. Tidman	5	0	0	J. W.	0	10
Miss Goddard	5	0	0	Mrs. Jones	0	10
Thos. Ales Hankey, Esq.	5	0	0	A Lady's Mite		1
R. J. Kitchiner, Esq.	5	0	0	An Old Subscriber		1
P. W. Leman, Esq.	5	0	0	Anonymous, per Rev. William Orme		1
W. J. Lewis, Esq.	5	0	0	Mr. Carter		1
H. Mitchell, Esq.	5	0	0	Female Friend		1
Mr. James Peachy, Jun.	5	0	0	Member of Claremont Chapel		1
William Pearson, Esq.	5	0	0	Friend, per Mr. Sibbs		1
Sincere Friend	5	0	0	Mrs. Shaw		1
Rev. Arthur Tidman	5	0	0	W. P.		1
Mrs. Upcher, per Rev. Dr. Philip	5	0	0	A Canvass Bag		0
Mr. Tindall	5	0	0	A Servant, per Rev. Wm. Orme		0
Miss Edwards, per Rev. W. Orme	5	5	0	COLLECTION AT CHAPEL DOORS	251	12

EAST INDIES.

MADRAS.

*Extracts from the Report of Black Town
Missionary Free Schools, for 1828.*

By the kind aid of friends, under the blessing of Divine Providence, the schools have continued effective, and it is hoped highly useful. The present number on the list of the boys' school is 78; the average attendance has been 60. The number on the list of the girls' school is 42; the average attendance has been 35. Since the last statement 42 boys have left the school, and 45 others have been admitted. From the girls' school 19 have left and 12 have been admitted. The total number of boys received into school, since the commencement, is 831, and of the girls 361. The same course of instruction as heretofore is continued. The children commit to memory portions of Scripture, and Christian catechisms on the general principles of religion. They are taught reading, writing, and arithmetic, on the plan of the British and Foreign School Society. In addition to this course, the Missionaries have recently been enabled, by the patronage of the Directors of the London Missionary Society, to add mate-

rially to the advantages possessed by the elder scholars, by introducing the abridgment of Murray's Grammar; Bingley's Elements of Natural History; and Morell's Studies in History; to which the first class now has a portion of time appropriated. Several pleasing and instructive reward books have also been received, with a supply of catechisms, the broad sheets of the British and Foreign School Society, containing lessons in reading and arithmetic, and some other needful articles. With reference to this subject, and that of the loan heretofore taken from the funds of the Society, the Missionaries have much pleasure in introducing an extract from a letter of the Directors, dated 20th December, 1827, and lately received—

“The Report of the Free Schools gave us much satisfaction, and we shall be happy to hear in future of the increasing prosperity of those useful and laudable institutions. As we take a lively interest in those schools, as well as in those established for the benefit of the children of Hindoos, &c., we are desirous to evince our readiness to promote the object, and afford encouragement to others to continue their support, and have, therefore, in consequence of the application made, Resolved—

“That the 200 rupees, to the amount of which the Free Schools at Madras are in debt to the Society, be remitted, and the

debt cancelled. In addition to this grant we have also ordered, and shipped the various articles, consisting of slates, slate-pencils, school books, &c., which you had requested for the use of the schools."

The continued aid of the past benefactors to these schools is respectfully solicited. The rate of the subscriptions does not equal the expenditure; and it is only by occasional donations, such as those which have heretofore been most kindly given, that the current expenditure can be met. Some unlooked-for and providential donations were made just when the funds were apparently sinking rapidly into debt. One of these came from an officer at Penang, an extract from whose letter may be, perhaps, here permitted.

"The twelfth Report of the Madras Auxiliary Missionary Society has just reached me, forwarded by my esteemed friend Mr. Hands, and finding your Free Schools are in debt, I lose no time in transmitting you a donation, which I request you will receive for the funds of the Free Schools. As the people of God in England take care of the funds of the Parent Society, I think our duty lies more in taking care of the funds of the local institutions, near which we are placed, who have no friends in England to plead for them, and must fall if not supported by friends near them; and to these would I devote my aid, and would wish my Christian friends to do likewise."

It may only be needful to add, that the statements, before made, hold good, as to the otherwise destitute condition of the greater part of these children—their exposure to idleness and vice if not thus defended, as also to the practically beneficial consequences resulting from an education received here: and these considerations, it is hoped, are calculated to operate still as so many motives urging the kindness of the benevolent, and the aid of all that are convinced of the importance of the scriptural truth—"THAT THE SOUL BE WITHOUT KNOWLEDGE IS NOT GOOD."

Here follow a list of donors and subscribers, and an abstract of receipts and expenditure for the Free Schools, from 1st June, 1827, to 31st May, 1828, showing that the Society is nearly one hundred rupees in debt.

CUDDAPAH.

Extracts of a Letter from Mr. Howell, dated Cuddapah, July 8, 1828.

In my last communication, of the 8th of April, I noticed the state of the Mission up to that date. The native congregation, and the schools, continue as I then reported. The public services on the Lord's-day are well attended, and the exposition of 1st. Corinthians, in the afternoon service, is nearly

brought to a close. The lectures on Old Testament history, on Wednesday afternoons, are continued; and as this part of the Scriptures is not yet printed, they are both instructive and interesting, particularly to the more attentive part of the congregation. I have found occasion recently to prepare and employ another reader, named *Agapah*, in order to meet emergencies. He appears to be well adapted for that situation. He is a *Soodra*-weaver, and a convert from heathenism. He unites with *Jonah*, in going among the heathen in the surrounding villages, and proclaiming to them the knowledge of salvation. In addition to the services on the Sabbath, I have one (between the services) for the Christian school children, when a short address is given, suited to their capacity: their attention is both pleasing and encouraging. I trust that the Lord will bless these labours unto them, and make them wise unto salvation.

Since the date of my last letter, there has been one member added to the native church; and two have returned from Chittoor to reside here, making at present sixteen that are in communion. I have lately baptized a child of one of the members.

The schools are six, at the following places, with their average attendance:—1st, Christian village school, 18 boys and 14 girls; 2nd, Cuddapah Town, for boys, 35; 3rd, for girls, 32; 4th, Shaipetta, N. W. two miles, 20 boys; 5th, Davan Cuddapah, N. E. two miles, 18 boys and 2 girls; 6th, Baukrappett, South, two miles, 25 boys;—total, 116 boys and 48 girls. The progress made by the children in the Christian school, under *Luther Soobiah*, is pleasing; they have gone through the Gospels of Matthew and Luke, and are now learning by rote in John. May the good seed thus sown, spring up in their conversion to God, and their exhibition of a holy life!

The translation of the "Pilgrim's Progress" is completed, and is now undergoing a revision. It is intended chiefly for the use of native readers, and for explaining to the congregation at the Friday Prayer Meetings.

HARVEY ISLANDS.

LONDON MISSIONARY SOCIETY.

An American Vessel touching at Aitutake, one of the Islands of this groupe, some of the passengers landed: one of them, an Englishman, has transmitted the following

Description of a Native Congregation.

We were soon visited, on board, by the Native Missionary Mataitai, who invited

me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading-boat, which was constantly employed in conveying hogs, yams, cocoa-nuts, &c. from the shore to the ship. We landed on a very excellent stone wharf, about two hundred yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about eighteen feet in breadth, and eight feet in depth. The Natives, at the time we landed, were repairing to the Church, to their Friday-Evening Worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above me: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the church, from one end of it to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than One Thousand or Twelve Hundred Native Worshipers, clothed from head to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the Congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a Native Hymn; and the whole Congregation, standing up, sang with him. I never before this had witnessed a Congregation of Natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their Teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the Service. The strictest silence prevailed from the beginning to the end.—*Missionary Register for May, 1829.*

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

SHEFFIELD AND ATTERCLIFFE.

THE Anniversary of this Auxiliary Missionary Society was held on Easter Sunday and Monday, April 19 and 20. On the Lord's-day, sermons were preached in the

several Independent Chapels in Sheffield, and at Zion Chapel, Attercliffe, by the Reverend Messrs. G. Clayton, of London; J. Thorpe, Chester; Clement Perrot, Maccaborough; and J. Edmonds, Shelton; and collections were made on behalf of the Society. On Monday evening the Public Meeting was held at Nether Chapel; Joseph Read, Esq. in the Chair, when the Report was read by the Rev. J. W. H. Pritchard, one of the Secretaries, and Addresses given by the Reverend Messrs. J. Boden, C. Larow, J. Thorpe, J. Edmonds, G. Clayton, T. Smith, G. D. Mudie, M. Docker, G. Gately, F. Dixon, and J. Montgomery, Esq. The services were unusually interesting, and the collections amounted to nearly 30*l.* more than last year.

MONMOUTHSHIRE.

THE first Anniversary Meeting of the Monmouthshire Auxiliary to the "London Missionary Society," was held at Pont-y-Pool on the 19th, 20th, and 21st days of May. The services were well attended, and a great number of Ministers were present, all of whom felt a lively interest in the Missionary cause. On Tuesday evening, the 19th, in Trosnant Chapel, the Rev. E. Jones, from Swansea, preached in English, and the Rev. G. Griffiths, from Cardigan-shire, in Welch. On Wednesday, the 20th, at seven o'clock in the morning, a Special Meeting took place, for prayer for the outpouring of the influence of the Holy Spirit on the Churches and the whole world; several Ministers engaged. At ten o'clock the Meeting was held, in a large field near the town, where a convenient stage was erected for the Ministers who had to engage in the various parts of the services of the day. The Rev. E. Jones, from Swansea, and the Rev. D. Lewis (Aber) Brecon, preached, the first in English, the latter in Welch. At two o'clock the Meeting for business commenced; the Rev. J. Lewis, of Newport, in the Chair, when several excellent speeches were delivered by the Reverend Messrs. Curwen, of Frome; Jenkyn, of Oswestry; C. Evans, late Missionary from Sumatra; Lewis, of the Aber; and Powell, of Cardiff. In the evening, public service was held in three Chapels at Trosnant, the Rev. T. W. Jenkyn, from Oswestry, preached in English, and was followed in Welch by Rev. H. Jones, Tredegar Sardis Chapel (Baptist) Rev. T. Rees, Lanvavpley, in Welch, and Rev. E. James, of Bristol, in English; at the Calvinistic Chapel, the Rev. C. Evans, late Missionary from Sumatra, in English, and L. Powell, of Cardiff, in Welch. There was also service at two Chapels in the vicinity of Pont-y-Pool—New Inn, and Ebenezer—where four Ministers engaged. Thursday, 21st, at Trosnant Chapel (Baptist) the Rev. S. Cur-

wen, of Frome, in English, and the Rev. R. Powel, Cardiff, in Welch; immediately after this service, the Lord's Supper was administered to a goodly company; the Rev. Messrs. Curwen and Lewis presided, and, during the distribution, addresses were delivered by the Rev. Messrs. G. Griffiths and C. Evans. During the various exercises of the Meeting, the following Ministers attended to the devotional parts, viz.: Mr. Jones, of Ysgardawe, Carmarthenshire; Rev. D. Jones, Abersychan (Baptist); E. Davies (Hanover); E. Skeel, Abergavenny; and T. Evans, Brecon. The Meeting was very interesting, and will be remembered by many with pleasure. The amount collected upon the occasion, and the contributions received from the different Churches, will be inserted in the lists of the *Missionary Chronicle*.

BOLTON-LE-MOORS.

ON Sunday, May 24, two sermons were preached in Duke's Alley Chapel, and one in Mawdsley Street Chapel, Bolton-le-Moors, Lancashire, by the Rev. John Alexander, of Norwich, after which collections were made in aid of the funds of the London Missionary Society.

In the evening of the following day, the Annual Meeting of the Branch Missionary Society was held in Duke's Alley Chapel. The Chair was occupied by Samuel Fletcher, Esq., of Manchester. Resolutions were moved and seconded by the Rev. Messrs. Jones, of Chorley; Deakin, of Stand; Alexander, of Norwich; Ely, of Rochdale; Forster and Alexander, of Blackburn; Gill, of Walmsley; Turner, of Hindley; Birt, of Manchester; and Jones and Ellis, of Bolton. Several eloquent appeals were made to the Meeting on behalf of the sacred cause of Missions.

The collections after the services amounted to 41*l.* 16*s.* 7½*d.*

SOUTH BUCKS.

ON Tuesday, the 26th of May, the Seventh Anniversary of the South Bucks Auxiliary Missionary Society, was held at High Wycombe, and was numerously attended, although five or six Meetings of different kinds were held in the vicinity on the same day. In the morning, an excellent sermon was delivered at Crendon Lane, by the Rev. J. Clayton, jun.; and in the evening, an interesting discourse at Ebenezer Chapel, by the Rev. John Campbell, of Kingsland. In the afternoon, the Public Meeting was held in the Town Hall, which was crowded. The Chair was taken by Mr. Alderman Parker, and very cheering addresses were given by the Rev. Messrs. Campbell (Wesleyan); Arundel (of the Parent Society); Clayton, Wiffin, Allen, Geary, Campbell, Williams (Curate of High Wycombe), and

Skeen. The cash account, &c. was read by the Rev. Joshua Harrison, one of the Secretaries; the Rev. Messrs. Ashwell, Judson, and Thacker (Baptist), also took part in the services. The receipts of the year were 115*l.* 15*s.* 8*d.*, and the collections upwards of 30*l.* May the Lord send increasing prosperity.

LEEDS.

THE Sixteenth Anniversary of the Auxiliary Missionary Society, for the West Riding of Yorkshire, was held at Leeds on the 2nd, 3rd, and 4th of June. The services commenced on the evening of the 2nd at Queen Street Chapel, where a sermon was preached by the Rev. Jabez Bunting, A.M. On the following morning a sermon was preached in Salem Chapel, by the Rev. Henry Gray, A.M. The Meeting for business was held in Queen Street Chapel, at five o'clock; Mr. Rawson, the Treasurer, in the Chair. After the Report had been read by the Secretary, the Meeting was addressed by the Rev. Dr. Boothroyd; and the Rev. Messrs. J. D. Lorraine; J. Fletcher, of Stepney; J. Hands, Missionary; H. Gray; Mr. McOwen (Methodist); J. Cockin, J. Pridie, J. Bowling, R. Wild, J. Jackson, and T. Potter. On Thursday morning a Public Prayer Meeting was held in Albion Chapel, at seven o'clock. In the forenoon, the Rev. J. Fletcher, A.M. preached at Queen Street Chapel; and in the afternoon the Rev. J. Pridie, at Salem Chapel. In the evening the Lord's Supper was celebrated, at which the Rev. W. Eccles presided, and addresses were delivered by the Rev. Messrs. J. Rawson, H. Gray, J. Hands, and J. Cockin. The collections at the different services amounted to 232*l.* 16*s.* 3*d.*, and the proceeds of this Auxiliary, for the last year, were stated to be 1,625*l.*

NOTTINGHAM.

ON Tuesday and Wednesday, —, the Annual Meeting of the Auxiliary Missionary Society for the counties of Nottingham and Leicester, was held at Nottingham. On Tuesday evening, the Rev. James Parsons preached at Mr. Gilbert's Chapel, and the Reverend Messrs. Joseph and Alliott engaged in prayer. On Wednesday morning, the Meeting for business was held in St. James's Street Chapel, — Boden, Esq. of Derby, in the Chair. A statement was made by the Rev. R. Alliott, from which it appeared that there are seventy-six stations occupied by the Society in different parts of the world, and nearly a hundred Missionaries employed, besides many native Teachers. The various Resolutions were moved and seconded by Reverend Messrs. Gawthorn, East, Gilbert, Parsons, Ayres, Webb, Joseph, and

Hine. In the evening, the Rev. Timothy East preached at Castle Gate Meeting. Messrs. Shaw and Gilbert conducted the devotional parts of the service. The various collections amounted to upwards of 88*l*.

MISSIONARY MEETING IN LEITH.

From "The Scotsman."

On the evening of Monday, 15th June, a Public Meeting, on behalf of the London Missionary Society, was held in the Rev. Mr. Cullen's Chapel, at which circumstances occurred of rather a novel description, at least in this part of the Island. The gentlemen of the deputation now visiting Scotland, successively addressed the Meeting on the claims of the Society, and the Missionary cause in general, to the support of the Christian public. In particular, the assembly were deeply impressed with the affecting and interesting facts connected with the progress of the Gospel in the South Sea Islands, detailed by the Rev. Mr. Ellis, who has laboured as a Missionary in that quarter of the world for a considerable part of his life. A powerful appeal was founded on these facts by the succeeding speaker, the Rev. Joseph Fletcher of Stepney, who enlarged upon the disproportion between the contributions devoted in this country, through any channel, to Christian missions, and the acknowledged importance and urgent claims of this Society. The regular business of the Meeting was now about to conclude, when a gentleman under the gallery rose and stated the effect which had been produced on his mind by the appeals of the speakers. He said he had been asked by a friend if he would agree to give 5*l*. provided 150*l*. were subscribed by the Meeting; he had answered that friend readily, that he would; and now he pledged himself to give the same sum, supposing only 100*l*. should be contributed before the dismissal of the audience. He said that he disliked the word *excitement*, and made the proposal from the coolest conviction that sacrifices greater than he and others generally made, were due to the cause of foreign missions; and he equally deprecated the charge of ostentation. Immediately on his sitting down, two other gentlemen rose at the same time to support the proposal, one of whom offered ten pounds as his arrears for past deficiency, the other stating five as his subscription. Ten pounds were then subscribed by the Chairman, five by another minister, and the same sum by a gentleman, who said he could not address the Meeting in a speech; and also by a lady, whose example was followed by several others, their donations and promissory notes being handed up to the table by collectors. The scene then began to assume a very animated and conversational

character, resembling on a small scale what has repeatedly taken place at Manchester on similar occasions, and more recently in the metropolis. The collectors from time to time reported progress, and donations of small amounts were received, till about ten o'clock, when it was announced that the sum of 100*l*. had been subscribed. After some additional subscriptions, the Meeting dismissed at about a quarter past ten, contributing at the door as they retired, to the extent of 14*l*.; and we understand that the whole amount, including two donations presented by the Rev. John Brown, and one or two received next morning, reached 130*l*. a very unusual sum, considering the numbers present, and the class of society to which many of the contributors belong. Nothing could exceed the satisfaction and harmony which pervaded the assembly; and the whole appeared the result not of fanatical impulse or momentary fervour, but of a sober conviction of the vast importance of the objects of the Missionary cause, and of hearty interest in its success and advancement in the world.

ORDINATION OF MISSIONARIES.

On Tuesday Evening, May 19th, Mr. Theophilus Atkinson, from the Mission College, Hoxton (Son of the Rev. Charles Atkinson, of Ipswich) appointed to accompany Dr. Philip, to South Africa, was ordained at Ipswich in the presence of a numerous Congregation. The Rev. Thos. Pinchback of Woodbridge, began with prayer, and reading the Scriptures. Mr. Timothy Atkinson, of Homerton College, brother of the Missionary, gave out a hymn. Dr. Philip asked the questions and received the confession of Faith. The Rev. J. M. Ray, of Sudbury, offered the Ordination Prayer, with imposition of hand. The father of the Missionary delivered the charge, from Exodus xxxiii. 15. Dr. Philip delivered an Address from Luke x. 23, 24, and the Rev. Mr. Ward, of Stowmarket, concluded with Prayer. The Rev. Messrs. Cresswell of Ipswich, and Notcutt, took part in the services, which were very solemn and deeply interesting.

On Friday Evening, May 22, Mr. John Baillie, Student from the Mission College, Hoxton, also appointed to South Africa, was ordained at Kingsland. The Rev. Thomas Lewis, commenced the Services, by reading the Scriptures and Prayer. The field of labour, to which Mr. B. was appointed, was described by Rev. J. Campbell (Minister of the place). Suitable questions were asked by the Rev. John Arundel. The Ordination Prayer was offered by the Rev. Dr. Dickson, of Edinburgh, formerly

the Pastor of Mr. Baillie. The charge was delivered by the Rev. Dr. Philip, founded on Phil. iii. 13, 14. The concluding Prayer was presented by Rev. Dr. Henderson, the resident Tutor, and Hymns read by Rev. D. Bishop, Classical Tutor.

NOTICE.

SHEERNESS.

ON Wednesday, July 8, the Annual Meeting of the Kent Auxiliary Society will be held at Sheerness, when a sermon will be preached by the Rev. William Orme, one of the Secretaries of the Parent Society, in the morning, and a Public Meeting will be held in the evening.

A letter has been received, addressed to a Director, by a person residing in "James-street" (without further indication), the initials of whose name are J— T—. The writer is requested to call on the Secretary,

at the Mission-House, No. 26, Austin Friars.

The Thanks of the Directors are presented to the following:—

For the Mission College.—Messrs. Holdsworth and Ball, Taylor's Herodotus; the Rev. Jos. Fletcher, A.M. Four Sermons; the Rev. F. H. Burder, Discourses on Revivals; T. Fisher, Esq. Report of the Anglo-Chinese College, &c.; Mr. G. H. Ryland, Quichua and Moxian Grammars, &c.; Miss Dixon, Chatham, Leland on the Christian Revelation, 2 vols. 4to.

Also, Mrs. Arundel for a parcel of buttons; A. P. T. for ditto of beads; Mrs. Jones, for gold ends; Rev. T. Dury, for fifty Numbers of *The Monthly Teacher*; Mrs. Gosslin, for old books; Anonymous, for silk trimmings; a Widow, for books on Divinity; T. S. H., Mr. T. Waugh, Rev. T. P. Bull, Mr. Ward, Rev. W. Broadfoot, Mr. J. Burnsted, Mrs. Stebbing, and a Widow, for Numbers of the *Evan. Mag.*, Periodicals, and Pamphlets.





REV.^d JOSEPH COCKIN.

LATE OF HALIFAX

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1829.

BRIEF MEMOIR

OF THE LATE

REV. JOSEPH COCKIN,

FOR MANY YEARS MINISTER OF THE GOSPEL AT HALIFAX, YORKSHIRE.

THE great usefulness to which Mr. Cockin, through divine grace, had attained in the church of Christ, to say nothing of his long and intimate connexion with the interests of the Evangelical Magazine, entitles him to a respectful notice in the pages of a work which, from its commencement, has contained a record of such faithful servants of the Redeemer. Had our limits permitted, we should have been happy to furnish a minute and circumstantial account of a man so distinguished in his generation; our readers, however, will have no occasion to regret the brevity of our sketch, when we inform them that "Memoirs" of the deceased have recently been published under the superintendence of his son, the Rev. John Cockin, who, with the aid of his father's narrative of his own history, has supplied a most acceptable and interesting document.

The subject of this brief sketch
VOL. VII.

was born, at Honley, a village in the West Riding of Yorkshire, on the 12th of March, 1755. His parents occupied the humbler walks of life, but were, in their station, respectable. Mr. C. was the third of six sons, and was trained to the business of a clothier, under the eye of his father, who followed that occupation. In his early days he had no anticipations whatever of his subsequent destiny as a Protestant Dissenting Minister. Nothing could be more improbable than that he should become a Christian, or a messenger of the Prince of Peace. Now and then indeed, when but a child, he longed to become a preacher; but such feelings are by no means uncommon to many who never enter on the duties of the sacred office.

It pleased God, however, in the absence of all the ordinary means of divine grace, to open the heart of his mother to a reception of the truth, and to make her the instrument of

his conversion from the error of his ways. In such a scene of folly and wickedness as the village of Honley presented at that time, the conversion of any of its inhabitants was indeed very remarkable. Without any legitimate Christian instruction, the entire population, including most of Mr. C's. connexions, were given up to habits of irreligion and dissipation. In such society as this, the subject of this memoir spent his early days, and proved himself to be a child of wrath even as others. From his own account it appears, that, as far as his tender years would permit, he fully sympathized in the thoughtless gaiety of his native village, and that the natural depravity of his heart broke forth in many excesses both of profaneness and vice.

His first religious impressions took place in his thirteenth year. He had never heard so much as a single evangelical sermon in his life. But one evening having been engaged, with other companions, in the neighbourhood of the village in certain vain and sinful sports, he was, on his way home, filled with dreadful apprehensions of immediate death, and of the approaching wrath of Heaven. His sins stared him in the face, and the sentence of condemnation seemed ready to be pronounced by the Great Judge. In great agitation of mind he reached home, when he found his mother and another woman conversing about one of their acquaintance who had lately died. The woman observed, "It is a mercy that she is gone, for she has been very uncomfortable while here." To which his mother replied, that there was no reason to believe, that any person could be happy in the world to come who had not been born again in this world. "How small a word," as the excellent Leighton observes, "will do much, when God sets it home to the heart!"

This short sentence, uttered apparently accidentally, fell with great power on the conscience of Mr. C. He reasoned faithfully with himself, and concluded that without the new birth, of which he felt he then knew nothing, he could not enter heaven. His anguish of spirit increased, till with the Philippian jailor of old, he was constrained to cry out, "What must I do to be saved?" In this state of feeling he retired to rest, but passed a sleepless night. The sins of his whole life passed in review before him; he "thought of God, and was troubled, and his spirit made diligent search." Now, for the first time, he prayed in good earnest. He had, indeed, contented himself on retiring to rest with the repetition of the Lord's Prayer and the Creed; but, soon after, he felt so anxious to commune more intimately with God that he rose from his bed, and, throwing himself naked on the cold ground, poured out his heart in earnest supplication, and humble confession of sin. In these exercises the greater part of this memorable night was spent by him. He found no relief but in crying to that Being at the thought of whose wrath his heart trembled, and melted within him.

It is proper here to observe, that, at this time, his views of religion, as might have been expected, were sadly defective and unscriptural. Having no accurate conception of the spirituality of the divine law, he set himself to compare his actions with its outward letter; and in this way endeavoured to keep himself with all diligence, from his former transgression. Occasionally he felt some partial relief to his conscience; but again suggestions would arise, that all was not right, —that he might be self-deceived, —that his case might be far worse than he had ever apprehended.

These misgivings were accompanied with earnest prayer to God for all necessary direction; nor can we allow ourselves to suppose that He who looks on the heart refused to listen to these artless and contrite prayers, though offered up in much darkness of mind, and under many misconceptions as to the way of acceptance with God.

For some time Mr. C. continued, by legal observances, to seek peace with God. To use his own words, he "went on sinning and repenting, resolving and failing, without gaining any ground in his Christian course, or obtaining any knowledge of the gospel." Still the change of his feelings, as compared with his former state of mind, was great. Every thing was new; religion was his delight; the reading of the scriptures, the singing of hymns, the attendance upon public ordinances, and the intercourse of Christian people were his delight. And though he knew but little of the cross of Christ, he was called to endure much reproach on account of the new course upon which he had entered.

"The whole town where I lived," observes Mr. C., "was at rest and quiet. No innovation had disturbed their repose for many years. They were like people like-priest, going every one his chosen way, and all the downward road. The Lord's day was literally a day of sports, and religious worship was only a pretence to assemble the people for their commencement. As I had been a volunteer in the same cause, and, according to my age and opportunities, as active as others in these unhallowed scenes, my secession, and the cause of it, soon became known. The old hue and cry was raised against me that I was gone mad; and when I have walked along the road, I have seen the people look after me as if I had been an object uncommon in the creation of God. Those who live in more enlightened times, and in larger places, where different modes of worship prevail, can have little knowledge what it is to be the country's talk, in an ignorant, stupid village, be-

wildered with superstition, addicted to foolish customs, and sunk in wickedness. Whatever malevolence could invent, or virulence utter, I had to encounter; and, what made it peculiarly trying, there were very few either to encourage my spirits, or to bear part of my burden. Had this opposition been without doors only, I could have borne it; but I proved the truth of what our Lord says, "that the father is against the son, and the son against the father, and that a man's enemies are they of his own house." My father's mind became irritated by his acquaintance, and he resolved to rescue his son from the danger to which he thought him exposed."*

In this state of mind it appears Mr. C's father narrowly watched every movement of his life; did all he could to prevent his attending the faithful ministry of Mr. Venn, then of Huddersfield; employed every engine which persuasion or terror could invent to reclaim him from his religious course; till at last, finding all his efforts in vain, he resolved on the unfeeling step of expelling him from under the paternal roof, and casting him, in his fourteenth year, upon the mercy of the wide world. With only a sixpence in his pocket, the pious youth remained fearless and unshrinking in the path of duty. "My trust in God," he observes, "carried me through, and my mind was sweetly stayed upon that promise, 'When my father and my mother forsake me, then the Lord will take me up.'"

Nor was his confidence in God disappointed. The very first individual to whom he fled, a pious hearer of Mr. Venn, gave him shelter and employment; and proved, in every respect, a counsellor and a friend. Under the roof of this worthy man (Mr. William Schofield, of Lockwood) he enjoyed many advantages; had access to books, to a large circle of christian friends, and to a weekly meeting for prayer

* See Memoirs &c., page 12.

and religious conversation. Here he began to discover his ignorance of the great system of Christian truth, and to labour with assiduity, to attain to some measure of establishment in the faith of our Lord Jesus. The views of gospel truth which he imbibed were decidedly Calvinistic, and remained such to the close of life. His personal anxieties, however, as to the great matters of salvation, were by no means wholly allayed. His benefactor did all he could to direct and comfort him in his mental distress, and with a view to aid in this great work proposed an interview with Mr. Venn. At first Mr. C. shrunk from the idea of meeting a man so eminent; but at last he broke through the restraints of timidity and ventured into his presence. Mr. V. received the young disciple with his accustomed kindness, heard the narrative of his whole history, gave him his best counsel, commended him in prayer to the grace of God, and gave him "Alleine's Alarm to the Unconverted," and "Bunyan's Law and Grace."

"I read these books," observes Mr. Cockin, "with great avidity, and derived considerable advantage from the perusal. At last the Lord discovered to me the way of life, and gave me new views of his glorious gospel. Seeing the vicarious sacrifice of the Saviour as an atonement to divine justice, and laying a sure ground of hope, I found rest and peace by believing in him. On this sacrifice I now depend for acceptance with God, and for admission into his heavenly kingdom."

At the expiration of a year from the time at which he was banished from his father's house, Mr. C. was invited to return; and, accordingly, deemed it his duty to comply. Former trials were revived, opposition was made to his hearing the gospel; but the storm speedily blew over, and he was soon made to realize the truth of that declaration, "When a man's ways please

the Lord, he maketh his enemies to be at peace with him." In his native village, Mr. C. soon proved a blessing. Not a few began to accompany him to Huddersfield Church; a prayer meeting was opened for the benefit of those who might be disposed to attend it; and the preaching of the gospel was introduced, under the auspices of a very worthy preacher of the Wesleyan connexion.

About a year after this Mr. C.'s residence was changed from Honley to Huddersfield. There, two months after his arrival, and by most unfair means, (for he was under age) he was drafted to serve in the militia. The event was, at first sight, most unpromising and afflictive. The place of service was Leeds; and as the gospel was not preached in the church where the corps were destined to attend, he made interest with his serjeant to permit him to attend the White Chapel, where Mr. Edwards then laboured.

"It was unlikely," observes Mr. C., "that my being a militia-man should end in my being a minister, and, indeed, be the cause of it, and yet so it was. In the neighbourhood of White Chapel, there was a private experience meeting, held once a week, of which Mr. Barwick, surgeon and apothecary, was the conductor. To this meeting I went, with another of my company, who, also, feared God. As our dress made us observable, we were spoken to, in the course of conversation, and, at the conclusion, I was asked to go to prayer. On the Thursday evening following, Mr. Barwick took me home to sup with him, and this favour he afterwards repeated. He asked me many questions relating to my experience, how long I had been a professor? and whether I lived according to the gospel? When my month of service was nearly at an end, in the second year of it, Mr. Edwards, the Minister of White-Chapel, sent for me to his house, and told me that some of his friends had entertained a favourable opinion of my piety and abilities, and asked me if I had any thoughts of becoming a

student with Mr. Scott.* I told him that certainly I had, and that nothing could be more agreeable to me, if I had it in my power to support the expense. He said that I might wait on Mr. Scott with his compliments, and that if he approved of me as a student, I might depend upon him for all necessary supplies. In this way my principal difficulty was removed, and that by such means as I could not have expected. I made application to my venerable tutor, and obtained admission into his academy at the expiration of the vacation, after the militia service terminated."

Under the wise and devoted superintendence of Mr. Scott, Mr. C., in common with his fellow-students, enjoyed great advantages. As a tutor he was eminent for sound sense, orthodox views of divine truth, and close attention to the duties of his office. During his preparatory studies, Mr. C. afforded signal tokens of talent, diligence, and piety, and manifested great personal courage and devotedness in preaching in several of the then half-civilized villages of Yorkshire. If there was any soil more rugged and unpromising than another Mr. C. was sure to be dispatched to attempt its cultivation. He entered the academy in September, 1774, and was called to settle at Kipping in January, 1777, where he laboured, for thirteen years, with extraordinary usefulness and acceptance, both in the town and in the surrounding neighbourhood. His income, in this place, never exceeded £80. During his ministry at Kipping he had invitations to Bradford, Heckmondwicke, Kidderminster, Warrington, and Market Harborough; but he did not feel it to be his duty, for various reasons, to listen to them. In 1791, however, he was requested, on the resignation, through infirmity, of the Rev. Titus Knight, to accept the pastoral charge of the Independent Congregation at Ha-

lifax, which, with many anxieties for Kipping, he was induced to undertake, doubtless from motives which satisfied his own conscience, and approved themselves to the chief shepherd. At Halifax a large sphere of usefulness opened before him, which he occupied with uncommon energy and success, extending the influence of his character and ministry to the surrounding district of country, and labouring with an assiduity and zeal rarely surpassed by the most devoted servants of Christ. Nor were his efforts confined to Yorkshire; he was accustomed to supply at Surrey Chapel, and at the Tabernacle in London; in the latter of which places he preached, as a visiter, the thirty-eighth time in April, 1826.

At Halifax he was not without his trials, both domestic and ecclesiastical; but, under them all, God preserved both his fortitude and his character. The death of his beloved wife, and the circumstances which led to the erection of the New Independent Chapel, were among his heaviest conflicts. The closing scene of his life was, however, most peaceful. His last text was—"I have finished my course." He spoke much of the divine goodness. "Lord help me through!" "God be gracious to me at the last!" "Lord Jesus receive my spirit!" were among the last utterances of his departing spirit. He died on the twenty-third of May, 1828, leaving five children, one son and four daughters.

Mr. C.'s style of preaching was animated and faithful; partaking more, perhaps, of earnestness than of elegant polish. He contended vehemently for what he deemed to be truth; and made his appeal to impenitent men, and backsliding professors in accents of unusual terror. He was a great friend to the spread of the gospel both at home and

* The valued Tutor of the Dissenting Academy then at Heckmondwicke.

abroad; and ranked among one of the earliest supporters of the London Missionary Society, and the Evangelical Magazine. His name will long continue to be pronounced with reverence by the friends of evangelical religion in Yorkshire;

and whatever might be the infirmities which mingled in a character of such extraordinary worth, he was, indeed, "a good man, and full of the Holy Ghost, and of faith." God blessed him, and made him a blessing.

RELIGION IN ORDINARY LIFE,

WITH ILLUSTRATIVE EXAMPLES.

THERE are two defects which have tended much to impede the influence of the Memoirs of good men. They generally refer to a higher sphere of life, than that in which the greater part of mankind move, and are thus considered as teaching lessons inapplicable in their circumstances, or as exhibiting virtues which there is no opportunity of displaying in their condition. Religion may be admired while we see it stimulating the efforts of the Missionary, or guiding the studies of the preacher; but it must be seen in ordinary life, that its spirit may be imbibed, and that its steps may be followed by those whose ideas are limited by their situation. And let it not be thought, that it is a feeling of an inferior kind, which operates in obscure scenes, or that there are no difficulties there to try its vigour or its stability, for there are various temptations in such a lot as perilous to our confidence in God, and to our charity to man, as any to which those in more elevated stations can be exposed; and it is the devotion which swells the notes of angels, and forms the triumph of martyrs, which cheers the toils of the labourer, and animates his honest industry.

Another defect which has struck me in these Memoirs is this, that too much of the narrative is occupied with expressions of feeling, and too little is said of the influence of religion on the conduct. There are many who, from diffidence, or from inability to express themselves in the manner they wish, utter but little respecting their experience, whose integrity and benevolence give the fullest evidence that they are living under the power of the gospel; while there have been others whose details were copious and fervid, whose demeanour has neither been so humble nor circumspect as it ought to

have been. It is well when the professors of religion can shew, from a good conversation, their work, with meekness, of wisdom, and when they are epistles of Christ known and read of all men.

It is my object in this sketch to exhibit the power of godliness, as it was seen in two men in the ordinary scenes of life, and on which its sincerity and worth was admitted not only by persons who may be supposed to judge partially, but by those who had no end to serve by their testimony, whose tempers and habits would not have permitted them to conceal any fault had they been aware of it, who had seen them in circumstances when their principles were put to the test, and found them such as to secure a conduct becoming their profession.

The first was a man who had been employed from his earliest years in a large public work; he was distinguished by neatness, diligence, and ingenuity in his trade, and by his uniform sobriety and prudence. In all large works there are many who indulge in drinking, and who, if they do not neglect their task, injure their families, by spending the most of their earnings in taverns. They are eager to entice the young to join them, and abuse them who will not go along with them as mean, avaricious, and hypocritical. To no solicitation of this nature would he listen; his life was passed in the most complete temperance, and there was such a uniform propriety in his conduct that the seoffer seldom assailed him, and all admitted, that he was, in reality, what he professed to be. This was the testimony which was borne to him by the master of the work, while I walked with him to the churchyard at his funeral: "that he had known him at the work for forty-four years, had always found him sober, active and steady,

and that the proprietors never had a better servant." What an honour to religion was such a testimony, as well as to the character of this good man, and what a disgrace to his profession is he whose indolence or dissipation, subjects him to reprimands from his employer for neglecting his work, or for doing it clumsily and insufficiently, and to the jeers of his comrades. If such a man belongs to any society which bears a faithful testimony against the defections of others, or if he is noted for his attachment to any particular doctrines, and for his zeal in their dissemination, the bitterest sarcasms are levelled against his religious connexions, which no severity of discipline on their part with him can repress, and the most odious results are imputed to the doctrines, though they are sanctioned by the word of God, and fraught with the strongest motives to holiness.

In the different societies with which he was connected, he was singularly useful. There was a society formed among the workmen, for supplying themselves with various articles necessary in their families, of which he had the management for a considerable time. Such was his accuracy and prudence, that it prospered remarkably under his care, and he received the warmest thanks of its members for his attention to its interests. The value of such a testimony will be admitted by all those who know how often such situations have been abused for selfish purposes, and how prone common people are to regard all who fill them with distrust and jealousy. The specious talker has been in many cases entrusted with the direction of such concerns, and by his plausible statements and fair promises, unlimited confidence has been reposed in him, but by his ignorance of the practical details of business, his self-sufficiency, which raises him above all the counsels of experience, or by his embezzlement of money or goods, to gratify his vanity, or to increase his profits, the scheme has been ruined, and contributors, who expected a great return for what they advanced, have not only lost their subscriptions, but been subjected to other expenses, to answer demands occasioned by folly or knavery. In other societies he was calm but firm; he gave his opinion in few words, but with much good sense. There was a respectability in his character which checked the petulant; and his manner was so conciliating, that angry contention was soon

appeased beside him. As a member of Session he was most punctual in his attendance on all its meetings; his remarks on religious topics which were the subject of conference in these were short, but judicious; and his prayers were always appropriate and practical. Some imagine that the only object of the meetings of such Church Courts is, to consider the case of the poor, while others in malignant derision represent them as assembling in all the pride and the uncharitableness of Pharisaic sanctimony to scrutinize the characters, and to censure the failings of others; but when they are conducted in the manner in which they ought to be managed, these meetings are scenes of holy fellowship, where the spirit of wisdom and devotion is cherished, and the religious and moral welfare of all under their charge, is sought in the increase of a vigilant and active charity.

He punctually attended religious ordinances, and was always candid in his judgment of preachers. He left the Established Church on account of the intrusion of a minister into the parish where he lived, in opposition to the wishes of the great body of the people, and attached himself to the Secession. While to the pious and faithful ministers of the Church of Scotland he retained a warm attachment, he often expressed his gratitude to God that he had brought him into connexion with a religious society, where not a pulpit was stained with false doctrine, and where the people were happy in the liberty with which Christ had made them free. It is a circumstance worthy of notice, that on one occasion he was sent for by the manager of the work, on the Lord's day, to be consulted about some piece of work that was to be done. He respectfully, but firmly, stated in answer to the message, that at all hours but those appropriated to God, he was most ready to serve him. He was never solicited in that mode again, and the consciousness that his refusal was dictated by genuine principle, protected him so completely that he never met even with a single frown on account of it.

He was very happy in his family, and his evenings were spent, not in going about from house to house, but in improving reading. He had an excellent collection of books, and read them with care*. He had subscribed for the *Evangelical*

* A portion of the hour allotted to his meals was often thus occupied.

Magazine at its commencement, and continued to receive each Number as long as he lived. He was much gratified by the extent and the variety of the religious intelligence contained in each Number, and by the catholic spirit of the whole work. Amidst this eagerness to furnish his library he did not restrict his family from aught that was suitable to their station; but in the furniture of his dwelling, and in their mode of living, there was a neatness and a comfort beautiful and pleasing. While many of the dwellings around that work are loathsome for their dirtiness, raggedness, and disorder, his house was such that it was always entered with pleasure, and every thing in it and around it, was decent and respectable.

He took a deep interest in the progress of religion in the world, and was a liberal contributor to Missionary and Bible Societies, according to his circumstances. His heart glowed with the kindest regard to those of every party who loved our Lord Jesus Christ in sincerity. In the violent heats about national reform, which prevailed a short time since, he was the friend of loyalty and order. While not a few at the work were strongly influenced by that spirit, he with much good sense exposed, on every proper occasion, the folly of their schemes, and warned them of the perilous result of such delusions. I have heard him remark that the character of those in the work friendly to such principles was sufficient to make any man of a sober mind to detest them. He said that they were men of restless tempers and dissipated habits, and destitute of religious and moral principles, and that it might excite a smile, though it was a fitter subject for indignation, to see men who had ruined their own affairs, prescribing how those of the State should be managed. Its main spring was discontent, indolence, and rapacity.

His last illness was short; but a year before it he had a severe indisposition which weakened him very much. From it he recovered and resumed his work. The 116th Psalm was peculiarly delightful to him, as both an excitement and an expression of his gratitude. Some years previous to his death, in passing by a workman busy at a piece of steel, a spark struck him in the eye, and the wound occasioned him exquisite pain. For some time it was uncertain whether it had lost the power of vision. In this state of painful suspense he never shewed the least fretfulness; and when it was evident that it

was gone, he said "I have reason to be thankful that I enjoyed it so long, and that the other is sound." I have heard him frequently allude to this incident, but never in terms of murmuring or even of regret.

For some Sabbaths before his death his minister was preaching on Isaiah ix. 6.—I have been told by a religious acquaintance of his, who used frequently to walk with him to and from the church, that his conversation was uniformly suitable, pious, and edifying; and that a few Sabbaths before his death, he expressed to him, in a very solemn manner, his complacency in the gospel scheme of salvation; and said that on the great atonement which it revealed, he had placed all his hope. How becoming the character of a disciple is such discourse on the Lord's day, and how shameful is the gossiping and the disputation which are too prevalent.

The last Lord's day he attended public worship, that clause "the everlasting Father," was illustrated. He felt peculiar interest in that whole series of discourses, and on that day he could not be persuaded to remain at home. He used sometimes to say, that when people were able for their work, they were surely able to attend on divine worship. He had no presentiment that death was so near, yet the feeling of declining health was sweetly soothed by the everlasting strength and mercy of his Saviour. He was so weak that he walked home with difficulty; next day he went to work, and continued at his usual employment till Wednesday evening. Thursday he found himself unable to resume it, and on the Monday after it he entered into peace. He spoke a good deal of the last text of his minister, during that period. On him who is the mighty God, he could trust for salvation; on him who is the Everlasting Father, he could leave his family; and on him who is the Prince of Peace, he could hope for unity to the church and rest to the world. On the Monday morning he spoke to his son, who had come in to see him, expressed how comfortable his views and feelings were, his delight in the attentions of his family, and said, "I am in the hands of infinite mercy and love; let the Lord do with me what seemeth him good in his sight." His son left him, and in a few minutes afterwards he breathed his last.

The other instance of religion in ordinary life is that of a man who was employed for a considerable part of his life

as a servant, and who in that capacity had an important charge committed to him by his master. He was a man of a sober and holy life, and so attentive to every part of his duty, that his employer, during his illness, paid the greatest attention to him; shewed much solicitude for his recovery, and stated to me, after his death, that he was so uncommonly faithful and active, that he scarcely expected to find one like him. It is truly honourable to a servant, when, amidst temptations to peculation, his hands are clean. There are some situations in which servants are solicited to connive at the peculation of others, in which bribes have been offered them to be silent, or to keep out of the way, and in which they have been threatened severely if they should give information. And sometimes this has been the excuse for peculation, that articles are taken from the public stores, and that no individual will suffer any detriment by it. When the integrity of this good man was assailed by such arts and by such sophistry, he had such an answer to return as shewed that he would not be turned aside from the path of uprightness. He was long confined with water on the chest, and suffered much from difficulty of breathing, but though unable to lie down on his bed for many nights, he was patient and tranquil. At one of my visits he shewed me with an evident emotion of pleasure and gratitude, a device which his master had sent him for securing an easy position to his swollen limbs, while he sat in his chair. The attentions of a master in sickness are highly valued; they are a soothing testimony to diligence and fidelity, received at a period when the drooping heart requires excitement, and when it is peculiarly susceptible of pleasure from kindness, and of sorrow from neglect.

The good man was given to reading, and had great delight in secret prayer. After family worship was over, his wife told me he regularly retired to a lone part of the house, that he might pour out his heart to the Lord. There are seasons when the eye of the dearest friend is felt as a restraint on the ardour of devotion. The time occupied by him in this exercise was a proof how much he entered into its spirit, and the care taken by his partner to make his fireside a place of comfortable warmth to him when he returned, shewed the estimation in which a devout husband will be held in his family, and what holy beauty it

sheds over the character. When his minister came to visit or to catechise in the place where he lived, he never failed to attend him, and was most earnest in prayer in view of his coming, that he might be enabled to warn every man, and to teach every man in all wisdom, that family religion might be promoted by his counsels, and that he might be led to speak a word in season to the weary soul. How different is such conduct from that of those who from carelessness, or pride, or worldly solicitude, absent themselves from such scenes, and feel no interest in aught which their minister can communicate, or any wish to receive him in the Lord, with all gladness.

There were three passages of Scripture which his minister had recommended as a subject of meditation to him. "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Behold I will allure her and bring her into the wilderness, and there I will speak comfortably to her." "Our fight affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." On these three passages his mind dwelt with the greatest delight, and he said, what a cordial have they been to me! Delightful are the visits paid by the ministers of religion to the sick-beds of the good. They are not called to their side to excite fear in the presumptuous heart, to melt the hardened sinner to repentance, or to expose the self-delusion of the man who is going down to the grave with a lie in his right hand; but they go to them to be helpers of the good man's joy, to be edified by his faith and patience, and to be gratified by his foretastes of heaven.

He was very eager in his desire to attend at the dispensation of the Lord's supper, which took place some weeks before he died, but was unable. On that day he said to his wife, "it was my earnest wish to meet with the Redeemer at his table, but he will not forget me here. I wished to commemorate the death of Christ in the ordinance of the supper, but since that cannot be done, I can appeal to him that the desire of my soul is to his name and to the remembrance of him." He desired his wife to read to him the history of our Lord's sufferings in one of the Gospels; and spoke at much length and with great fervour, on the ends of his sufferings, and on the love of Jesus in laying down his life for us, and the blessings which flow from his death; and then put

up a long and fervent prayer for his minister, and the congregation, that the Spirit of the Lord might be poured out on them all; that much good might be done both to saints and sinners; that Christ might be glorified in the lively exercise of his people's grace, and in the successful labours of his servants; and that all might know him and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death. He again and again expressed his hope in the cross as a guilty sinner, and his wish that the corruptions of his nature might be crucified with Christ. In that lonely apartment, where none was near him but the partner of his lot, and his companion also in the kingdom and patience of Jesus Christ, he partook of the flesh and blood of the Son of man, and felt his interest heightened and his faith confirmed in the great atonement.

It has been common in some churches to administer the Lord's supper in private to persons in his circumstances, but this practice appears calculated to foster the spirit of superstition; and in his case we see that when the external sign cannot be obtained, the blessings which it represents may be graciously applied. It is the gracious promise of the Redeemer concerning the Spirit; and while it has been often fulfilled in the Lord's supper, the accomplishment of it is not limited to that ordinance. "He shall glorify me, for he shall take of mine and shew it unto you." It is to those who respect religious ordinances as the good man did, that those blessings are vouchsafed, when detained from them. He was quite aware that he was dying, and looked forward to it with great tranquillity. On the Saturday before, it was necessary for a friend who had visited him, to leave him for a short time, and he said to her in parting, you must return on Monday or you will not see me in life. On the Sabbath he joined with much interest in the prayers put up in his secret chamber, by some religious neighbour, and uttered in the intervals many devout ejaculations. On the Monday forenoon, while he partook of a little refreshment with his wife, he said, "This is my last meal, but I will soon eat bread in the kingdom of God." He expressed his gratitude to her for her attention to his comfort, and said, we shall not be parted long. A little after, when she was rubbing his feet, which were quite cold, he said, "Do not trouble yourself with the limbs any more, they are now stand-

ing on the edge of Jordan," and added, "I see Emmanuel's land beyond its dark waters." He then alluded to Stephen's dying prospect, and said, "I see Emmanuel himself, and God with me, encouraging me to hope that I shall be for ever with him;" and with such a blessed hope he fell into his last sleep.

Let it not be supposed by any that these expressions were mere display. This good man was of a temper most averse from all parade, and the most of them were heard by no human ear but that of his partner, nor had he the most distant idea that they would ever be known beyond the circle of his own family. Nor let it be said that it was a man copying what he had seen in the obituaries of magazines, for I do not think that he was acquainted with any of these, and his sincerity of character was such as to leave no doubt that he spoke from his own heart. And these were not the raptures of a novice, but of one who had walked with God for a long course of years; nor were they transports which a life of profligacy might render suspicious or unsuitable; for his conduct had been regular and exemplary. They were the smiles of Heaven on the last hours of a good man, the peace with which religion blesses the end of the upright.

How strongly do these two sketches recommend religion to all, but especially to those in the labouring classes of life. You see how it will sweeten your industry, lighten your cares, bless your household, solace your affliction, and brighten your last hour. To the poor the gospel is preached. It hath rest for all their toils, honour for all their scorning, comfort for all their hardships, and grace for all their temptations. How different is the effect of infidel principles on the labouring classes? And here too we can speak, not from conjecture, but from facts. They leave them without a security to integrity, without a motive to contentment, without a solace in affliction. The interests of their families are neglected, the time which should be devoted to their welfare is spent in the counsel of the ungodly, and children, neither taught to fear God nor to regard man, rise up to tread in the paths of the destroyer, and leave their blood to be required at a parent's hand. Infidelity in the higher ranks may be restrained from the excesses to which it prompts, by a regard to the order and the decorum of society, but in the lower there is no check to its impulse.

Let employers learn from these sketches to honour with their confidence and respect, the man of true worth. This is the man that will do you justice. Listen not to any insinuations to his prejudice. It is common to characterize such persons as hypocrites, and to say that they assume the mask of religion, that they may more easily defraud; but he shews little wisdom and little knowledge of the world who listens for one moment to such detestable slander. There may have been men who thus abused the form of godliness; but how rare are such instances in comparison of the cases in whose conduct piety and integrity are associated.

Beware of urging them to violate the Sabbath, or to work on days which they wish to devote to religious worship. Some, in the pride of a little brief authority, have attempted this, and have thrown out of employment those who would obey God rather than man. Such has been the conduct of some masters, that it has been said of them, that they would rather give their servants liberty to go to the most riotous amusements than to a religious ordinance. By the ordinances of religion every impression is strengthened that is favourable to industry and to good conduct, and a truly pious man will be eager, by increased exertion, to compensate for that time to his employers, which has been devoted to his spiritual interests. Let those who labour to fetter such men know, that God will befriend those who are persecuted for righteousness' sake, that he hath ordained his arrows against the

persecutors. It is the best way for the prosperity of your works, to give your countenance to the sober and the good. What harmony and diligence mark the place where these men labour. Such characters are an ornament to religion, and the pillars of civil society.

I shall only add, that in the characters of these two good men, we see the tendency of evangelical principles. It was by the faith of the gospel that they were thus holy and without blame. And these are not rare instances, for wherever the gospel is preached there are many who thus live and who thus die. The enemies of these doctrines cannot, either in candour or justice, class such men with the characters painted in the annals of enthusiasm; for in them, piety was not manifested in the reveries of the fancy, or in extravagance of conduct, but in holy obedience to the law of God, and in calm resignation to his will. The heartless morality of the Socinian school can appeal to no such practical results in life or in death; and the scorn with which its admirers regard them, is a most satisfying proof of the consciousness which they feel of its utter insufficiency as an impulse to piety, and of their eagerness to turn away the attention of men from facts which they cannot question, and from arguments which they cannot invalidate. Let the gospel thus shine in the lives of all who profess it; and as to life and death let us have no wish but that of the Apostle, that Christ may be magnified by us in both.

Falkirk.

H. B.

LETTER ON THE SUBJECT OF REVIVALS IN RELIGION.

BY AN AMERICAN MINISTER AT ALEXANDRIA.

To the Editor of the Evangelical Magazine.

Alexandria, District of Columbia,
April 19, 1829.

REV. AND DEAR SIR,

I have rejoiced to see in the religious periodicals of late, statements which evince a considerable degree of excitement among the Dissenters of England on the subject of revivals; and I rejoice that the state of many of our American Churches has been partly instrumental in producing that excitement. It is just what is taking place here continually.

The publication of facts connected with revivals in one part of our country-acts powerfully upon Christians in other parts; and thus the work of God is going on, aided most essentially by the numerous vehicles of religious intelligence which are circulating through almost every part of our land. The reports of revivals are becoming more encouraging and animating every year; the revival-spirit, as we phrase it, is extending its influence. Wise and good men from different parts of our

country, have written, and conversed, and preached so much on the subject, that it is now better understood than formerly; and the conviction appears to have become pretty general, that those men who are most engaged in the work of revivals, have most of the spirit of primitive Christianity. The effects of our revivals have generally been most happy. They check the predominant vices of society within the range of their influence, they create a new state of public sentiment, give a higher tone to religious feeling, and render Christians more emphatically the light of the world, and the salt of the earth. They increase the numbers and resources of every moral and benevolent institution, and give life and energy to all the religious operations of our day. Many revivals have taken place in our colleges, which have greatly increased the number of well-educated ministers, and given to religion a more commanding influence over the higher orders of society. Our education societies, intended to aid indigent young men of piety and talents, are acting on an extended scale, and are bringing into the field a mighty host of labourers. We have a few men who have devoted themselves to the work of promoting revivals; and they have been instrumental in the conversion of thousands. Wherever they go, the Lord is with them, and Satan's kingdom, in many instances, falls like lightning from heaven. These men have no pastoral charge, but they never want employment. They have more solicitations to aid pastors of churches, than they can comply with, and they are supported by the voluntary contributions of the churches, which enjoy the benefit of their labours. There is a man in Philadelphia who possesses talents for promoting revivals in so pre-eminent a degree, that a wealthy and pious individual offered to give him one thousand dollars per annum for the support of his family, if he would give up his charge, and go wherever Providence might direct him in this work. I have not yet heard what he has concluded to do. Such a man might do incalculable good in England, I should presume, in the present state of excited feeling. He would, under God, give that feeling the right direction, and increase it until holy fire would be kindled in every part of the kingdom. Your associations of clergymen for conference and prayer, with reference to the revival of true religion, will doubtless be productive of important re-

sults, and I hope they will not be given up.

In beginning our evangelical labours in a place where religion is at a low ebb, we find it to be vastly important to set private Christians to work with a view to wake *them* up. They often object and say, we cannot do any thing until we get our own souls revived. But we insist upon their going to work without delay, whether they are satisfied of their own conversion or not. A minister once refused to exhort a company of sinners, alleging that he did not know but he was going to hell himself. If you are, was the reply—try to do as much good as you can before you go. By the way, it may be observed, that very few would go to hell if they were to act upon this principle. But to return—we endeavour to obtain the hearty co-operation of Christians in prayer and in every kind of labour by which the church may exert an influence upon the world. They often agree to set apart a certain hour or portion of time every day for special prayer for the outpouring of the Holy Spirit. We urge them to think and converse upon subjects connected with the revival of religion, so as to keep the subject glowing before the mind in all its importance, and so as to give a solemnity and impressiveness to all their intercourse with their families and neighbours; we urge them to spend some time every week, and every day if they can, in visiting and conversing with those who have no hope in Christ. In these visits they can distribute tracts, and persuade many to attend social meetings for prayer, and also public worship on the Sabbath. A great point is gained when every one begins to feel that he has an important work to do, and that the salvation of souls and the glory of the Redeemer, are depending upon his fidelity in the doing of it. We endeavour to impress upon their minds the duty of praying daily for the Divine blessing upon the labours of ministers, and to have their hearts often lifted up to God during the progress of a sermon, that he may render his word like the fire and the hammer that breaketh the rock in pieces. This is holding up the hands of a minister, as Aaron and Hur held up the hands of Moses. And, while Christians are thus engaged, ministers are inexcusable if they do not work. We feel it to be very important to spend much of our time in private prayer, meditation, and reading the word of God, in order that we may obtain those views and

feelings which will fit us for preaching as those who have seen, and felt, and handled, the word of life. We also frequently pray with each other. This prepares us for spiritual and edifying conversation, and produces a strong aversion to that levity and conviviality which have too often characterized the intercourse of ministers with one another. Many who had been in the habit of writing their sermons, find but little time, during a revival, for this kind of preparation. They visit and talk with persons of every description, and often, while thus engaged, Divine truth is opened up to their view in such a way, that their hearts are made to burn within them. With such feelings, and with the abundant materials furnished in the course of their various conversations, they find it comparatively easy, and often delightful, to preach. Such exertions give an unusual activity and energy to the mind, and this enables a minister sometimes to study more in an hour, than in a different state of mind he would have studied in a whole day. An accurate observer, in passing through our churches, would soon find that those who are most blest in revivals, are distinguished by certain views of doctrine and of practical duty, with regard both to saints and sinners, which they make very plain and prominent in all their discourses. They strive to convince professors of religion, that with very rare exceptions, the reason why they enjoy so little hope and so little comfort, is, that they have so little of the spirit of Christ, and of his religion, and that they do so little to advance his cause in the world. They shew that even in the economy of *grace* comfort is connected with THE SPIRIT OF OBEDIENCE, AND WITH THE ACTIVE AND FAITHFUL DISCHARGE OF DUTY. The work of righteousness shall be peace, and the *effect* of righteousness, i. e. of doing right, is quietness and assurance for ever. "Behold the Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If ye keep my commandments ye shall abide in my love even as I have kept," &c. "Whatsoever things we ask we receive of him, because

we keep his commandments, and do those things that are pleasing in his sight." By enlightening the minds of Christians on these subjects, and showing how they are consistent with an exclusive reliance upon the merits and the grace of Christ, we have seen the happiest effects produced. Many professors of religion have been delivered from the spirit of bondage, in which they had been held all their lifetime, and they have got enlargement and peace and joy, and these feelings and views have led them to active exertions in the cause of Christ; and we have seen some of them die in perfect peace and with triumphant joy.

With regard to impenitent sinners, that class of ministers of whom I am now speaking, dwell much upon the desperate wickedness of the human heart, and the great guilt of rebelling against God. They labour to take away every excuse for not obeying the gospel, and urge *immediate* repentance by all the powerful motives of the Bible. If the sinner allege that he cannot repent, or make himself a new heart, they do not ease off the obligation by telling him he must use means, and come to this state of mind as soon as he can. They tell him the thing must be—they have no dispensing power; no authority to modify the terms of salvation in any respect—that unless he repent he must perish. Much pains is taken to explain the plan of salvation to ignorant inquirers; but to those who understand their duty, and yet are unwilling to do it, duty is urged without any mitigation of its claims, and they find no quarter unless they forsake this class of ministers and betake themselves to those who will prophecy smooth things. But I need not dwell upon this subject as you will see my views of it in the pamphlet which I send you, containing Remarks on Subjects connected with Revivals of Religion. Not long after that pamphlet was written, I left Baltimore and removed to the country. But my situation in the country becoming very unhealthy, I have been brought to reside in a city again; and since I have been here the Lord has blest my feeble labours more than ever before. During the first year after I came to this place, the number of communicants in our church was doubled; and within five weeks, during the last autumn, upwards of sixty were added. Some Roman Catholics and some infidels are among the converts, and an unusual number of drunkards have been reformed, and now give

evidence of piety. I could relate some of the most remarkable instances of conversion that have taken place, perhaps, since the days of the Apostles. All who know the circumstances are constrained to say, This is the finger of God!

Thus, dear Sir, I have ventured to address you on a subject which lies near my heart, and which, I take it for granted, is deeply interesting to you. I have been encouraged to do so by the statements which I have seen respecting the anxiety now felt in England by good men to become better acquainted with the history and character of American revivals. If I have given you any information, or

thrown out any hints which you may have it in your power to improve for the furtherance of the cause on your side of the water, my object will be gained, and I shall be unfeignedly thankful. It would be peculiarly gratifying to me to receive at least a few lines from yourself or from some other friend of the good cause, giving me such information relative to the state of religion in England, as you think will be interesting to me.

With great respect,

Your's in the bonds of the gospel,

W. C. WALTON,

Pastor of the 2nd Presbyterian Church
Alexandria, D. C. U. S. of America.

IS NOT THIS THE CARPENTER ?

WHEN the Son of God condescended to put on the likeness of sinful flesh, and in the garb of humiliation and poverty commenced his personal ministry upon earth, the words of heavenly meekness and wisdom flowed spontaneously from his lips. The degraded children of Judah, his kinsmen according to the flesh, heard his doctrine with astonishment. It was new, it was strange, it was wonderful. But while some, overpowered by the majesty of Divine truth, were constrained to admit that "Never man spake like this man;" and while others, melted into tenderness by the gracious nature of his message, cried out, "Blessed is the womb which bare thee, and the paps which thou hast sucked;" there were not wanting many, who, offended at the dignity of his demeanour, and the authority with which he reproved their sin and unbelief, turned away in disdain, and remarked to one another, "Is not this the Carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?"

Alas! It is to be feared that, even among ourselves, and in a country professedly Christian, there are to be found not a few, who are daily asking the very same question, "Is not this the Carpenter?" Such is the pride of the human understanding, and such are the lofty ideas of the dignity of human nature which are entertained in certain classes of society, more especially among the learned, that the very mention of salvation, through the imputed righteousness of Christ alone, is offensive in the extreme. Were they permitted to work out

a righteousness for themselves—were they allowed to build their hope of acceptance with God upon their own ideal merit and imaginary attainments—or were they left to do what they could themselves in the first place, and then asked to look to the Saviour's atonement for a something to make up that in which they are found lacking—then, according to their views, there would be something intelligible, and to which they might listen, in the gospel method of salvation. But when they are required to denude themselves of their boasted deservings—when they are told that they must become simple and teachable as little children—when they are called upon as helpless, and undone, and hell-deserving sinners, to cast themselves entirely on the mercy of God as manifested in Christ Jesus, and to rely upon the finished work and the perfect righteousness of the Saviour, for all that they ask for or hope for at the hand of the Omniscient—that indeed is a scheme of redemption which they cannot away with; and they turn from the meek and lowly Saviour with all the pride and fastidiousness, if not with the very language of those who inquired "Is not this the Carpenter?"

But are there not many, even among those who call themselves the Lord's people, and of whose faith in the Redeemer's righteousness it were uncharitable to entertain a doubt, who nevertheless occasionally use the very language before us, if not in reference to the Saviour, at least in regard to his servants. When a preacher of eminence, or of advanced years, occupies the pulpit, and using (as

in duty bound) all plainness of speech, proceeds to enforce any point of Christian duty, or to point out any glaring error in the principles or practice of his auditory, he is usually heard with deference and respect; his remarks are duly weighed and generally assented to; and the defect or the error complained of, is, in the spirit of humility, mourned over and corrected. And yet, when a younger minister, or one less distinguished, or who has perhaps been known to his audience in a humble sphere of life, has ventured, with the same sincerity and the same boldness, to enforce the very same duties, and to point out the very same errors, has not his message sometimes met with a very different reception? Has not the ear been deaf to his reproof, and the heart hardened against his appeals; and when conscience, enlisted on his side, has raised her voice in unison with his, has not the inward monitor been silenced by the insidious question, "Is not this the Carpenter?"

Again:—When the press—that prolific parent of much good and evil—has sent forth a volume or two from the pen of some favourite preacher, on (we shall suppose) some knotty point of polemical divinity, the work is purchased and perused by admiring crowds, and is pronounced a masterpiece of reasoning, equally luminous and convincing. But if a more humble, though equally devoted minister of the gospel, shall venture to impugn the accuracy of the writer's positions, and in another publication on the same topic shall prove them to be erroneous and at variance both with Scripture and the universal interpretation of the church—his labour is lost on more than half the reading public of the day: his work is thrown aside unread; his opinions are condemned unheard; and if any one, who has perused his elaborate treatise, shall venture to open his mouth in commendation of the work, his friendly zeal is checked at once by the freezing remark, "I never heard of him before. Is not this the Carpenter?"

Once more. At the public meetings of our religious societies, after three or four popular and leading members have expressed their sentiments, is not the rising of some one of less note, though it may be neither of less talent nor less piety, the signal for many of the audience to retire? The confusion and bustle thus occasioned in the midst of the business, is not only extremely discouraging to the speaker, but is, moreover, not unfrequently the source

of much disappointment to the parties themselves. Accordingly it has happened that individuals, who have thus prematurely left the meeting, have met, even on the same evening, with others who have remained; and have heard, with mingled feelings of disappointment and self-reproach, that the speaker on whom they had turned their backs, or some one who had succeeded him, had electrified the meeting with a burst of eloquence such as had rarely been heard in our motetimes. Unwilling, however, to confess their error, or to acknowledge the motives which induced them to retire, their chagrin is concealed under such an answer as this, "Well, I wish I had remained, but I thought the business was over. Who would have expected it? Is not this the Carpenter?"

My dear reader, if you have in reality imbibed the truth as it is in Jesus—if you are under the influence of his Spirit who was meek and lowly in heart—you will never be disposed to ask the question, "Is not this the Carpenter?" You will rather inquire, Is this the Son of God? Is this the word of God? Is this the man of God? Simple-hearted and docile as a little child, you will be ready to receive instruction, from whatever quarter, in "the things which belong to your peace;" and instead of trying the doctrines which are announced or illustrated in your hearing, by the too fallible standard of human authority, your watchword will be, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Valuable and important, too, as human learning is, when brought to bear on the truths of Christianity and consecrated to the service of the Saviour, you will learn to assign to it that place, and only that place which is its due. You will remember that if the deep learning and acute reasoning of St. Paul were blessed to the conviction and the conversion of many; so also were the plain, blunt testimony of Peter, and the simple, unadorned persuasiveness of John. Nor when the friends of missions, and of schools, and of Bible-distribution, assemble together to tell what the Lord has done for his cause, will you go with ears itching for displays of human eloquence, but to have "your mind stirred up by way of remembrance." You will then be more disposed to hear than to criticise. You will listen to all those who address you with equal deference: and whether they be young or old, learned or

unlearned, eloquent or slow of speech, still if they be the servants of the Lord Jesus, you will honour them for their master's sake. You do not, you cannot know what a sacrifice of feeling many worthy men make in rising to address a public meeting from a platform; nor how difficult it is, even for those who are elo-

quent in the pulpit, to accommodate their remarks to the taste of a general audience. But you are acquainted with that Scripture which commands you to "honour all men," and also with that which enjoins you to "abstain from all appearance of evil."

Edinburgh.

H. E.

PARAPHRASE ON PSALM CXXXVII.

We sat us down by Babel's streams,
A mournful vigil keeping;
Our country's woes our only themes,
Our only solace, weeping:
Our harps, unheeded and unstrung,
Were hung upon the willows;
And scarce one note of comfort flung,
To cheer our grassy pillows.

For they, who wrought our matchless
wrongs,

To mock our tears desiring,
Said, "Sing us one of Zion's songs,"
A song of mirth requiring:
How could we tune the festive lay,
Encompass'd thus by dangers;
Or how to God our homage pay
Amidst the land of strangers?

Jerusalem! If e'er my heart
Forget thy ruin'd towers,
May strength from this right arm depart,
This right hand lose its powers!

And may this palsied tongue refuse
To speak the language given,
If grief for thee I would not choose
Above all joys but heaven!

Remember, Lord! how Edom's sons,
The fall of Zion viewing,
Rejoiced o'er thine afflicted ones,
And scoff'd at our undoing:
For "Raze it, raze it to the ground,"
Exclaim'd that hostile nation;
"Let not one hated stone be found,
Nor trace of its foundation."

He comes, O Babel, doom'd to fall!
A voice of might obeying,
Who shall rejoice our sufferings all
To thee and thine repaying!
He comes, who thy maternal groans,
Nor shrieks of anguish heeding,
Shall dash thine infants on the stones,
And laugh to see them bleeding!

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

WODDROW'S CHURCH HISTORY, with Life and Notes, by ROBERT BURNS, D.D., F.N.S.E. Illustrated with Portraits. 4 vols. 8vo.

THE work now presented to the public in this form, contains a History of the Church of Scotland from the Restoration of Charles the Second to the Revolution. There is in it a vast collection of valuable papers; it discovers very great industry and research, and is written in a manner so mild, accurate, and judicious, that it has received the approbation of men of all parties, and has been referred to by all subsequent historians, in their narratives of the transactions of that period, as a work of the highest authority. In its folio form it was less easy of access,

and was chiefly consulted as a book of reference; but this new edition is of a size much more convenient for perusal, and is enriched with many excellent notes by the editor, from whose pen we have a very pleasing memoir of the author, and a preliminary dissertation in defence of the history from some late attacks, and in illustration of some of its topics. The dissertation is written with great ability, shows a most minute acquaintance with the works and the characters of the various writers who have canvassed the transactions of those times, and is not, in the slightest degree, tainted by the virulence of controversy. In it, as well as in the history itself, zeal appears in its mildest aspect, and pleads for the memory of the just, and the cause of truth, with en-

lightened veneration and amiable candour.

To Scotsmen, wherever they are scattered, this work will recall the most interesting era, and the most hallowed characters of their native land, and will guide the best feelings of their hearts to the place of their fathers' sepulchre: while Englishmen will trace in it with delight the struggle for that liberty which they value as the glory of their land, and the exposure of the artifice, oppression, and cruelty of those men of blood, whom Providence cast down from the power they so grossly abused.

But it is not so much to the politician, as to the Christian that this work will be interesting. Presbyterians will be gratified in a high degree by the attachment shown to the doctrines, rites, and usages which they value, and by the care which Providence exercised over them in such perilous times. They will peruse this book with such feelings as those which Moses expressed, when he looked and beheld the bush burning with fire and not consumed, and said, "I will now turn aside, and see this great sight why the bush is not consumed." Amidst all the light and peace of the present day they will find it good and profitable to "consider the days of old and the years of ancient times."

The candid Episcopalian, attached as he is to the forms of his church, must abhor the attempt to establish them by the bayonet; and instead of vindicating the intrigues and the violence of the Prelatists of those days, will with satisfaction see them exposed in their true colours, and will contrast with them the spirit and acts of his church in happier periods, when her dignitaries are patterns of mercy, when her liturgy is repeated, and her organ sounds in excitement of spiritual worship, when her altars are approached by a willing people, and when she surrounds the grave with hope to mourners. Independents will mark with deep interest this long and arduous struggle for the rights of conscience, of which they were the earliest asserters, and of which they have approved themselves the warm and constant friends; and though there may be circumstances connected with it of which they cannot approve, they will know the principle in which it originated, and the piety in which it was maintained.

It is to be regretted, that a writer, whose genius does such honour to his country and to his age, should have suffered his Tory prejudices, perhaps unconsciously, to influence his statements of some of the transactions of the period of this history, and that not merely in his novels, in which fiction may be supposed to lend its colours to make a scene ludicrous or imposing, but even in the *Tales of a Grandfather*. We regret that the minds of the young should thus be tempted to think meanly of principles which are the

bulwarks of freedom, and of men of whom the world was not worthy. It would have given him a claim to the honour of his country stronger than any he possesses, had his genius been seen kindling at the patriot's struggles, or melting at the martyr's grave. Other writers have adopted his views, but have expressed them with a virulence which he must abhor. But no influence of name or talent can, for any length of time, lower in the public feeling men of such piety and integrity; and while ignorance and party spirit may judge according to their humour, justice will be done to the worth and energy of their characters, and to those efforts to which we are indebted for that civil and religious freedom which we enjoy.

In these volumes there is a great variety of anecdotes, many pleasing statements of religious experience, and many striking displays of the care of Providence. Instead of awakening feelings unfriendly to the mildness and charity which it is the wish of all parties should prevail, it is admirably adapted to expose the rancour and the folly of intolerance, and at the same time to guard against that false liberality to which all creeds and forms are alike respectable. Readers of all classes will be gratified in tracing the power of Christian principle in peril and suffering, and will feel their gratitude to God inflamed that their lot has been cast in a happier period, when truth and charity dwell in safety, in scenes where intolerance attempted to quench the light in blood.

NINE LECTURES UPON THE HISTORY OF PETER; delivered during Lent, 1829; at the Church of St. Luke, Chelsea. By REV HENRY BLUNT, A. M., Curate of Chelsea, Vicar of Clare, Suffolk; Chaplain to his Grace the Duke of Richmond; and late Fellow of Pembroke College, Cambridge. 12mo. pp. 216. 4s. 6d.

J. Hatchard and Son.

This volume, like the author's former one on the History of Jacob, bespeaks talents, attainments, and Christian graces, of a very distinguished order. Mr. B. deserves to rank with the most enlightened and devoted of the evangelical clergy. His views of divine truth are obviously the result of a conscientious attention to the word of God, and are, therefore, distinguished by as implicit and power which a greater subserviency to human system could not have secured. Mr. B. is a *discreet*, as well as *honest*, contender for "the faith once delivered to the saints." In his pages no dogmatical crudities find a place. If he states and enforces the doctrines of grace, which he does with an uncompromising fidelity, it is with uniform reference to their practical and holy tendency; and if

he insists on good works, it is in connexion with the full recognition of the doctrine of human depravity, the necessity of a "new heart and right spirit," and the importance of that vital union to the Redeemer, without which no act of spiritual obedience can flow from the tainted source of human nature.

There is, moreover, in the lectures before us, a character of *simple reality*, which, in biographical sketches, is peculiarly delightful and improving. Mr. B. compels his readers to feel an interest in the entire history of Peter; and the interest awakened is one of a most practical and salutary kind.

The Lectures contained in this volume are in number, nine. I. Peter brought by Andrew to our Lord Jesus Christ. His confession of sinfulness. II. Peter walking upon the water. III. Peter's confession of faith. His answer to the inquiry,—“Will ye also go away?” IV. Peter rebuking Christ. Present at the Transfiguration. V. Peter's inquiry, “What shall we have therefore?” Our Lord's reply to this inquiry. The second coming of the Son of man. VI. Peter refuses to have his feet washed by Christ. VII. Peter present at our Lord's agony. VIII. Peter's denial of his Lord. Peter's repentance. IX. Peter's interview with his risen Lord. Peter's death.

As a specimen of Mr. B's. sentiments and style, we present our readers with a paragraph from the concluding part of Lecture V.; from which it will appear that he has not been bewildered with those strange notions, which obtain in certain circles, in reference to the personal reign of Christ upon earth.

“The mind, in its present state of imperfection, much as it cannot but desire to see the day of the Son of man, shrinks from the scrutiny of such a vision. That we shall one day behold, face to face, the Saviour of whom we now speak, and hear, and read, and think;—that we shall see with our own eyes the print of the nails and the mark of the Roman spear;—that we shall look upon him ‘whom having not seen, we love,’ is as certain as the promises of God can render it—a certainty to which the heart of the true believer turns with ‘joy unspeakable and full of glory;’ and never does he say, ‘thy kingdom come,’ without rejoicing that time is winging on his way his rapid flight, and hastening the wheels of his chariot. Most naturally then did Peter ask, ‘what shall be the sign of thy coming?’ Most naturally does the church, as if with one voice and one heart, reiterate the inquiry. Upon such a subject we would not presume to dogmatize; great injury has been already done to the cause of truth, and to the minds of enquiring Christians, by an attempt to speak plainly and positively, where God himself has intentionally spoken obscurely. We doubt not that ‘the day of the Lord,’ come

when it may, ‘shall’ to the many, ‘so come as a thief in the night;’ and that, therefore, when the world in general is least anticipating it, there is the greatest probability of its arrival. But of this also we feel assured, that as no great event, no remarkable revolution has ever happened in the history of the world without having been distinctly foreseen by many reflecting, thoughtful, penetrating intellects; so no great event has happened, or ever will happen, in the church of Christ, which shall not have been ‘looked for or hastened unto’ by many of his prepared and expecting people.”

“We should say, therefore, to you, with reference to this great event, what our Lord has said unto all, ‘WATCH,’ ‘for ye, brethren, are not in darkness, that that day should overtake you as a thief.’ The book of prophecy is in your hands; the remarkable events of the days in which your lot is cast are forming a rapid commentary upon the most ambiguous of its pages. Suffer not these things to be without their practical influence upon your hearts. Fix an humble eye upon the signs of the times; search the scriptures of truth with reference to the return of your Redeemer, which from the continual allusions to it in the writings of the New Testament, was never intended to be overlooked; and although it is our firm conviction that you will not find sufficient evidence to attach you to any of the numerous theories at present rife, we believe you will find sufficient to make you seriously thoughtful, sufficient to make you ‘seek’ more earnestly ‘those things which are above, where Christ sitteth at the right hand of God,’ and more ardently to long, and more faithfully to look for ‘the coming of the Son of man.’”

We cannot but rejoice to know that such a man as Mr. Blunt, ministers in a parish once blessed with the faithful instructions of the now sainted Cadogan.

The Report of his Majesty's Commissioners concerning Dame Sarah Hewley's Charities; intended for the Support of an Alms House in York for Poor Widows, and Supplying them with Catechisms; for Poor Preachers of Christ's Holy Gospel, and the Widows of such Preachers; for exhibitions for young men, designed for the ministry; for the Promoting of the Preaching of the Gospel in poor Places; and for relieving of Godly Persons in Distress. Published and circulated by order of the Ministers and Representatives of the Independent Churches of the County of Lancaster, at their Annual Meeting, held in Manchester, April 10, 1829. Manchester, Prentice.

This publication cannot fail deeply to interest the religious community. It is known

to many of our readers, that, mainly through the strenuous exertions of Mr. Brougham, an Act of Parliament was passed, some years ago, the objects of which were to protect our Public Charities, to discover and correct abuses where they might exist, and to restore such property as had been diverted from its original institution, to the charitable uses for which it was bequeathed by the pious dead. The Act, we believe, provides that certain Commissioners shall perambulate the nation, make inquiries, and take examinations on the spot, and faithfully report their proceedings to Parliament. We have heard of strange matters brought to light by these Commissioners, but of nothing which we think more extraordinary, all things being duly considered, than the facts which are stated in this publication. It contains (as the title sufficiently expresses) the Commissioners' "Report" respecting the extensive charities in Yorkshire, left by Lady Hewley, of pious memory. This is accompanied with the Commissioners' own additions, consisting of explanatory notes and appendixes, and also with copious and pithy notes, and three appendixes by the present editor; and forms altogether, such a mass of curious and interesting information, as we have seldom seen compressed into so small a compass.

The whole has a direct and powerful bearing upon a question, to resolve which, it might be supposed, could require no very intense thought, but upon which existing circumstances have caused us to think much and long. The question to which we allude may be thus stated:—"If property be intrusted to me, is it lawful for me to employ it in pulling down what it was intended to build up?" For such must be precisely the case of trustees who devote the funds of which they are the legal guardians, to the propagation of principles which are directly subversive of doctrines loved and cherished, and intended to be maintained, by the founders of these funds. The case of Lady Hewley's charities is directly in point. We should hazard nothing by pledging ourselves to produce proof in abundance, from the works of modern Unitarians, that their distinguishing tenets are as opposite to the leading views of divine truth entertained by Lady Hewley, as any array of positives or negatives can possibly express them to be; and yet a considerable portion of this Lady's charities is devoted, by the trustees, to the propagation of Unitarianism. Two Unitarian ministers are stated, in a note by the editor of this pamphlet, to have received *five thousand pounds* from this charity, and one of them is still a beneficiary to the amount of *eighty pounds per annum*.

The reader will naturally ask, what is the view of this matter entertained by "his Majesty's Commissioners?" and the following passage, which is the conclusion of their

"Report," will give an unequivocal answer to this inquiry.

"Some legal decisions on cases analogous to the present have occurred, and consistently with the authority of those decisions, we think it must be considered at least very questionable, whether preachers and students of Unitarian belief and doctrine can properly be admitted to receive stipends and exhibitions under this charity; and as it is made a subject of complaint that many such do receive benefit from the charity, which operates of course to the detriment of others of a different persuasion, and it is suggested that several, or some of the trustees, entertain Unitarian sentiments, and would therefore, it may be presumed, rather favour than exclude persons of the like opinions, we think the question which has arisen in this case ought to be submitted to the consideration of a Court of Equity, in order that a judicial declaration may be pronounced as to the proper mode of administering and dispensing the charity in the particular respect above noticed, and such directions may be given as the case may require, for securing its proper administration in future." Report, pp. 30,31.

In a note, the Commissioners refer to the particular law cases upon which their judgment is formed. So far, therefore, it must be allowed, they have done their duty. We believe the Act, which not only owes its existence to Mr. Brougham, but to which that gentleman, we had understood, is, in general, most vigilant to see that full effect is given, requires the law officers of the Crown to commence such suits as the Commissioners recommend; but, as a considerable time has now elapsed since they pronounced this a "case" which "ought to be submitted to a Court of Equity," how is it that no such proceedings have been instituted? Our readers will be disappointed that the cause of this delay is not explained in the publication before us. The appearance of the "Report," with its appendages, will not, however, be in vain. A moral effect, at least, we know, will be produced. From long observation, we have no doubt, that the mal-appropriations, of which Lady Hewley's case is only one among many, are among the minor causes which have brought Socinianism into the disrepute in which it is held in the land. And, in conclusion, we cannot but suggest it to all classes of men, as a topic for serious and useful reflection, that, while Socinianism is pining away, notwithstanding that its wants are so copiously supplied from a source upon which it certainly has no claims, the more scriptural belief, as we think it, of the evangelical Dissenters, is not only administering to its own support, while deprived of much which we regard as its own, but is contributing many thousands annually to the spread of the gospel in the heathen world.

HISTORY OF THE CHRISTIAN CHURCH, *from the First till the Nineteenth Century.* By the Author of the "HISTORY OF THE REFORMATION," &c. &c. In three Volumes, 18mo. 13s. 6d.

Oliphant, Edinburgh; Hatchard, Hamilton, Duncan, and Nisbet, London.

THE author of these volumes has done much, before this effort of his pen, to promote the improvement of his fellow-creatures, in the laudable pursuit of acquiring useful knowledge. In his Histories of the Reformation, of the Waldenses, and of the Inquisition; in his Lives of Calvin, Knox, Zuinglius, and Œcolampadius; and in his Biographical Sketches of Wickliffe, Huss, and Jerome, he has displayed considerable powers of condensing into narrow limits, large stores of most useful information.

His "History of the Christian Church," is, really, a work of merit. In three compact and cheap volumes, he has furnished the substance of all that is most interesting for common readers to know on the subject of ecclesiastical history. His details are, in general, accurate; his references to authoritative records are ample, and his candour and christian spirit are pleasingly prominent through the entire work. To schools, families, and all inquiring individuals, we would cordially recommend this excellent compendium of the History of the Church of Christ. Many of Milner's errors and partialities have been corrected; as, for example, his attempt to exhibit Gregory as an eminent saint.

MEMOIRS OF THE REFORMERS, *British and Foreign.* By the REV. J. W. MIDDLETON, A. M. Formerly of Trinity College, Oxford. In Three Volumes, 12mo. 12s.

Seeley and Sons.

THIS work makes its appearance at a time most seasonable. Catholics have been politically emancipated; but they are still under the scourge of ecclesiastical thralldom. It is, therefore, highly proper that every variety of information should be circulated throughout the community, in reference to the leading doctrines of the Protestant Reformation, as well as in reference to those distinguished men by whom, in Great Britain, and on the continent of Europe, it was, under God, achieved. Many Protestants are supine, and need to be roused from that lethargy which has overtaken them. The rising mind of the country demands to be supplied with wholesome information on a topic of such vast importance; while every legitimate view of the past, the present, and the future calls upon British Christians to exhibit, with a steady hand, the lamp of the reformation.

These memoirs of the reformers are well

written, by a scholar of some eminence, and by a warm admirer to the doctrines of the reformed. Much information has been collected by him into a focus, and arranged with a precision and skill highly commendable. In writing the life of Wickliffe we are astonished that he has not availed himself of Mr. Vaughan's masterly work, recently published. Some other dissenting authorities might have been consulted by Mr. Middleton with advantage: we hope he did not overlook them from any sectarian feeling. Upon the whole the work is fitted for great usefulness.

Parts One, Two, and Three, of a course of LECTURES ON THE APOCALYPSE, now delivering, in the forenoon of each succeeding sabbath, to the Scotch Baptist Church, assembling at 18 Aldermanbury, London. By WILLIAM JONES, Author of the History of the Waldenses, Biblical Cyclopædia, &c. &c. 2s. 6d. each.

Sherwood, Marshall, and Nisbet.

"These lectures have been," observes the author, "undertaken with the view of providing an antidote to the 'divers and strange doctrines' that are now propagating by the Students of Prophecy of the 'ALBURY SCHOOL,'" and it has been judged the best way of effecting this, not to take detached parts, but to consider the whole of the Book of the Apocalypse in its connection—collating it with the prophecies of Daniel, and other portions of Divine Revelation." The author's design, as thus announced, is most praise-worthy; for if ever the poison of prophetic speculation required an antidote, it must be at the present moment. As far as Mr. J. has proceeded, and he has nearly reached the close of the eighth chapter, he appears to have advanced with a reverence and caution becoming the student of unfulfilled prophecy. He has diligently compared the prophetic testimony, and supplied a large portion of solid and useful information. When the work is completed we shall be glad to review it with that care which it unquestionably deserves.

MEMOIRS OF JOHN FREDERICK OEBERLIN, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic sources, chiefly in French and German. 8vo. pp. 352. 10s. 6d. with plates.

Holdsworth and Ball.

THIS is a piece of biography rarely surpassed in variety of topic or in deep interest of detail. Oberlin was a devoted pastor in the Ban de la Roche, a mountainous canton in the north-east of France. In the reign of Louis XV. the greater part of this territory was in a most desolate state, and again in the time of Louis XVI.; but this remote district partook, however, with the rest of Alsace,

in a privilege denied to the more ancient French provinces. When incorporated with France, it was stipulated that its inhabitants should enjoy entire liberty of conscience, which they continued to do during all the cruel persecutions carried on against the Protestants of Languedoc and other parts of France.

The history of Oberlin will throw an enchantment around the mountains and valleys of the Ban de la Roche never to be forgotten. He was a man of apostolic ardor, and combined in one harmonious character, a dignity that could command, a simplicity that could win, and a tenderness that could deeply and permanently attach. He found his parish a wilderness, and he left it, by the divine blessing, as the garden of the Lord. In a social, in an intellectual, in a moral, and in a religious point of view, he improved the condition of his little flock. He was in all respects a primitive man; and we cannot place his memoirs before our numerous readers without promising them a high degree of satisfaction in the perusal. Seldom have true greatness and humility been more happily blended than in the character of Oberlin.

We find that, with all his excellence, Mr. Oberlin entertained some foolish, and even dangerous speculations, though he did not press them on his hearers.

POLYNESIAN RESEARCHES, during a residence of nearly six years in the South Sea Islands; including Descriptions of the Natural History and Scenery of the Islands: with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs, of the Inhabitants. By WILLIAM ELLIS, Missionary to the Society and Sandwich Islands, and Author of the "TOUR OF HAWAII." In 2 vols. 8vo. 28s.

Fisher, Son, and Jackson.

We can only, for the present month, apprise our readers of the appearance of this highly interesting publication. To men of science and literary taste, no less than to men of devoted zeal and piety, it will furnish intelligence of the most acceptable kind. The author's research has been ample, and the fruits of his industry will shed a lustre over the missionary cause, and carry down his name to posterity as one of the most enlightened representatives of the great missionary undertaking. In a future number we shall enter more fully into details; and in the mean time beg, with great cordiality, to recommend these volumes to the notice of our readers.

WORKS RECENTLY PUBLISHED.

1. *Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche.* Compiled from Authentic Sources, chiefly in French and German. With Portraits, and Views of Waldbach, &c., one vol. 8vo. 10s. 6d. bds.

2. *New model of Missions to Popish, Mahometan, and Pagan Nations, Explained in Four Letters to a Friend.* By the Author of "Natural History of Enthusiasm."

3. *Ecclesiastical Establishments Considered:* A Sermon, preached on the evening of Thursday, 9th of April, 1829, in Greyfriars Church, Glasgow, before "The Glasgow Association for the Propagation of the Gospel in Connexion with the United Secession Church." By ANDREW MARSHALL, Minister of the United Associate Congregation, Kikintilloch.

4. *Pluralities Indefensible.* By RICHARD NEWTON, D. D., formerly principal of Hertford College, Oxford. 8vo. 3s.

5. *The Library of Entertaining Knowledge.* vol. I. The Menageries. 12mo. 4s. pp. 420.

6. *Christian Biography: A Dictionary of the Lives and Writings of the most Distinguished Christians of all Denominations, at home and abroad, from the Revival of Literature to the present period.* By WILLIAM JONES, Author of "The History of the Waldenses," "Biblical Encyclopædia," &c. &c. 12mo. 9s.

7. *The Case of the Baptist Church, meeting in Somerset-street, Bath; heard on a motion for an Injunction, before his Honour the Vice Chancellor, March the 10th, 1829. 2s.* This pamphlet deserves the attention of all Dissenting churches.

8. *Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving, respecting the Person and Atonement of the Lord Jesus Christ.* By J. A. HALDANE. 12mo, 2s.

9. *The Voice of Devotion: or, a Course of Prayers for the Private use of Christians, Original and Selected.*

WORKS PREPARING FOR PUBLICATION.

1. *In the Press.*—A revised Edition of the Life and Works of RICHARD HOOKER. With an Introduction, additional Notes, and characteristic Portrait, finely engraved, by E. Finden, after Hollar.

By a careful collation with the genuine and earliest copies of this author's respective productions, the numerous passages in the subsequent editions, which have been either accidentally rendered obscure, or perverted by conjectural interpolations, are restored to their primary and true reading. Those obscurities, too, which Time had brought upon many brilliant and piquant controversial points in the "Ecclesiastical Polity," are elucidated by apposite Notes; and the Editor has ventured occasionally to remark on the sentiments of the author, and to discuss some of the subjects of his Works.

2. *The Life of the Rev. John Wesley, A. M., late Fellow of Lincoln College, Oxford.* Third Edition. With much additional matter. By the Rev. HENRY MOORE, sole surviving Trustee of Mr. Wesley's Papers.

3. *Practical Suggestions and Discourses,* designed to aid a Reformation of Christian churches, and the Revival of Religion in Individuals, Families, and Communities. By CHARLES MOASE, in one vol. 12mo.

4. *Thoughts on the present state of Religion in England, its impediments and means of advancement,* in 8vo.

5. *The proper Province of Religious Inquiry and concern.* A Sermon, preached at Malden, by ROBERT BURLS.

6. *A New Edition* (being the sixth) of the *Little Villagers' Verse Book.* By the Rev. W. L. BOWLES, will be ready in a few days.

RELIGIOUS INTELLIGENCE.

LONDON.

SABBATH PROFANATION IN HIGH LIFE.

MR. EDITOR,

YOU must have seen, with surprise and regret, a notice in some of the newspapers of a public concert recently given, on a Sabbath evening, by the Countess of St. Antonio, to a distinguished party of nobility, including the Duke of Wellington and Earl Dudley. If you have felt on this occasion as I have done, you must have been excited to sentiments of honest Christian indignation, and must have trembled for the honour of your country, when you found the first Minister of State so deeply implicated in the open breach of the Christian Sabbath. I know not who the unhappy Lady may be who has ventured to import this sad specimen of Continental manners into England. Perhaps she may be an object of great pity as well as blame. She may have been educated in some country where the national profanation of the Sabbath is proverbial, and where legal restraints and Christian examples are alike wanting to repress the unblushing irreligion which prevails. In future, however, her ladyship will do well to remember that in England, Sabbath balls, concerts, plays, and dances, are alike opposed to the national taste, and to the spirit of English law.

But what can be said, Mr. Editor, when Englishmen, when English noblemen, and, above all, when ministers of state are found countenancing such outrages upon the public morals of the country. A few more such examples, and the tide of Sabbath profanation will break in upon us with resistless force. What are the bishops and the clergy about? The Bishop of London has shown himself zealous, perhaps over zealous,* on a late occasion, in guarding against what he deemed to

be an infringement of the rights and interests of the established church; will he now remain silent and inactive when the Lord's day has been so grievously, and in such high places, trampled upon within the limits of his diocese? Bishop Porteus, on a similar occasion, lifted up his voice like a trumpet, and compelled it to be heard. I do hope, Mr. Editor, that you will do your utmost to promote, in every possible way, the sanctification of the Sabbath. We have enough to account for as a people, in this matter, without entering on a new system of national impiety. Let the truly Christian portion of the religious world speak out, both within and without the pale of the national church, and public men, at least, will be compelled to abstain from those practices which grieve and afflict the best portion of their fellow-subjects, bring discredit on the national character, and, what is infinitely worse, insult the Almighty to his face.

I am, Mr. Editor,

Your sincere friend, and

July 13. A CHRISTIAN PATRIOT.

NEW CHURCHES, &c.

SUMMARY of the Ninth Report of His Majesty's Commissioners appointed by virtue of an Act of Parliament, passed in the fifty-eighth year of the reign of his late Majesty King George the Third, c. 45; entitled, "An Act for Building and promoting the Building of additional Churches in populous parishes:"—Churches and Chapels completed, 109; ditto building, 37; tenders accepted, 13; plans approved, 22; plans under consideration, 15; grants proposed to be made for building other Churches and Chapels, 18; total 214.

Accommodation in Churches and Chapels completed:—In pews, 73,145; in free sittings, 91,391; total, 164,536.

From the Fifth Report of the Commissioners for Building Churches in the Highlands and Islands of Scotland, returned to Parliament, it appears that 18 Ministers will be established in various islands from Shetland to Islay,—24 in various parts of the Highlands of Scotland. The sum of 50,000*l.*, granted by the Highland Church Act, will thus produce 43 additional places

* I refer to his Lordship's dread of permitting the interests of any Society to be advocated in the pulpits of the national church, upon whose committees Dissenters acted.

of worship; each capable of accommodating a congregation averaging 400 persons, or, in all, 17,000 persons.

UNIVERSITY OF LONDON.

On Thursday, the 9th July, the first Session of this National Institution having closed, a distribution of prizes among the most meritorious pupils took place; on which occasion Earl Grey presided. In Mathematics, English Literature, Greek, Latin, Natural Philosophy, and English Law, there were several successful candidates. From the proficiency of many of the pupils, in different branches of learning, there is every reason to believe that the Professors are highly qualified for the discharge of their duty, and that they have performed it with exemplary diligence. The large room of the University was crowded with students and their friends, and many distinguished visitors were present, to testify the deep interest which they felt in the success of this rising, and, we may now say, established, seat of learning.

MISSION COLLEGE, HOXTON.

Report of the Engagements and Exercises prosecuted at the Mission College, Hoxton, and of the Annual Examination held at the College, April 21, 1829.

Classical Department.—The students of the 5th Class have read, since the last Examination;—*Greek*, Extracts from Homer's *Odyssey* in Collect. Græca Majora, vol. ii. pp. 1—46; in the Septuagint, *Ecclesiastes* and *Job*; and in the Greek N. T. the Acts of the Apostles. *Latin*, the 1st Book of the Annals of Tacitus, and the 1st and 2nd Books of the Odes of Horace. Those of the 2nd Class had read: in *Greek*, the Extracts from Xenophon's *Cyropædia* in the Collect. Græc. Maj. vol. i.; the 1st Book of Homer's *Iliad*; and in the Greek N. T. 2nd Corinth. Galat. and Ephes. *Latin*, the Catiline of Sallust, and the 1st Book of Horace's *Satires*. Those of the 3rd Class, which had been formed only a few months, had read: *Greek*, the Fables of Æsop, and a few extracts from the Greek N. T.; in Sandford's *Greek Extracts*. *Latin*, twenty-four pages of Valpy's *Delectus*.

The students had no previous knowledge of the passages they might be required to read; but passages were selected at the option of the Examiner, in any part of all the books read during the season.

Theological Department.—*Hebrew*, Senior Class, Psalms i.—xl. Isaiah i.—xiv.; Junior Class, Grammar, and Gen. i. and ii. *Chaldee*, Grammar, Ezra iv. 7.—vii. 26. Dan. ii. 4.—iv. Targum of Jonathan, Gen.

iii. *Greek N. T.* reading for practical criticism, the Gospels synoptically, from the commencement of Christ's last sufferings, to Acts vii. *Lectures on Mental Philosophy*, Biblical Antiquities, Biblical Criticism and Interpretation, Divinity, and Missions. A weekly *Exposition, Sermon and Essays*;—and *Examinations* in Ancient and Ecclesiastical History.

Report of the Committee appointed to examine the students.

"About five hours were employed in the important business of the day, during which the young men were examined in the various branches of education to which their attention had been called, and your Committee are happy to report the great pleasure they felt in the whole of the proceedings. The attainments of the Students in the Classical and Oriental Languages, and in Theology, are such as reflect much honour on their highly respectable Tutors, and on their own diligent application. Every thing which came within the observation of the Committee inspired them with the pleasing hope, that the young men now in the College, will, through the Divine blessing, be highly useful in respect to the great objects to which they are professedly devoted.

Signed } JOHN HUMPHREYS, L.L.D.
JAMES BENNETT, D.D.
JOS. FLETCHER, A.M. ..

HIGHBURY COLLEGE.

THE Students of this Institution passed their annual examination on June 30th and July 1st. On the former day the examination was confined to the languages, under the direction of a select number of Ministers, who furnished the following Report:

"We the undersigned, having attended the usual examination of the students at Highbury College, have the greatest pleasure in bearing testimony to the diligence and proficiency which they displayed in the classical and Hebrew languages. The proceedings of the day were such as to reflect the highest credit on the institution; on the ability of the excellent tutors, by whom it is conducted, and on the talents and application of the students.

"Copious portions of the books professed were read at the option of the chairman, viz.—Class of the first year, the four Georgics, the first six books of the *Æneid*, the *Analecta Minora*, and the first book of the *Odyssey*. The class of the second year, the odes and epistles of Horace, three books of the *Odyssey*, and an oration of Lysias. The class of the third year, in Cicero, the orations against Catiline, the 1st, 2nd, and 9th Philippics; the first book of Herodotus, and the *Œdipus Tyrannus* of Sophocles. The class of the fourth

year, the 10th, 13th, 15th, and 16th Satires of Juvenal, the 1st and 2nd books of Thucydides, and the book of Job, in Hebrew.

"J. HUMPHREYS, L.L.D.

"E. HENDERSON, Ph. D.

"W. J. HOPE, A.M.

"EBEN. MILLER, A.M.

"JOSH. BERRY."

On July 1st, the students were examined in Theology and several branches of Literature before the Rev. Samuel Rooker, in the chair, Rev. Dr. Bennett, and other Ministers and Gentlemen. Several essays were read, and questions answered upon philosophical and theological subjects; when it appeared that the classes of students had respectively pursued a course of study in Mental Philosophy and Ethics, the Elements of Algebra, Civil and Ecclesiastical History, the Interpretation of Scripture, the Evidences of Christianity, Systematic Theology, and Hebrew Antiquities and Philology.

In the evening the Annual Meeting was held at the College, T. Wilson, Esq. in the chair; when the Report of the past year was read and adopted; and Theological Essays were read by two of the senior students; one on the doctrine of the Incarnation, the other on the Mediatorial System.

It is earnestly hoped, that the friends of an educated ministry will endeavour, by their liberal contributions, to liquidate a debt of £3000, which yet remains on account of the erection of the College.

THE ASSOCIATE FUND.

The Fourth Anniversary of this interesting and important Institution which has for its object the relief of poor Dissenting Ministers of evangelical doctrines and consistent walk and deportment, whose incomes are wholly inadequate to their support, was held at the Rev. Dr. Bennett's chapel in Silver-street, on Wednesday evening the 20th May. After a very appropriate discourse by the Rev. John Burnet, of Cork, who powerfully pleaded the cause of his brethren on this occasion, Mr. Alderman Browne was called to the Chair, and a Report of the Proceedings was read by the Rev. Thomas Lewis, detailing several affecting cases which have very recently come under the consideration of the Committee. We understand that out of an income which has never exceeded 500*l.* per annum, nearly 300 cases have been investigated and relieved since the formation of this Society in the year 1823, and there is abundant evidence afforded that the recipients have been most deserving and grateful for the bounty administered. As the Report is to be published and extensively circulated, we forbear from stating further particulars, but most earnestly re-

commend the object to the serious attention of Christians in general, and especially of ministers, to exert their influence with their respective congregations in its behalf.

The following are the officers for the ensuing year:—

TREASURER.

Joseph Procter, Esq.

SECRETARIES (Gratuitous.)

Rev. Thomas Lewis.

Rev. John Yockney.

COMMITTEE.

Rev. James Bennett, D.D.; Rev. George Brown; Rev. John Blackburn; Rev. Henry F. Burder; Rev. John Clayton, junior; Rev. Wm. Harris, D.D.; Rev. Thomas Jackson; Rev. Wm. Orme; Rev. Andrew Reid; Rev. James Stratton; Rev. Arthur Tidman; Rev. Henry Townley;—Joseph Blower, Esq.; Thomas Challeis, Esq.; Roger Cunliffe, Esq.; Daniel Curling, Esq.; Samuel Davenport, Esq.; Wm. Fox, Esq.; Wm. Alers Hankey, Esq.; Fred. Smith, Esq.; Ebenezer Taylor, Esq.; Wm. Townsend, Esq.; Thomas Walker, Esq.; Thomas Wilson, Esq.

By whom donations and subscriptions will be thankfully received. Also by Messrs. Hankey and Co., Bankers, Fenchurch-street; and by Messrs. Curling, No. 18, Cheapside; where all communications are to be addressed.

ORDINATION.

THE Rev. W. F. Platt having been induced, through the infirmities of age, to resign his pastoral charge at Holywell Mount chapel, Shoreditch, the Rev. E. Mannering was chosen to fill the station occupied by this servant of Christ, for nearly forty years, and was ordained on the 17th of February last. The Rev. Thomas Williams commenced the service by reading and prayer; the Rev. John Blackburn delivered the introductory discourse; the Rev. Henry Townley received the answers to the usual questions; the Rev. W. F. Platt offered the ordination prayer, with imposition of hands; the Rev. George Clayton gave the charge; the Rev. J. Slatton, from Chatham, preached to the people; and the Rev. Charles Hyatt concluded by prayer.

On this very interesting occasion, the chapel was so crowded that many persons were unable to obtain admission; a deep tone of spirituality and affection pervaded both speakers and hearers; and powerful impressions (which to this day are felt) were made upon a large and an attentive congregation.

IRISH EVANGELICAL SOCIETY.

The friends of this Institution are respectfully informed that the officers of the Society

are removed from 51, Threadneedle-street, to the residence of the Rev. A. Tidman, the Secretary, 27, Finsbury-square, where it is requested, that all communications on the business of the Society may be addressed.

THE ANNUAL EPISTLE OF THE FRIENDS.

We cannot, for the present month, make room for this interesting document. In our next we hope to insert it, with remarks on the improving state of the Friends, as a denunciation of professing Christians. The Epistle indeed is very important.

THE WORLD NEWSPAPER.

We deem it but an act of justice to the conductor of this paper to express our conviction of its highly improved character, and of its general impartiality and integrity as a vehicle of useful intelligence. In its present spirit it cannot fail to maintain that hold of the public mind which it has acquired. Its reports of Public Societies are, in general, characterised by copiousness and fidelity. We hope it will never print sermons, except by the consent of the preacher, as this is an obvious invasion, in many instances, of the first principles of justice.

PROVINCIAL.

CHESHUNT COLLEGE.

THE Annual Examination of the Students, in the various departments of their Education, (with the exception of theology, ecclesiastical history, &c.) took place at the College, on Wednesday, the 29th April last.

In Latin, portions, selected by the Examiners, were read, from Nepos, Ovid, Cicero's Orations, Virgil's Eclogues and Æneid, Sallust, and Horace.

In Greek, from the New Testament and Xenophon.

In Hebrew, a Psalm.

In Mathematics, Mensuration and the First Book of Euclid.

In English, a course of Lectures on Expression, including the Philosophy of Grammar, and Rhetoric; and Themes on given subjects: also, Translations from Latin and Greek authors as Specimens of Composition.

Questions were likewise asked on general History, Geography, the use of the Globes, &c.

The Examiners, the Rev. A. Fletcher, A.M.; Rev. J. Bickerdike; the Rev. T. Keyworth, and W. Stroud, Esq. M.D., together with the Trustees of the Institution, and other ministers and friends, who were present, expressed themselves to be fully satisfied with the attainments made by the Students, and considered the promise of respectability in the above departments of education to be very encouraging.

COLLEGE AT NEWTOWN, MONTGOMERYSHIRE.

The students who are training for the work of the ministry among Protestant Dissenters, in this Institution, under the care of the Rev. Edward Davies and the Rev. Sam. Bowen, passed an examination, in the presence of several respectable ministers, in various parts of learning to which they had been attending, as follows—

In *Latin*—out of Juvenal, Livy, Horace, and Virgil.

In *Greek*—out of Pindar, Thucydides, Homer and Dalzeel.

In *Hebrew*—out of Isaiah and Kings—In *Chaldee* out of Daniel.

In *Syriac*—out of the New Testament.

Also in Criticism upon the Septuagint and New Testament, Philosophy, Church History, Mathematics, Algebra, and Geography. Four Essays on Divine Subjects were likewise delivered.

These they went through to the satisfaction of all present, who considered them as doing credit to themselves, and honour to their respected Tutors.

RESIGNATION OF PASTORAL CHARGES.

THE Rev. M. Docker has resigned his charge of the Church Meeting in Garden Street, Sheffield, and is removed to Thorn. On Monday, May the 25th, he delivered a farewell discourse to his affectionate flock, among whom he had laboured with diligence, faithfulness, and considerable success for the space of nineteen years. His address was founded on Ruth ii. and 4th. "The Lord be with you: and they answered him the Lord bless thee." This text was peculiarly appropriate, as expressing the mutual attachment and good will which had so long subsisted between the pastor and his flock, and the town at large. The Rev. F. Dixon introduced the service, by reading Paul's appeal to the elders of the Ephesian church, Acts xx. 17, &c., and by prayer. At the close of the interesting service, the Rev. T. Smith offered up enlarged and affectionate supplications for minister and people. At a social meeting on the following evening, Mr. Docker was presented with a silver Tea Service by the congregation, as a testimony of their high esteem for his character and services during the period of his ministrations among them. The following is the inscription on the plate:—

Presented by
The Congregation of Garden Street Chapel,
To the Rev. M. DOCKER,
As a token of their esteem for the faithful
discharge of his duties during a period
of 19 years.
Sheffield, May 26, 1829.

ASSOCIATION.

On Wednesday, May 27th, the Thirty-third Anniversary of the Somerset Association was held at the Rev. J. Buck's chapel, at Wivelscombe. The Rev. J. Jukes preached in the morning from Titus ii. 11—14., and the Rev. Messrs. Wheeler, Bean, of Weymouth, and John Bunter of Finchingfield, Essex, engaged in the other parts of the service. At the public meeting in the afternoon, after prayer by Rev. Robert Winton, Mr. Spencer, the Treasurer of the Association, was called to the chair. The Report was presented by the Rev. T. Golding, the Secretary; and the Resolutions were moved and seconded by the Rev. Messrs. Luke, Gibson, Winton, Wheeler, Gunn, Bean, Bunter, Corp, Curtis, Taylor (Home Missionary), Buck and Cave. In the evening, prayer was offered by Rev. G. Cave, and the Rev. J. Gunn preached from Acts xi. 20—23.

TURVEY, BEDFORDSHIRE.

The Rev. R. Cecil has lately removed from Nottingham to this place, with an encouraging prospect of usefulness. The new chapel is well attended,—the people take a lively interest in it, and some progress has been made, in the neighbourhood and elsewhere, in reducing the debt. Towards this object, however, the kind contributions of the friends of religion are still greatly needed.

HERNE BAY.

The friends of evangelical religion are, perhaps, not generally aware, that the gospel has been recently introduced at this hitherto unenlightened place; and that much good has been already accomplished, by the preaching of the gospel and the education of the poor. As, however, there are now no wealthy persons residing on the spot (the two principal benefactors of the cause having recently been removed by death), the support of the interest depends chiefly upon the contributions of the visitors in the summer season. A Sunday School of nearly 100 children, and a Lancastrian day school of about 40 children, have been established, and a convenient chapel and school-room have been erected, and nearly the whole expense defrayed. The Christian public, who are in the habit of visiting the coast, and are desirous of combining usefulness with recreation, are earnestly recommended to visit this retired and delightfully rural bathing place.

June 20, 1829.

ORDINATION.

June 24. The Rev. Henry John Rooke, late student in the Theological Seminary,

Hackney, and since Assistant Preacher at Tottenham Court chapel, was ordained over the Independent church, at Faversham, Kent. The church assembled for prayer between seven and eight o'clock. At eleven the Rev. Mr. Jenkyn, of Maidstone, commenced the ordination service, by reading appropriate Scriptures, and offering prayer for the divine blessing on the solemn services of the day; Rev. Mr. Gurteen, of Canterbury explained, on Scripture principles, the constitution of a Christian church, and its right to elect its own Minister; Rev. Mr. Prankard, of Sheerness, received a statement from one of the members, of the proceedings of this church, in choosing Mr. Rooke, as their Pastor. Mr. Prankard also received Mr. Rooke's profession of faith, and his reason for accepting the pastoral office of this church. Rev. George Clarke, of Ponder's End, offered up the ordination prayer with imposition of hands; the Rev. George Collison, of Hackney, delivered a charge to the newly ordained Minister; and Rev. Mr. Loveless, of Herne Bar, concluded the morning service with prayer.

In the evening the church and congregation assembled again, when the Rev. G. Clarke offered prayers and thanksgivings: Rev. Joseph Slatterie, of Chatham, addressed the church from Heb. iii., 17, on their duties to their Minister and to each other, and Rev. Mr. Buck, of Canterbury, closed the services of the day with prayer.

It was interesting to hear from Mr. Gurteen, that as early as 1687, a congregational church had been formed at Faversham, composed originally of twenty members of the church at Canterbury (of which Mr. Starre was their Pastor), who resided at Faversham, and who chose Rev. Mr. Beity their Pastor.

It appeared, however, from the statements of the day, that about forty years ago, religion had sunk to a low ebb, and that the present church owed its origin, under God, to the late John Simmonds, Esq., who, witnessing the destitute state of the town, in reference to evangelical instruction, took up his residence here, and opened his house for the preaching of the gospel. After about two years, in the year 1789, he erected the present substantial and commodious chapel on his own estate, and at his own expense, and appointed, before his death in 1791, Rev. Rowland Hill, A.M., and Wm. Shrubsole, Esq., and two other Gentlemen, the trustees of the same, and other property for religious purposes. These Gentlemen from that time faithfully discharged their trust, and have recently taken measures to settle the chapel in a way which perpetuates Mr. S's intention, and also to secure towards the Minister's salary, twenty pounds a-year in perpetuity.

It is gratifying to state, that Mr. Rooke commences his ministerial engagement at

Faversham with pleasing prospects of success. Several gentlemen from Tottenham-court chapel attended the service, and a very pleasing testimony of the affectionate regard of friends in that chapel to Mr. R., while their assistant preacher, was read by Mr. Slatton, prefixed to some valuable books presented to Mr. R. by him.

G. C.

FOREIGN.

SWISS PERSECUTION.

TO THE EDITOR.

Homerton, June 15, 1829.

DEAR SIR,

In a letter, dated the 12th instant, Mr. Rochat expresses to me his regret that, in your last Number, I had represented, as an act of disinterestedness, his refusal to receive any portion of the sum collected in England and Scotland, on behalf of the Christians in the Canton of Vaud, whom persecution had brought into circumstances of necessity. He says, "Though, in consequence of the persecution, my property was materially injured, as were also the temporal circumstances of my fellow-labourers who were banished at the same time; yet there was a very great difference between their situation and mine. 1. None of them possessed resources equal to mine. 2. Every one of them had a family to maintain and educate, while I have not one child. 3. By very remarkable appearances of Divine Providence on my behalf, I have never wanted any thing that regards the life that now is. Such having been my situation, would it not have been actually sinful in me, to have accepted any part of what was intended for the suffering servants of Christ?"

My friend is also greatly pained at my having said that his labours in the gospel, during his late visit to his native country, had been followed with "signal success." In justice to him, I am bound to give his own statement; and I must obey his anxious injunction to refrain from any appearance of commendation. Your readers, however, will think for themselves.

J. P. S.

"My flock needed their pastor's presence; and I hope that the Lord condescended to cause some blessing to rest upon my stay among them, during which I applied myself to deep and searching spiritual conversations, with every church-member. I had also the happiness of preaching the gospel to numerous congregations; and, moreover, I had very many conversations with members of the Established Church, upon the concerns

of the soul. I indulge the hope that God graciously deigned to cause some good to result: but I cannot say that, during that time, I perceived any of those great effects, which sometimes accompany the preaching of the gospel. I had an immense labour; I pray that God may give his blessing to it, and I ought to have prayed more. I hope that all this has not been without some fruits of the Spirit; but more I cannot say."—"My dear English Brethren, beware of speaking in too strong terms of the persecutions which we endure. If we reflect upon the sufferings of the first Christians, of the Waldenses, of the Hussites in Bohemia, and of so many other witnesses for the truth in times past; we shall scarcely dare to give the name of persecution to what has fallen upon us. Nevertheless, as we are under a great trial, as of ourselves we can bear no affliction, still less bear it as becometh Christians, and as what is now taking place may have very important consequences to the interests of the kingdom of God among men, I felt the need of intreating the prayers of the saints for us, for our government, for our country, and that a peculiar blessing from God may overrule these things to the glory of his name. If only one hundred real Christians who may have read my letter," [in the last Number of this Magazine] "are led by it to help us at the throne of grace, with fervour and perseverance, I shall look upon it as a great object gained."

REVIVAL OF THE PERSECUTION IN THE CANTON OF VAUD.

The brutal * decree of May 1824, after raging for two or three years, was gradually relaxed in its application; and reasonable men began to hope that the reign of unbridled and encouraged mobs, of ecclesiastical bigotry, and of government tyranny had almost died away. Prosecutions had become rare, and the Dissenters throughout the Canton held their meetings for prayer and worship, often unmolested, and though not legalized nor tolerated, yet with the full knowledge and silent connivance of the civil authorities. In some places, the assemblies for celebrating Divine ordinances, were openly and numerous frequented, churches on the congregational plan were organized, the Monthly Missionary Prayer Meetings were held; and the pleasing expectation was entertained that the government was willing thus quietly to retreat from the odious position in which it had placed itself, and would, ere long, formally repeal the iniquitous laws

* So called (*arrêté sauvage*) by the inextinguishable and accomplished General Laharpe Tutor of the late Emperor Alexander.

which it had been so unhappy as to enact. But these flattering appearances have been suddenly succeeded by a melancholy reverse.

A respectable citizen, M. Alexander Lenoir of Villencuve, a member of one of the churches, and distinguished for his edifying talents in prayer and village-preaching, was requested by several ministers and others, met at Lausanne, Nov. 7, 1828, to visit different places as a home-missionary. He set out in about a month; and after preaching, or holding some kind of service, at five places, he arrived at Payerne, Jan. 5, 1829. He was invited to the house of a friend, M. Buache, a tailor, where, that same evening, a small number assembled to hold a Missionary Prayer Meeting. Before they had dispersed, the house was beset by a furious mob. About half-past eight o'clock the Magistrate (*Juge de Paix*) of the place came, entered the house, arrested M. Lenoir, and required bail for his appearance to answer a criminal charge. The accused, not being able, on the emergency, to procure the requisite securities, was put into prison. After five days he was brought up for examination. On the deposition of a physician that his health was in a state that required it, he was taken to the hospital, and allowed to have a room and a fire. On Jan. 29, he obtained the security demanded, and was set at liberty. He was brought to trial in about two months (I have not the precise date), and condemned to a year's imprisonment, and, as I believe, the payment of all the costs which his enemies had chosen to incur. He appealed to the superior Court at Lausanne, which changed the sentence into a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children; as his means of support is the cultivation of a farm. The crimes for which he is in this manner punished are thus stated in the record of the Court.

"That, on Jan. 5, 1829, he was found, by the *Juge de Paix*, in the house of Buache, along with several other persons not of the family:—that he called himself a *Missionary* of the Dissenting churches:—that he had been more than a fortnight in going from Villencuve to Charbonnières, having stopped in several places:—that by his own confession, he had been the guest of M. Solomon Rapin (at Corcelles?) from Jan. 1 to 5, conducting worship every evening, and particularly that, on Jan. 4, there were present seven or eight persons not of the family:—that the said Alexander Lenoir is proved to be a partizan of the new religious sect."

Prosecutions were also instituted against M. Buache, M. Rapin, M. Durand, one of

the deacons of M. Charles Rochat's church, at Vevey, and M. Henri Olivier, pastor of a church at Lausanne, who was ordained in London, July 2, 1824. A prosecution is commenced against M. Lardon, another Dissenting pastor, for baptizing a child; and against the father of the child and one of his friends, a physician, at whose house the baptism was administered. One of the ministers of the National Church, M. Dapples, at Lutry, near Lausanne, on April 12, had his house beset by a ferocious mob, his windows beaten in, and much damage done: but redress to him and prosecution of the criminals, though commenced with strong words on the part of the Council of State, appear to have proceeded in the most inefficient manner to him. M. Dapples is regarded as a pious, zealous, and evangelical clergyman.

M. Vinet, a native of the Canton of Vaud, one of the Professors in the University of Basle, and author of the admirable *Essay in favour of Religious Liberty*, which received the prize of the Society for Christian Morals at Paris in 1826, published some "Observations" upon these proceedings, in two small pamphlets, printed at Lausanne in April. His friend, who had taken charge of the printing and editing, was M. Monnard, Professor of French Literature in the Academy of Lausanne. The Council of State has therefore suspended M. Monnard from the exercise of his official duties. Upon receiving this intelligence, M. Vinet obtained permission from the Chancellor of the University, to repair to Lausanne, in order to offer himself to the vengeance of those who suspended his friend, and immediately after, he, with his family set out from Basle.

This is the last information that I possess.

J. PYE SMITH.

Homerton, July 8, 1829.

There remains in hand, from the old subscriptions in aid of our plundered and ruined fellow Christians, about 16*l*. which, as soon as we obtain sufficient information to guide us, will be applied to alleviate some of the present sufferings.

RECENT DEATH.

DIED, on the 2nd of June, after six days' illness, Mr. William Daniel, the senior deacon of the Independent Church in the city of Litchfield. He, with five others, constituted the above church at its formation. To his counsels, services, zealous and consistent example, under God, the cause of Christ in its progress in that city has been much indebted. His end was peace. His death was improved from 2 Tim. ii. 19, first clause—words he uttered with his dying breath.

MISSIONARY CHRONICLE

FOR AUGUST, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

We unintentionally omitted to state, in the Chronicle of last month, that for the Report which it contained of the Special Meeting of the London Missionary Society, at Surrey Chapel, on the 9th of June, we were indebted to "The World" Newspaper. The letter which Mr. Bennet read at that Meeting, and which was omitted in our last for want of room, will be found in the present Chronicle.

ULTRA-GANGES.

SIAM.

Extracts of a letter from Mr. Jacob Tomlin, Missionary, dated Bankok, Aug. 27th, 1828, addressed to the Secretary.

I have now great pleasure in addressing a letter to you from the capital of Siam, where, after a tolerably pleasant and quick passage of fifteen days, in a junk, from Singapore, we are now very comfortably settled. For a while, we met with several disappointments in our attempts to proceed to this country, but at length we got on board a junk, with 23 boxes of books, and left Singapore, on the 4th inst. The last accounts from Mr. Medhurst, made us give up all expectation of his coming. Indeed, he urged us to make the best of our way without waiting for him any longer. We can truly say, with heartfelt gratitude to our Heavenly Father, that we have had a prosperous voyage, and an abundant and joyful entrance into this heathen land; for this we earnestly longed, and often prayed, and the Lord hath heard us, and hath, indeed, exceeded all our expectations. On the morning after our arrival, we had an interview with the "Prah Klang," *Minister of Foreign Affairs, and Head of the Commercial Department.* He gave us a kind and welcome reception, and entered into a long and familiar conversation. His dress was simple; he was arrayed in a Malay sarong, or long garment bound round the waist. Having ascertained our character and intentions in coming to Siam, with which he seemed perfectly satisfied, he questioned us about our knowledge of the Chinese language, and our capacity for making sermons. This was, indeed, a

fruitful topic with him, at the present, as well as at two subsequent interviews; and several times he expressed his desire to hear us preach. He said he would come even to hear a Dutch sermon, from Mr. Gutzlaff,* if he would preach in the house of a Scotch gentleman, then present, a friend of ours; and that there was a ship lying in the river, from Rotterdam, the crew of which would furnish him with a good auditory. We, however, proposed that the Prah Klang should wait till we were acquainted with the Siamese language, and requested him to furnish us with a teacher. He acceded to this request, and ordered the "Captain of the Port" (the interpreter on the present occasion) to attend to us. This person is the head of the Romish Christians, in Bankok, but of a mild and candid spirit. He was friendly toward us, but there were others present of a very different temper, who, as soon as we entered, whispered that we were no Christians—bad men, who believed neither in God, nor Heaven, nor Hell! The Prah Klang, however, paid little regard to them; but he was anxious to know in what we differed from them, and took a pleasure in rallying them on the points of difference between Catholics and Protestants. He approved of the Protestant doctrine of allowing priests to marry, in opposition to the imposed celibacy of the Romish church. On a subsequent occasion, when he questioned us on the main articles of our faith, we boldly and distinctly avowed our confidence, not only in those fundamental truths which our accusers gratuitously disclaimed for us, but also in other important truths of Christianity.

Being anxious to get settled as soon as

* Missionary from the Netherlands' Missionary Society.

possible, and to obtain a residence convenient for our labours amongst the Chinese, we requested leave of the Prah Klang, to dwell with a Chinese Mandarin (owner of the junk we came in), who had kindly offered us two rooms in his house. To this no objection was made; but our good Catholic friends put in their *veto*, and alleged the immemorial custom of every Christian dwelling in their part of the city, or what is called, the "Christian Campong." Besides inconvenience of situation, we had a great aversion to it, on other accounts, for we were anxious to keep as far apart as possible from the great mass of its inhabitants; and its filthiness, for which it has acquired a notorious preeminence over every other part of the city, was, in no little degree, abhorrent to our feelings. The Prah Klang, however, was disposed to grant us a dispensation of indulgence, and to allow us to pitch our tent wherever we pleased. But our Chinese friend had some misgiving, or doubt, as to the legality of such dispensation; and we were positively assured by his lady, one morning, that he was actually gone to the king, to be fully satisfied in this important matter. In the midst of these disappointments, the Prah Klang told us we were welcome to a house he was building, if we could wait till it was finished; or, as an alternative, recommended us to purchase a floating house,—a term very appropriately given to a great number on the river side, which rise and fall with the tide, and are moveable from one place to another, so that we might *cast anchor* in any part of the city we pleased. A friend, however, suddenly appeared from a quarter we little expected, and relieved us from our dilemma. The ———— Consul, Seigneur ————, through his secretary, requested the honour of a call from us, and offered us a small house on the banks of the river. We have now been several days very comfortably settled in it. This gentleman, though a Catholic, is of a liberal, candid spirit. He has been thirty years in the East, and has resided, for the last eight, at Bangkok. His knowledge of these countries is exact and extensive, and he has given us very important information respecting Siam and the various classes of its inhabitants. His intimate acquaintance with every subject of inquiry has often surprised us. He has fitted up his little cottage and made it very comfortable; and he has gladly shown us every kindness in his power.

On the second day after coming to Bangkok, we took out the books and commenced our labours amongst the Chinese; we found an ample field, and abundance of work for the Christian Missionary. The Chinese here, as well as in all other places where they are scattered, form the most efficient and important part of the whole population; but, from their long settlement

in Siam, they are so dispersed and intermingled with the natives and others, that it is difficult to form an estimate of their number, or of the relative proportion which they bear to the great mass of the people. The population of Bangkok is usually rated at 300,000, of which the Chinese constitute the better half; but this seems a little exaggerated. There are other places near to, and remote from, Bangkok, where the Chinese are to be found in large bodies; particularly at Juthia, the ancient capital of Siam, and, at another place in the interior, half a day's journey from Bangkok, where they cultivate sugar. After paying all a visit in the city and vicinity, we hope gradually to extend our excursions to the remoter places. There is a very extensive intercourse kept up between this place and China. Vast numbers of junks are yearly going out and coming in, which will afford us a good opportunity of sending the Scriptures and tracts to various parts of the empire. Our host says, there went out from 90 to 100, this year, to China, and 40 to Hainan; and that the average number annually proceeding to China, may be rated at 100. The trade with Cochin China is likewise considerable; but, at present, it is almost suspended, in anticipation of war between the two kingdoms. Mr. G. was on board of two junks going out to Cochin, and distributed some books in each. There is an important place on the coast, called Chantibond, two or three days' sail from this, where an immense number of Chinese reside; we hope, in time, to pay it a visit. This is one of the most important stations for a Chinese Missionary, and far surpasses Singapore as a central point of communication with the Empire and other places where the Chinese are settled.

We have here met with a good reception amongst the people, and the books have been well received. While writing this letter, Mr. Gutzlaff came in from his labours amongst them, quite elated with joy at the kind welcome he met with. They hailed his approach with gladness, and thronged around him in a crowd; they almost "tore him in pieces for the books," and soon exhausted his whole stock. The Siamese are in a very degraded and deplorable state, and we lament our inability to do any thing for them at present; but, if our stay should be a little prolonged, we may pick up the language gradually, and then endeavour to do something for their spiritual welfare. They are, apparently, a mild, good-natured people, and many are able to read. They are, indeed, very great idolaters; for their whole city is full of temples and idols, dedicated to gods, known and unknown, innumerable: and in all things, like the Athenians, they are too superstitious. Without the temples, the city would

make but a sorry appearance, the great bulk of the houses being little better than the common Malay dwellings, made of atap and bamboo. There are, perhaps, 200 temples scattered in various parts; outwardly very splendid and glittering in gold, but they are, emphatically, "whited sepulchres," for they are usually crammed with idols, and very dirty. To each temple are attached, upon an average, twenty priests. They lead an indolent life, yet they are well paid, and are, apparently, held in respect by the people. They shave the head, and wear a peculiar dress of a yellow colour, by which they are easily discerned; hundreds of them may be seen every morning, swarming upon the river, and going from house to house begging rice; of which they usually receive a small portion wherever they call. This practice seems not to detract from their dignity; the richest, as well as the poorest, are beggars; even the king himself, before ascending the throne, must assume the sacred function, join in the train, and beg his daily bread for a short period. Indolence is usually stated as a peculiar trait of the Siamese, but I think this is a little overrated by most writers. They have nothing, indeed, of the enterprising, industrious spirit of the Chinese. The men, probably, yield the palm to the women, on the water, as they assuredly must on the land; for the women are merchants, managers of all business, cultivators of the soil, &c., and are literally the slaves of their husbands: perhaps it is on this account that they are generally brawny and uncomely in their persons; while, on the contrary, the men are tall, well-proportioned, of elegant shape, and have a mild, intelligent countenance. The females present also a coarse, indelicate appearance to an European, by having the head bare and the hair closely cut, like the men, and often a scanty head-dress.

The country is exceedingly fertile, and teems with the richest productions of the East. It is a land flowing with milk and honey!—The whole kingdom of Siam is one extensive, fruitful valley, stretching from south to north, several hundred miles, and is watered by a noble river which annually overflows its banks, inundates the whole country, and renews its fertility, like the Nile in the land of Egypt. Tropical fruits, of almost every kind, attain perfection here. The bread fruit, which is but rarely seen in most eastern countries, thrives and flourishes well; and as to flowers, Siam is a garden to the botanist. The banks of the river, from Packnam to Bankok, are in a sort of half cultivated state; the jungle, in most places, is still to be seen struggling for ascendency; yet they are so well peopled, that the whole distance up to Bankok (perhaps 40 miles), may be called one continuous town. The houses, of which a few are neatly constructed

with lattice windows, are generally so much shrouded by the luxuriant foliage of fruit trees, as only to afford a glimpse of themselves now and then to the observer.

The commerce of Bankok seems fast increasing; eight ships have been here this season, and half a dozen are at present in the river; two or three from Bombay and Surat, one from Singapore, and a Dutch one from Batavia; an American one came up the river this morning. From this influx of shipping, provisions and other things have risen in price; sugar is wholly exhausted, so that many ships which will sail before the next crop, must return without it.

There has lately been an insurrection amongst the Laos, a people subject to the Siamese: the Cochin Chinese have interfered, which has occasioned an embassy from Siam to Cochin China, and the Siamese are now waiting the result. In the meantime, preparations are making for war. Three hundred prahus, or galleys, are building on the stocks here, and as many in some other places.

The Catholics here, as well as in every other place I have visited in the East, are a reproach to the Christian name! Their number is not great, being only about 700. Most of them are descendants of Portuguese, but they have a French bishop over them; he is very old, and, as a man, bears a good character. Three other Frenchmen came here during the last year, as "Missionaires Apostoliques," their mission probably ending when they got comfortably settled in their respective churches. We have no fear of disturbing them, or in any wise interfering in their work. There is so much indecorum in the performance of divine service in the churches, that the people are said to go there, and actually to lie down and sleep, or amuse themselves in eating fruit! Many of these Romish Christians are employed in various situations under government, and some are high in authority. They equal, if not surpass, the Siamese, in servility to their superiors.

Postscript.

September 23.—For the first fortnight things were going on well; our Mission wore a bright aspect; our labours were daily extending and multiplying; and a remarkable and increasing desire for the books prevailed. These things were too good to last long; the enemy could not look tamely on, and see the good work advancing so prosperously in his own dominions. An alarm was spread; the stir amongst the Chinese about the books was matter of notoriety, and excited the fears and suspicions of many in high places: it reached the ears of the king, who instantly ordered the books to be translated, but he found nothing bad in them, either against the country or laws. There was, indeed, much about our God,

and nothing in favour of the gods of Siam. This defect, however, formed no ground of accusation. Notwithstanding this public and royal declaration in favour of the books, a great many were actually taken violently away from the people; and sheet tracts were torn down from the walls of the houses by the underlings of government. This plot is said to have originated chiefly with the Chinese merchants and Mandarins, who being jealous lest the English should get a footing here and monopolize the trade, have taken it into their heads that we are leagued with our own government, and are endeavouring, through the books, to convert the natives to our religion for political purposes. There are many of these Mandarins who fill subordinate places under government; they are a sort of mongrel Chinese, who have become Siamese for the sake of fame or gain. For several days after the first burst of the storm, we were daily pestered with them coming sneakingly as spies, and asking questions of our servants.

Our coming here was said to have occasioned a dire calamity!—A revolution was broken out in the palace. Four hundred of the Talapoins, it is said, were put in irons. This happening just at so critical a juncture, we were made to bear the blame. A variety of other silly and malicious charges have been scraped together against us, which it is hardly worth while to notice. We have good reason to suppose that the Catholic Christians, with the venerable bishop, and Jesuit triumvirate, at the head of them, are secretly our enemies, though they appear fair and give us good words. They take it ill to see the consul so friendly with us, and are vexed that he should have taken us into his house; they have done all in their power with the Prah Klang to get us banished from the country. He was ordered to turn us out at the peril of incurring their displeasure, and Captain Hunter was ordered to take us away in his ship to Singapore, and that meanwhile, till his departure, we might abide in his house. The consul being rather alarmed, not knowing what might be the result, we resolved he should not suffer on our account; and we therefore immediately locked up the house, gave him the key, and went and staid with Captain Hunter a few days, who has also been a very kind and useful friend to us. We determined, however, not tamely to submit to all this. Though many accusations were made against us indirectly, not one word had been spoken openly and boldly to ourselves! We were to be condemned and banished without a hearing. We requested, therefore, an audience with the Prah Klang, and even drew up a petition, in Chinese, to the King, complaining of the treatment we had experienced, stating

plainly our intentions in coming hither, assuring him of our good will to himself and all his subjects, and requesting to be heard in our own defence, and to answer our accusers face to face. The Prah Klang declined presenting the petition, and said it would do quite as well if we talked over the matter with him. He had very little to say against us; the only thing he complained of, was the great stir made amongst the Chinese by these mysterious and wonderful books; he was willing that we should remain in the country if we would not go out so much, and be more sparing with the books. We assured him we were as much averse to mere noise and stir as himself, and said that we thought, after the novelty of the thing had passed away, all would be quiet. We alarmed the Prah Klang not a little, by requiring, if we really were to be exiled, a written document, stating plainly, the charges against us, and the reasons for our banishment, that we might give a proper account of the whole affair to our own government. We appealed, also, to the recent treaty, for protection, till it could be shown wherein we had offended; we claimed, at least, an equal right with the French Padres, to remain here, and insisted that it was fair they also should be sent out of the country if we were compelled to go. This was a little startling also to these good Christians, and has, probably, done much towards stopping their mouths. Thus the matter dropped, and we left the Prah Klang, apparently, on very good terms; we then took possession of our little cabin again, the consul having previously urged us to return.

We have since quietly pursued our labours within doors, thinking it best to wait till the ferment has subsided; and, indeed, it would be useless, at present, to go out, for the books would be soon snatched up by the minions of government, who are still hovering like vultures, ready to pounce on the poor people, and take away from them every morsel of the bread of life. The present rainy season would also prevent us doing much without, as the roads are impassable. The work is, however, still going on. Poor sick people from every part of the city, daily crowd our little dwelling, so that it is like a small parish dispensary. Mr. G.'s medical skill, has ample scope for exercise and his labours have generally been much blessed of the Lord; several important and rapid cures have been effected. The poor miserable people are usually very grateful, and bring us little presents of fruit, cakes, &c. Most of them gladly take books, carefully wrapping them up to conceal them from their enemies: several also come on no other errand than for books. In this way, the books are getting quietly abroad, and knowledge is secretly spreading like leaven. We trust that the Lord may be

carrying on his gracious work just as effectually as before, and defeating all the malice and subtlety of his enemies. The edicts and threatenings of kings and rulers may be hastening, instead of impeding, the Lord's work. Already we see a strong desire created in the minds of the people for books, which being prohibited, are the more eagerly sought. When the storm is blown over, we hope to go forth and reconnoitre the whole place. Having once got a footing here, we are unwilling to lose it, and we hope the Lord will enable us to make a firm stand against the prince of darkness. There is something, indeed, so remarkable in all the Lord's dealings with us throughout, and in the present signs of the times here, that we are led to hope for great things, and to look for some marvellous work which the Lord will yet accomplish in the eyes of this people. The wickedness of this city is, indeed, great.

We seem to have come hither at a very critical juncture. The Siamese Ambassador is not yet returned, but one from that country came here a few days ago; whether peace or war may be the result is not yet known. The poor Laos seem to have been cruelly treated during the late insurrection; the prince fled for protection to the Cochin Chinese, who now sue for his pardon, and require him to be reinstated and made independent, on his throne; to this the Siamese are averse, and here the matter rests for the present. About 20,000 of the poor Laos, men, women, and children, were taken captives and brought hither, and are now going about in chains, wretched and half-starved, and haggard in their looks. Here is truly an ample field of labour for the Christian Missionary; not only the Chinese, but the Cochin Chinese, Laos, Burmese, and Peguese, claim the sympathy of every servant of Christ. The Siamese are of a mild peaceable spirit, though exceedingly indolent, and, perhaps, as many among them, upon an average, can read, as among the Chinese. Books are by no means scarce. The language resembles the Chinese in its structure and tones, but is much more simple, and, I should think, not difficult of acquisition to an European.

SOUTH AFRICA.

CAPE TOWN.

Letter addressed by George Bennet, Esq., surviving Member of the Society's Deputation, to the Rev. Richard Miles, Superintendent of the Society's Missions in South Africa, pro tempore.

"TO THE REV. RICHARD MILES.

"*Cape Town, March 24, 1829.*

"MY DEAR SIR,—In compliance with your

request, I have the pleasure to send you a very brief mention of the principal places, visited by my late friend and companion and myself, in the discharge of the interesting commission which we had the honour to accept from the London Missionary Society.

"Permit me to preface this rapid sketch with stating, unequivocally, that in the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the people and rulers of the several countries, where they are stationed, and to society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

"In May, 1821, we sailed from London in the Tuscan, South Sea whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the Southern Winter (July), proceeding to 60 degrees of south latitude, and sailing westward to 80 degrees of longitude; we then made our northing; and when we had got well within the trades, we sailed directly west, through, what Capt. Cooke justly called, 'the Dangerous Archipelago,' and reached Tahiti, in 150 degrees west longitude, and 18 degrees south latitude, in September, 1821.

"Amongst the two groups of islands, of which Tahiti is the largest and chief, and which are named, 'The Georgian and Society Islands,' we remained nearly three years, visiting almost every part of each island. Of course we visited every station where a Missionary was placed; and, in fact, more than once. During this period, we made a voyage to the Sandwich Islands, which lie in about the same longitude as Tahiti, and 20 degrees to the north of the line, being 3,500 miles distant from Tahiti. Amongst the Sandwich Islands, (Owyhee, Oahu, &c.), we were detained four months through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

"In May, 1824, we took our final departure from those most beautiful and interesting regions, and proceeded in a small brig (sixty-three tons) for New Zealand, and New South Wales. In our route for New Zealand, we touched at many islands, for the purpose of leaving native Missionaries from Tahiti at some, and of inquiring into the state of others.

"From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney, which we reached with much difficulty, after having been three months at sea, in place of five or six weeks. In New South Wales, we remained nine months; during which time, we visited various parts of the interior, and some parts of the coast of this vast region, and most thriving colony.

"From Port Jackson, in June, 1825, we voyaged in the *Hugh Crawford*, through Torres' Straits, than which, we suppose, there is not a more dangerous place for navigation in the world: the ship that left Sydney Harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the passage from twelve to eighteen months after our happy passage, were also wrecked.

"Through the Straits of Torres and Lombok, our commission led us to Batavia in Java. In this most beautiful and fertile country, we travelled about 800 miles, through Buitenzorg, Cheribon, Samarang, Salitega, to the Imperial city of Solo, &c. From Batavia, we then passed to Singapore, a place which British talent and enterprise are making, (or rather have made), a thriving and valuable settlement, and which by the Dutch in Java, is regarded with great commercial jealousy.

"From Singapore, we proceeded in the *H. C. S. Windsor*, to Macao and Canton, the only two places in China, accessible to Europeans. We returned to Singapore in December, 1825, and afterwards visited, for about a month each, Malacca, and Pulo Penang, (or Prince of Wales's Island.) From Penang we sailed in a small Danish brig, between the Andaman Islands for Calcutta, which princely city, we reached about April 16, 1826. In Bengal, we remained nine months, visiting the various Missionary stations, proceeding up the Hoogly and Ganges, to Serampore, Chinsurah, Berhampore, Monghyr, Patna, Digah, the Holy City of Benares, Chunar, Allahabad, &c., in all about 800 miles of river distance:

"We left Calcutta in the *Aurora*, in December, 1826, and after spending a few days with much satisfaction, at Vizagapatam, we reached Madras in January, 1827. In this very interesting Presidency, where the beneficial influence of Britons,—both ministers of religion, and the members of the Government, civil and military,—is unquestionably evident, we remained about nine months, and, the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins—through Arcot, Chittoor, Bangalore, Cuddapah, Bellary, Belgaum, Goa, Cannanore, Mysore, Seringapatam, Salem, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcottah, Madura, Tanjore, Trichinopoly, Pondicherry, &c.

"From Madras, we voyaged by Ceylon, to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission, which was, to pay a visit to Radama, the King of Madagascar, and to the Missionaries in his capital. Madagascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from immi-

nent danger in this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town (Cape-Town) and interesting colony, November 22, 1828.

"In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realised, and we were so happy as to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

"In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and, in some considerable degree, arising from that detention, that great and most happy moral change from Heathenism to Christianity took place, which is now being published throughout the Christian world.

"In the islands around Tabiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and, in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand, the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

"In New South Wales, during our nine months' sojourn, we were laid under the strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel Marsden and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines, who are certainly the most pitifully abject of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

"In Java, we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here, was offered to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state that similar obligations were laid upon us in an eminent degree, by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughout Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing presidency.

"In the Mauritius, during our compulsory stay, we received obliging civilities, and very kind attentions from some private individuals of our own countrymen, and also from some of the French families, in different parts of this

physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

"Radama, and the late Government of Madagascar, honoured us with singular and substantial marks of respect and attention. The government also which was formed, after the death of Radama, showed us much more of attention and kindness, than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circumstances; and their prospects were very bright, until the sickness and death of the King took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar, the most melancholy ideas.

"At the Cape of Good Hope, I have lived a pleasing sort of Hermit-life for several months, during which period, I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent Chief Justice, whose character and talents I am glad to see so highly and so justly appreciated in this colony.

"During my stay at the Cape, I have witnessed, with admiration and pleasure, the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the Home Government, the independence of the Supreme court, and the prudent management of an enlightened press, years like those of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

"With thankfulness to the Divine Providence for all the past expressions of His goodness, and with exulting hope, that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear Sir, your truly faithful and obliged servant,

(Signed) "GEORGE BENNET."

EUROPE.

BARMEN.

ACCOUNT OF THE RHENISH MISSIONARY SOCIETY.

To the Foreign Secretary of the London Missionary Society.

SIR,—A desire has been expressed by many persons, that some account should be given to the religious public, of the visit recently paid to the Rhenish Missionary Society in the valley of Barmen. In the absence of Dr. Philip and the Rev. M. Wilks, I do not feel entirely at liberty to disregard this desire; and in endeavouring to gratify it, I shall rely rather on the brief statement of a few facts, than on the manner of recording them.

Dr. Philip, Mr. Joshua Wilson, and myself,

left London on the 23rd of June, and on the 25th we were joined by Mr. Wilks at Antwerp. We visited Rotterdam, where we found our kind friend Mr. Stockfield, missionary to the Jews in Germany, waiting our arrival. In his company we pursued our course towards Barmen, meaning, if in our power, to return for a longer sojourn in Holland. We reached the place of destination on June the 29th.

Barmen is on the borders of the Rhine, and is situated in what was the kingdom of Wurtemberg, but is now a constituent part of the Prussian dominions. The entire valley embraces the town of Elberfeld, as well as that of Barmen; and the total population is not less than 60,000. It is a manufacturing district, and manufactures are here evidently elevating the people to higher civilization and to richer comforts. Labour is producing wealth; and wealth, by a fair distribution, is banishing want and rewarding industry. The overgrown proprietor, and the pennyless pauper, are alike unknown here.

This valley is not only favoured by the bounties of Providence, it is adorned by the hand of nature. The class of scenery is the beautiful; and there are few spots that can be considered to excel it in beauty. The dwellings of factors are mostly detached, and are built on such lines of ground as to prevent any formal and unpicturesque objects from meeting the eye. The hills rise on either hand with considerable boldness, and take every possible inclination, so that hill appears reposing on the top of hill, and the same objects are seen in different combination at every movement. Frequently the spectator will find himself completely shut up in one of the windings of the valley, and then his ear will be awakened by the sound of the busy water-wheel; his eye will rest on the fertile lands covered with madder, clover, and corn; around him, the hills will spring up in every direction; sometimes revealing their naked and rocky forms, and more frequently clothed with young forests waving to the winds of heaven, while the river will roll briskly about his path, giving motion as it runs to a thousand works, and carrying silently comfort to ten thousand habitations. In fact, the scenery is very like that presented to us in the vallies of Gloucestershire; and those who have seen them will consider this no mean praise.

But it is the religious state of this people which is most interesting. They are of the Reformed and Lutheran profession united. Their attention is not diverted by religious disputes from religion itself; for at present they are of one faith and practice. They show a remarkable attachment to the means of religion; new churches are building because the old ones are overflowing; and there are comparatively few who do not attend public worship. At a town about ten miles from Barmen, I inquired of the pastor how many churches they had? he replied, three. I asked, what was the attendance? At the three, he said, there were about 5000. "And what," said I, "is the population?" "O," he replied, "about 5000," exclusive of children." "What then," I continued, "do all the people attend public worship?" "Yes—nearly all."

There are in this valley thirteen protestant pastors; twelve of whom we had the pleasure

of seeing and knowing in our hasty visit. It was our united impression, that at no association of ministers in our own country, had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship pervading amongst these holy men. I observed, for instance, that two pastors dwelt with their families in the different compartments of one house; and that the division between them was made by two rooms, which were fitted up as school-rooms. I inquired the use of these: "They are," was the reply, "rooms in which the children assemble to receive religious and useful instruction from the pastors and their wives."

On our arrival, we found every thing prepared, so as to occupy the time to the fullest advantage. On the Monday morning, we met a few friends for the purpose of general explanation; and in the afternoon, we went to meet the pastors and deputations from the several committees on the subject of the missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse it appeared, that they had not above three hundred pounds set apart for the use of the four missionaries they proposed to send out, and that they must cost, in the course of the first year, nearly a thousand pounds. It was suggested that they might not be aware of this; and that probably they would send a less number; but they were evidently prepared beyond our expectations. They were acting, not under temporary excitement, but fixed principle. One of the pastors said, "We know our people." Another remarked, "It is the Lord's work;" and the treasurer, who is a respectable banker, said, "I will answer for every draft on account of our missionaries being duly honoured." This meeting was evidently felt to be beneficial to our friends at Barmen, and to us it was gratefully edifying.

On the Tuesday, in the early part of the morning, we had conference with some of the friends; and at noon we went to the seminary to attend the examination of the young men previous to their ordination. We found, on our arrival, several ministers who were deputed to this work, and we were glad to find that it terminated in common satisfaction and earnest prayer.

We were then formally introduced to the missionaries. They are, John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald Von Wurmb. The latter was formerly in the army. He fought in the battle of Leipsic as lieutenant, and obtained two medals of honour. He afterwards studied medicine, and obtained a diploma; and, subsequently, he has become a serious Christian, and chosen to lay his honours

at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervour of piety.

Our greatest surprise was yet to come. In sending forth these four young men, we had, with the exception of Mr. Wilks, considered that the friends were sending out all they had; but the business of the lecture-room was no sooner completed than we were invited to another department of the house, where we were introduced to seven other young persons pursuing their studies. Still I thought that they were training for ministerial labour generally. I put the question accordingly. "No," was the reply; "these are all missionaries, and this is, exclusively, a missionary college." I believe my companions were as greatly surprised and delighted as was myself.

We took hasty but hospitable refreshments at the residence of one of the pastors, and then proceeded to church, to witness the solemnities of ordination. The people were hastening to the same point in streams. We could, with great difficulty, get to our reserved places: still the church was filling, and still the people were remaining in crowds without. The heads of the congregation were literally piled up to the ceiling, and, in a short time, access was found to the ceiling itself, and a great number ascended, with the hope that, by favour of the spaces for ventilation, (of which there were many) they might participate in the service. However, this undue eagerness had nearly led to fatal consequences. The ceiling-joists, of course, were not made to bear such weights, and, in the early part of the service, some of them gave way. The scene now bore a serious aspect: several rumours having got afloat, the whole congregation rose with speechless alarm: alarm was succeeded by panic; screams and cries were raised: and the people, who stood astounded one moment, rushed, the next, to the doors and windows for safety. Happily, the ministers remained firm, and endeavoured to tranquillize the people; and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted church, and every thing was soon forgotten in the devotion which the services inspired. As we left on the conclusion of the worship, we have not the means of knowing, but we hope no serious accident befel any one, although many slight injuries were sustained. This is one of those events which, although fraught with evil, are prevented from discharging it by a gracious and invisible hand.

The service, on this occasion, was introduced by Pastor Leipold; the ordination, charge, and prayer, were offered by Pastor Graber, the senior Minister and President of the Committee. The Missionaries were then presented to Dr. Philip, and he, Mr. Wilks, and myself, addressed the assembly. This was followed by an exhortation from the Tutor, Mr. Richter, and the presentation of the Bible. One of the Missionaries then took an affecting farewell of the ministers and congregation, and Pastor Krummacher offered earnest prayer to God. We parted under its influence.

It was, altogether, a most interesting and impressive occasion. To the people there was

every thing to make it so. It was an ordination service; these were the first Missionaries they had sent forth from the valley; Christian brethren from Africa, England, and France, had come over to show a sympathy in their proceedings. They were greatly affected: the men wept even as the women; we all wept together. "I have never seen," said a venerable pastor, "any thing like it. It is a little Pentecost."

For ourselves, we were not less delighted or refreshed. As we hastened to leave this interesting people, we felt that that day had been to them, the commencement of a period which would hold a prominent place in their memory in all after time; and, less consciously, we were the subjects of kindred impressions; for before we had wholly cleared the skirts of the town, we found ourselves exclaiming, "Well, we shall never forget Barmen."

I have thus, my dear Sir, endeavoured to meet public expectation in relation to Barmen, but, without time for revision; I trust the friends of religion amongst us, will become increasingly interested in the infant exertions of this Sister Society; and, in proportion as they have improved knowledge of its circumstances, they will offer more frequent prayers for its success. I am your's most truly,

Hackney, (Signed), ANDREW REED.
22d July, 1829.

HOME INTELLIGENCE.

EFFECTS OF THE LATE SPECIAL MEETING AT SURREY CHAPEL.

Extracts from Letters addressed to the Home Secretary, exhibiting some of the effects produced by the example of the friends of the Society, in London, at their Meeting in Surrey Chapel, on Thursday, the 9th of June, 1829.

"I HAVE this morning received a letter from my father, expressing the pleasure he felt from reading the account of the late meeting at Surrey Chapel, in the 'World,' and his regret at not being in town at the time; and desiring me to forward to you 20*l.* in aid of the funds of the 'London Missionary Society.'—18th June, 1829.

"In reading in the 'World' newspaper of the 10th instant, the very interesting speeches made at the Meeting held at Surrey Chapel, in consequence of the intended departure of the Rev. Dr. Philip and other Missionaries, for South Africa, and admiring the zeal and spirit of those who advocated the cause of Christ, I feel inclined to join the noble band by sending you the inclosed 50*l.* as a donation, in addition to what I have already advanced, for the honour and for the good of immortal souls. It is my intention to double my annual subscription, earnestly wishing and praying for

the success of the Missionary cause."—13th June, 1829.

"We have read the account of your glorious Meeting at Surrey Chapel in behalf of the London Missionary Society; the appeal made on that occasion to the christian church is irresistible. We inclose you 15*l.* and hope, when we have better times, to do greater things."—8th July, 1829.

"Impressed by reading the speeches of those dear men of God, who advocated the cause of Missions at your *Special Meeting*, and feeling also ashamed at our Annual Meeting, to hear that there were so few five guinea subscribers to this blessed cause, I desire to cast my mite into the treasury of the Lord. It is but the humble gift of a servant, but I hope it will be accepted. The Lord enabling me, I wish also to increase my guinea-a-year subscription to five; but this can be done through the hands of the treasurer of our Association. I liked much what you said to us on the subject of excitement. Surely there has been, hitherto, too little of this holy excitement. May the divine Spirit increase it more and more in the hearts of his people, and then will the funds of the Society increase."—July 4, 1829.

"I was absent from Town on Tuesday, June 9th. I herewith enclose [two guineas,] what I should probably have contributed, had I been present at the Meeting."—June 23rd, 1829.

"You will participate both in my pleasure and surprise, when I inform you that in my own congregation, our contributions have reached 103*l.* notwithstanding the loss we have sustained in the death of our late excellent and liberal treasurer. Last sabbath week, I brought the present circumstances of the Society before the people in the pulpit; and the interesting scene I witnessed at Surrey Chapel. A few friends met and determined to do something; what that something should be, they determined on Wednesday last, the day previous to our public meeting; and I rejoice to say that 260*l.* were subscribed in, I believe, about as many seconds, making the whole amount of our contributions, for the year, 363*l.*"—July 11th, 1829.

"I rejoice with you on the increasing liberality which now influences the Christian public, in supporting the great cause. Our Annual Meeting was never so well attended, and you will observe the collection was nearly three times the usual amount. You may impute this in a good measure to the blessing of God on the visit of your deputation, whose sermons and speeches were highly interesting and acceptable. In speak-

ing of the collection, I may remark, after a beautiful address had been given by Mr. C., I thought it a favourable opportunity as Chairman, to call on the Meeting to support and encourage the Directors by some new proof of goodwill, and I pledged myself to add a subscription equal in amount to the collection. I have the pleasure of forwarding this to you."—*5th July, 1829.*

"On Friday the 12th instant, we had an ordination in the morning, and the Missionary Meeting in the evening. One of the ministers who engaged in the morning, expressed the pleasure which he felt at the union between the services of the morning and evening; "for," added he, "all the pleasing prospects in which the members of this church indulge, they owe to the Missionary Society. A few years since, the interest appeared entirely ruined, and the few who remained were about to abandon it. One of the friends said—Do not let us yield to the pressure of unfavourable circumstances; let us have a Missionary Meeting; it will do something for us, if we cannot at present do much for the Heathen. A meeting was held, an interest was excited, a few additional hearers were obtained; and at present, the church and congregation appear to flourish; and all trace their prosperity to the Missionary Society."

June 23rd, 1829.

ANNIVERSARIES, &c.

MANCHESTER MEETING.

The Anniversary Services of the East Lancashire Auxiliary to the London Missionary Society commenced in this town on Sunday, May 31st, when sermons were preached in the different Independent Chapels, and in the Scottish Chapel, in Lloyd-street, and collections made in aid of the funds of the Society.

On Monday evening, at six o'clock, the Annual Public Meeting of the Members and Friends of the Society, took place in Mosley-street Chapel. The Chapel was extremely crowded. Mr. J. H. Heron, Treasurer to the Auxiliary Society, was called to the chair. The proceedings commenced with singing and prayer. Mr. Heron read the account of the Auxiliary Society, from which it appeared that its receipts during the past year amounted to 2,901l., including the sum of 122l., raised by donations at the last anniversary. Mr. Heron then introduced to the Meeting

The Rev. Dr. PHILIP, Superintendent of the Parent Society's Missions in South Africa, who, after glancing at the operations of its Missionaries in India, in the South Sea Islands, and in other parts of the globe, proceeded to communicate a number of interesting details respecting the state of religious knowledge amongst the Hottentots, and the exertions of Missionaries amongst the inhabitants of South

Africa. Dr. P. related a number of anecdotes illustrative of the degree of civilization and even of refinement to which whole villages of the Hottentots and Caffres had been brought by the labours of the Missionaries. On one occasion, the Commissioners of Inquiry into the state of the Colony, proceeded from Cape Town to a village where he (Dr. P.) was stationed for the purpose of ascertaining the condition of the inhabitants. On a Sunday morning, he received them at a short distance from the village. On entering this village they were astonished at the size and neatness of the houses. On one hand, was a row of alms-houses, the materials for the building of which were furnished by the Hottentots, and which contained a number of aged persons who were well provided for, and each of whom had a separate sleeping apartment. On another hand, stood a blacksmith's shop, which some of the party mistook for a principal residence. The blacksmith had seven native apprentices, one of whom had just finished his time, and set up in business in Cape Town, where he had three English journeymen working under him! In the school-house there were two hundred boys going through their different exercises, and the Commissioners admitted that they had never seen a school in the colony which was better conducted, or in which the scholars were further advanced. They then visited the girls' school and the adults' school, both of which they found in an equally satisfactory condition. After breakfast they went to a prayer meeting, and afterwards attended service in the Chapel. At the conclusion, principal Commissioner Rose addressed the people in a feeling manner, and expressed his astonishment at the state in which he found them. Before leaving the Chapel the Hottentots sung a Dutch hymn, on hearing which the amazement of the Commissioners was redoubled.

Before the Missionaries went among the Hottentots they lived in holes of the earth, now they dwell in neat cottages; then they were naked savages, now they are clothed in British manufacture; then they were debased and ignorant, now every man can read the Bible, or hear it read; then they were liable to be shot on the highways like tigers or wolves, now the Missionaries stand between them and their enemies. Dr. P. then described the state of the different stations under his superintendence, and alluded to the hardships and severities to which the of the had been formerly subjected by the laws natives colony.

As a proof of the civilization of the converted natives, Dr. P. narrated the following anecdote:—Permission was given to a European to erect a public-house at one of the Mission-stations. The Missionaries were much disconcerted on account of the immorality which they foresaw this would produce. Dr. P. advised them to pray publicly at their Meetings on Thursday evenings, for every person, by name, that went to the public-house, and also to pray for them in Church three times on Sundays. This advice they determined to adopt; and he had lately received a letter from that place, stating, that the public-house had been taken down and the materials removed. The house stood eight months, and not one Hottentot was found to enter it during that time. In

his last journey to the Mission-stations," Dr. P. was waited on by whole tribes, who had remained beside the road for weeks expecting his arrival, to beg that when he went to England he would send them out Missionaries.

The Rev. JOHN HANDS, one of the Society's Missionaries from Bellary, in the East Indies, next addressed the Meeting. He had been at Bellary about twenty years, and he gave an interesting sketch of the progress which Christianity and education had made in India during that time.

The Rev. JOHN MORISON, of Chelsea, one of the Directors of the Parent Institution, then came forward, and entered into a variety of explanations respecting the state of the funds. He attributed the success of the cause in this town, in a great degree, to the exertions of his venerable friend, the Rev. Mr. Roby, for the last twenty or twenty-five years. He stated that the receipts of the Society for the past year amounted to nearly 42,000*l*. He alluded to the late Anniversary, and to the Special Meeting, then expected, which has since proved so successful.

Mr. GEORGE HADFIELD now came forward, and said, that he was about to enter on an old subject, but he was encouraged by the success of his two former experiments. He came forward once more to appeal to the friends of the cause whether they would not do what they had done on a former occasion. He knew he should be backed and supported. There were faces around him on all sides which assured him of this. In his opinion, the Society should raise 100,000*l*. instead of 42,000*l*. per annum. For his own part, he was on the old tack. His hundred,—his tenth of a thousand,—was at the service of the Society. Mr. Hadfield then urged the necessity of making great sacrifices when the superstitious institutions of sixty or eighty millions of Pagans were beginning to give way. He concluded, by expressing his hope that 1,000*l*. might be raised that night.

The CHAIRMAN said, that in consequence of Mr. Hadfield's proposal, he would interrupt the course of business to comply with the suggestion. He had received a note, signed by "A Friend," enclosing 10*l*., and proposing that to obviate those sarcasms which were bestowed on individuals, the names of those who subscribed should be communicated to the Chairman alone, and should not go forth to the world. He (Mr. Heron) thought the suggestion could not be carried into execution, and that no one need be ashamed of contributing. He should now be ready to receive the names of any who chose to follow the example of Mr. Hadfield. Mr. Heron announced his intention of giving for himself and sons, 30*l*.

Mr. SAMUEL FLETCHER now came forward, and said, they had heard much of excitement, and the laugh of ridicule had been pointed at them, not only by the world, but by persons high in authority and in the church, who felt a holy horror at excitement. But Paul said "it was good to be zealously affected in a good cause." Some thought it was good to be affected to the amount of 20*s*. or 5*l*. per annum, but not to the extent of 50*l*. or 100*l*.—the latter was proper excitement. Their former contributions, however, did not proceed from excitement, but from

a feeling of principle, from a sound, calm, and deliberate sense of what they owed to Christ. Let them still come forward, and throw what they had into the treasury. Let them not wrap up their talent in a napkin, and return it at the judgment-day, to their Lord, saying, "Lo! there thou hast that which is thine." Mr. Fletcher concluding by saying he should feel great pleasure in doing as he did last year.

The CHAIRMAN then entered Mr. Fletcher on the list for 100*l*. A considerable pause now ensued, no other names being presented. Mr. Fletcher suggested that boxes should go round, and that persons who did not like to call out, might put their names upon slips of paper into the boxes.

Mr. COOMBS here rose, and said he was not ashamed to acknowledge himself a convert to this mode of contributing. Last year he had acted not only for himself, but for his friends in Salford, and had received their approbation for doing so. He would suggest that two of their friends should go to London and attend the Meeting, for the purpose of appealing to the public, and thus obtaining enlarged contributions. He would urge upon Mr. Hadfield and Mr. Fletcher to undertake this mission.

Mr. FLETCHER said, their example would be more effective than their precept.

Mr. HARBOTTLE now rose in a remote part of the Chapel, and desired that his name might be put down for 20*l*.—Mr. Potter said he would give 50*l*. to this Society and 50*l*. to the Hibernian Society, per Mr. Coombs. Mr. Denby gave 52*l*. 10*s*. "A poor mechanic" gave 2*l*. 2*s*. Mr. Callender gave 20*l*.

The CHAIRMAN hoped their friends from London would mark the cool calculating way in which they proceeded. Several other sums were then entered, and the amount received was announced to be 410*l*.

The Rev. Mr. M'KERROW, of Lloyd-street Chapel, then rose in a remote part of the Chapel, and after some excellent observations, which were only partially audible, stated his intention of subscribing 4*l*. Mr. Smith then gave 50*l*.; Mr. Burt 25*l*.; Mr. Armitage 25*l*.; "A check handkerchief" 5*l*. 5*s*.; Mr. Joseph Thomson 25*l*.; Rev. Mr. Roby 10*l*.; Rev. Mr. Mc'Al 10*l*.; Mr. Samuel Prince 50*l*.; another gentleman 25*l*.; and Mr. James Gaskin 10*l*. The Rev. Mr. Coombs handed in the following:—Mrs. D. B. Heywood 25*l*.; Mr. Benjamin Joule 25*l*.; A Friend, per Richard Roberts, 5*l*.; An old Soldier, per Mr. Coombs, 5*l*.; A Friend per Mr. Coombs, 5*l*.; A Friend, per Mr. Coombs, 10*l*. It was now ten minutes to ten o'clock, and the amount subscribed was announced to be 758*l*.

A Friend, per Mr. Harbottle, then gave 20*l*.; Mr. Kershaw, 50*l*.; Mr. Samuel Hall 25*l*.; Mr. Stephen Sheldon 25*l*.; Mrs. Coombs 20*l*.

The CHAIRMAN said that at the last meeting a pair of gold ear-rings and a pair of bracelets were put into one of the collecting boxes. He had afterwards put them up for sale among a party of his friends, and they brought three times their value.

At five minutes past ten o'clock the sum subscribed was 891*l*. A great number of small sums, generally from 1*l*. to 5*l*. each, were then handed in, and at twenty minutes past ten

o'clock the sum was 970l. That was shortly increased to 990l., the Chairman then announced that only 10l. were wanted to complete the 1000l. Mr. Fletcher immediately offered to make his hundred pounds into guineas, if Mr. Hadfield would do the same, which being assented to, the required sum was thus completed. Several other contributions, however, were now rapidly poured in, and at twenty-five minutes past ten o'clock, being an hour and a half from the commencement of the collection, the total was announced to be 1023l. 6s. A general collection was then made by the collectors who went round with boxes, and about 67l. additional was received in this way. On the boxes being emptied, one of them was found to contain a pair of gold ear-rings. Several other small sums were subscribed before the meeting broke up.

COLCHESTER MEETING.

(From "*The World*.")

WE rejoice to hear that the spirit of liberality manifested at Manchester, and in London, on behalf of Missionary exertions, is extending itself to various parts of the country. The Essex Auxiliary to the London Missionary Society, held its Anniversary at Colchester, on Thursday, the 9th July, Mr. John May, of Maldon, in the Chair. The meeting was addressed by the Rev. Messrs. Collison, of Walthamstow; Temple, of Stanford Rivers; Rooker, of Tavistock; J. Bligh, Esq.; Rev. J. Burnet, of Cork; Burls, of Maldon; Craig, of Barking; Hunt, of Chelmsford; March, of Colchester; Smith, of Brentwood; Marsh, of St. Peter's, Colchester, &c.

The *Colchester Gazette*, remarks, "With all the speakers we were well pleased; but especially with the gigantic eloquence of Mr. Burnet. His powerful appeal on behalf of the abolition of Suttees, in India, was particularly felicitous, and will, we trust, lead all who heard it, to petition the legislature forthwith to put a stop to this awful mode of suicide."

The following Resolution expressed the regret of the meeting, that the income of the Society was so far below its expenditure, but added, its satisfaction that the Directors had not, on this account, narrowed the sphere of their operations, and recommended vigorous exertion to raise the funds to a more just proportion to the Society's extensive demands. This was urged upon the attention of the meeting, with great earnestness, by the Rev. T. Craig, who recommended that ministers should, immediately, on their return home, bring the subject before their congregations, and as early as possible communicate the result of their efforts. The Rev. J. Hunt, in seconding this resolution, commended the manner in which it had been urged by the preceding speaker, and after some observations on the various parts of the resolution, in the course of which he assured the Meeting, that from

what he knew of the affairs of the Society, he could testify that the greatest attention was paid to the management of the funds; he said, I am happy that my friends have anticipated this motion. They have met, and deliberately considered the Society's claims, and their own duty, and they are prepared to give, not from mere excitement (though the excitement of holy principles must be a holy excitement), but from love to the Saviour, and a sense of obligation. The only question is, whether it shall be done now, or some time hence, or against our next Anniversary. The Rev. Gentleman said, I conclude, Mr. Chairman, by presenting you with a bank note of 100l. from my valued friend, Thomas Hodges, Esq. Several other sums were presented by other gentlemen from Chelmsford; among whom, we are informed, were Mr. John Copland, 25l.; Mr. W. C. Wells, 100l.; Mr. J. Fenton, 15l.; Mr. J. Perry, 10l.; and some others 5l. each.

The Rev. A. Ashton, of Dedham, then rose and said, he was entrusted with 25l. for S. Everett, Esq. The Rev. J. Funter, of Finchfield, presented 50l.; Rev. John Silver, 5l.; James Silver, 5l.; a Lady, 20l. &c. Upwards of 500l. were collected, and we can entertain no doubt that the various opulent congregations in Essex will follow this liberal example, and that a very large sum will yet be added to the funds of the Institution. On the next day (Friday, 10th) the anniversary of the North East Essex Association was held in the Rev. A. Ashton's Meeting-House, Dedham; T. Blyth, Esq. in the chair; when the Rev. J. Burnet, G. Collison, A. Wells, J. H. Cox, J. Hunt, &c. addressed the Meeting, and a good collection was made. The Association had raised about 80l. Rev. G. Collison preached in the evening.

CAMBRIDGE.

THE Seventeenth Anniversary of the Cambridgeshire Auxiliary Missionary Society, was held at the Rev. Samuel Thodey's Meeting, Cambridge, on Wednesday, May 27th, and Thursday, May 28th. The Rev. John Greenwood, of Royston, preached on Wednesday Evening, and the Rev. Joseph Fletcher, on Thursday Morning. On Thursday Evening, the public Meeting of the Society was held; when the Resolutions were moved and seconded by the Rev. Messrs. Thodey, Hopkins, Fletcher, Moase, Edmonds, Richard Foster, Jun. Esq., and the Rev. John Arundel, Home-Secretary of the Parent Society. The sermons were appropriate and impressive, and the different services appeared to excite a very lively and general interest in the minds of all present. An impressive address was delivered which produced deep gratitude to God, for the successful efforts of the Parent

Society in promoting the best interests of their fellow-creatures, and the glory of God throughout the world; and particularly for those which it had made, to restore the Aborigines of South Africa to their just privileges. The collections on the occasion amounted to £30 8s. 9½d.

BLACKBURN.

THE Third Anniversary of the Mid-Lancashire Auxiliary Society, was held in Blackburn on the 31st of May, and the 1st of June. On Sunday, the 31st, two Sermons were preached in behalf of the Society, one, in the afternoon, by the Rev. John Alexander, of Norwich; and one, in the evening, by the Rev. John Edmonds, formerly the Society's Missionary, at Chinsurah, in India. On the evening of the following day, the public Meeting was held, Edward Dawson, Esq. of Aldcliffe-hall, in the Chair. The Secretary having read the cash account for the past year, resolutions were moved, and seconded by the Rev. John Alexander, and the Rev. John Edmonds, (the deputation from the Parent Society); and by the Rev. Messrs. Bell, of Lancaster; Ellis, of Bolton; Jones, of Chorley; Greenhall, of Burnley; Ramsay, of Haslingden; Fletcher, of Darwen; W. Alexander, Brailsford, and Forster, of Blackburn. The meeting was exceedingly interesting, and the statements of Mr. Edmonds, relative to India, were most affecting and impressive. The collections amounted to nearly 40l.

CLITHEROE.

ON the 2nd of June, was held the Second Annual Meeting of the Branch Missionary Society, at Clitheroe. The Rev. J. Wadsworth, (Minister of the place), having been called to the Chair, appropriate addresses were delivered by the Rev. J. Alexander, and the Rev. J. Edmonds; by the Rev. Messrs. Forster, and Alexander, of Blackburn; Jones, (Methodist), of Clitheroe; B. Nightingale, A. Bray, J. Richards, and H. Driver.

COLNE.

ON Wednesday Evening, the 3rd of June was held the Annual Meeting of the Branch Missionary Society, at Colne. After prayer, the Meeting was addressed by the Rev. J. Alexander and the Rev. J. Edmonds, and by several ministers in the neighbourhood. The attendance was good, and the different gentlemen, who pleaded the cause of Missions, were listened to with great attention and pleasure. It is hoped that the interest which was excited will be as durable as it was lively.

BURNLEY.

ON Thursday evening, the 4th of June, was held the Annual Meeting of the

Auxiliary Missionary Meeting, at Burnley. After prayer, interesting and impressive addresses were delivered by the Rev. J. Alexander, and the Rev. J. Edmonds; by the Rev. Messrs. Ely, of Rochdale; Ramsay, of Haslingden; Griffiths, (Baptist), and Greenall, of Burnley; and by Mr. Cummins, Missionary agent, from Madagascar.

TOCKHOLES.

ON the morning of June 9th, the Rev. J. Alexander, of Norwich, preached on behalf of the London Missionary Society, in the Independent Chapel, Tockholes. In the afternoon, a public Meeting was held in the same chapel. Mr. Howle, of Blackburn, having been invited to occupy the Chair, resolutions were moved and seconded by the Rev. J. Alexander, and the Rev. J. Edmonds; and by the Rev. Messrs. Carnson, Eltringham, Fletcher, Jones, Forster, W. Alexander, Winder, and Speakman. The chapel was exceedingly crowded with an attentive and deeply-interested congregation; and, as no Missionary Society has existed in Tockholes, it was resolved that a Branch Society should immediately be formed in connection with the Blackburn Auxiliary. It is hoped that the salutary impressions which were made on the minds of the audience will long be productive of corresponding practical effects. The collections amounted to 6l. 13s. 7d.

HULL.

THE Sixteenth Anniversary of the Hull and East Riding of Yorkshire Auxiliary Society, was held at Hull, on June 14th, and the two following days; when sermons were preached by the Rev. J. Arundel of London; Rev. R. W. Hamilton of Leeds; and Rev. C. Perrot, Theological Tutor of Rotherham College. The public Meeting for business was held on Monday the 15th, at eleven o'clock in the morning, and by adjournment at six in the evening, when animated addresses were delivered. The chair was occupied by William Lowthrop, Esq., and the Meeting was addressed by the abovementioned ministers; also by the Rev. G. Browne of Clapham; Rev. E. Morley of Bridlington; Rev. J. Hands, Missionary, from Bellary; and Rev. J. Davis. On Tuesday evening 16th, the Lord's Supper was administered to stated communicants of different denominations; when the Rev. J. Arundel presided. The various services were held in Fish-street Chapel, and Providence Chapel, Hope-street. Sermons were likewise preached on the Sabbath, at Beverley and Cottingham; and on Wednesday afternoon, the 17th, the Fourteenth Annual Meeting of the Beverley Juvenile Auxiliary Society was held in Lairgate Chapel; the Rev. J. Mather read the financial report,

and resolutions were moved and seconded by Rev. J. Arundel; Rev. G. Browne; Rev. R. W. Hamilton; Rev. J. Morley; Rev. J. Hands; Rev. — Docker, Rev. T. Hicks, Rev. J. Sykes; and Rev. T. Flocker; the Rev. R. W. Hamilton preached in the evening. Thus ended the delightful and interesting services of this Anniversary, at which, the collections amounted to upwards of 230*l.* being 30*l.* more than the preceding year; besides an additional number of annual subscriptions to the list.

KENT.

ON Wednesday, July 8th, the Kent Auxiliary Missionary Society held their Annual Meeting, at the Rev. J. Prankard's Chapel, Sheerness. The Rev. Wm. Orme, Secretary of the Parent Institution, preached in the morning, a most appropriate sermon. In the evening, at a public Meeting, the report was read by the Secretary, and addresses were delivered by the Rev. Messrs. Timpson, Rook, Orme, Giles (Baptist), Keyworth, Loveless, Cusworth (Wesleyan), Slatterie and Dubourg.—And the Rev. Messrs. James, Gurteen, Juella, and Prankard offered prayer on the occasion. It is hoped that the engagements of the day have infused a greater degree of holy zeal into the hearts of the ministers and others that were present, and that its practical effects will speedily be seen.

EDINBURGH MEETING.

(From the Scotsman.)

ON Thursday June 25, the Annual Meeting of the Edinburgh Auxiliary to the London Missionary Society, was held in the Assembly-rooms. The meeting was addressed by several clerical gentlemen. The Rev. Dr. Paterson gave a brief view of the Society's Missionary stations. The first he noticed was that among the Mongolians, into whose tongue the Bible is translated; he stated that a large portion of the Nomadic hordes of that immense tribe, which extends from the shores of the Caspian to the gates of Pekin, are able to read. He stated that a Protestant church has been established in Canton; and that, notwithstanding the edict of the Monarch of the Celestial Empire, about three thousand copies of the Bible and religious works had been printed during the last year, the greater part of which had found their way into the empire, —the people being anxious to see the books forbidden by their government. Two native Chinese have been ordained Missionaries, and now teach the principles of the Christian faith in parts of that country, where Europeans are not permitted to settle. The Chinese Bible is also circulated in Siam,—the Siamese being able to read the Chinese language. In India the society has, besides Missionary stations, 225 schools, attended by 7,176 scholars: of these 1500 are females.

In Madagascar, which contains a population of 3,000,000, there are 98 native teachers in the Schools. The Hottentots were indebted, in no small degree, to the exertions of Dr. Philip, and the publication of his work, entitled, "*Researches in South Africa*," for their now being placed on the same footing with other British subjects, as to civil rights; which, to that hitherto degraded people, was a subject of great joy. Mr. Ellis, who, for eight years, has been labouring as a Missionary in the South Sea Islands and Sandwich Islands, stated some interesting facts connected with the progress made by the inhabitants of those portions of the globe, towards civilization: Upwards of 20,000 persons are enabled to read and write; and, at the last examination, there were upwards of 25,000 individuals attending the schools. On the first Sabbath the Missionaries preached there, they were only attended by nine persons; but, by the last accounts, Divine worship is now attended every Sabbath by about 4,000 individuals. In the Island where Captain Cook was killed, a place of worship has been built; and there, generally, from 3,000 to 4,000 persons meet every Sunday for public worship. The South Sea Islanders, he stated, might now be designated a Christian people.

FORMATION OF NEW SOCIETIES.

BELFAST.

A Society was formed in the month of June last, at Belfast, designated "*The Ulster Auxiliary Missionary Society*," whose object is to co-operate with the London and Scottish Missionary Societies in propagating the Gospel among the Heathen; and by which the province of Ulster will be detached from the Hibernian Auxiliary formed at Dublin some years ago. The general funds are to be equally divided between the London and Scottish Missionary Societies; but the proceeds collected annually by each Society's deputations are to be taken up by them respectively.

A *Ladies' Association*, in connexion with this Auxiliary, has also been formed, which from the number of collectors already obtained is expected to be very efficient.

MISSIONARY ARRIVALS.

ON Thursday, June 4th, arrived in England, in the *Lord Amherst*, Captain ——— George Bennet, Esq., surviving member of the Society's deputation to the South Seas, &c. after an absence of eight years; during which he and his late fellow-labourer, the Rev. D. Tyerman, visited, with few exceptions, the Society's Missions in the South Seas, in the countries beyond the Ganges, in the East Indies, in the Mauritius and in Madagascar. Having met in the latter Island, with the loss which the Society, in common with him, deplore, he

finally proceeded to the Cape of Good Hope, and thence to his native country, where, through the kindness of Providence, he has been permitted to arrive in good health and safety.

ON Thursday, July 2nd, 1829, arrived from New South Wales, in the ship *Lady Blackwood*, Captain Dibbs, Mr. Robert Bourne, with his wife and eight children. Mr. Bourne has been employed for several years as the Society's printer in the South Sea islands; but Mrs. B's health having suffered greatly, he was obliged to leave his station at Tahaa (Society Islands), for the colony of New South Wales, and his return home from thence, took place under the sanction of the Directors.

THE DEPARTURE OF DR. PHILIP AND THE
MISSIONARIES FROM ENGLAND, FRANCE,
AND PRUSSIA, FOR SOUTH AFRICA.

THURSDAY, the 16th July, being the day fixed for the Missionary party to join the vessel at Gravesend, the Wednesday evening was set apart for a service of *special prayer*, to commend them, finally, to the divine blessing and protection. It was held at the Rev. Andrew Reed's Meeting, Cannon-street Road, as Dr. Philip and his family had stood in Christian fellowship with the Church assembling in that place, during their sojourn in England. There were present, Messrs. Prosper Lemue, Isaac Bisseux, and Samuel Rolland, from France; Messrs. John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald von Wurmb, with his wife, from Prussia; and Messrs. John Baillie and wife, Theophilus Atkinson and wife, William Fyvie and wife, and Dr. Philip and wife, and two daughters, with Miss E. Lyndall, from England; all destined for Missionary labour in Africa, except Mr. Fyvie, who is returning to Surat with restored health, and Miss Lyndall, who goes out under the care of Dr. Philip, to raise and conduct an infant school at the Cape.

The service began with singing and prayer. The prayers were offered by the Rev. W. Fyvie and I. Bisseux. The Rev. A. Reed then explained the order of the service, and particularly introduced the Prussian Missionaries to the congregation, as this was the first occasion on which they had appeared in public; with which, he connected a brief but interesting account of the Missionary Society at Barmen, which he, in conjunction with Dr. Philip, the Rev. M. Wilks, and Joshua Wilson, Esq., had recently visited.

The Rev. F. Monod, Secretary of the Missionary Society in France, and Pastor of the Protestant church in Paris, then edified and delighted the Meeting by a short and animated account of the origin and

progress of that Society, and of the beneficial influence it had had on the state of religion in that country. He informed the Meeting that there were already eighty-six Auxiliary Societies formed, and that the very effort which had been made to send out the three young men then present, had itself produced the additional sum necessary for its accomplishment.

Baron von Wurmb was next introduced, as the representative of his Prussian brethren, and, by the kind aid of the Rev. Mr. Jetter, who acted as his interpreter, addressed the congregation. He expressed himself in a most feeling and pious manner. He spoke of the great joy he had in visiting England, and in beholding the work of the Lord, and in worshipping with English congregations; of the satisfaction he had in going out under the care of Dr. Philip; of the particular pleasure he had in doing so, united with his French brethren, since some years ago he had thought it his duty to fight against their nation. He then detailed, briefly, the very interesting circumstances of his conversion and devotedness to the work of a Missionary, and concluded by expressing his sole dependance on the Lord and Saviour, and by entreating, in his name and that of his brethren, the earnest and persevering prayers of the congregation.

Dr. Philip then, as the representative of the English brethren, gave a final and forcible address to the people. He referred to the many emotions which then possessed him; to the encouraging aspect of the times; to the remarkable nature of that Meeting, and to the peculiar joy it inspired. He expressed his confidence in Providence, and pledged himself and his brethren to go forward cheerfully in the work; calling on the churches of England, at the same time, to pledge themselves to labour and pray for their success. He then urged, with great earnestness, the necessity of prayer, the trial of separation, and the importance of each one looking forward to the judgment-seat of Christ.

After an appropriate hymn, the Rev. J. Fletcher expressed his joy at being present at so pentecostal a Meeting; and took up the pledge of Dr. Philip, by assuring the brethren who were leaving us, how greatly they were beloved of us, how certainly they would possess an affectionate place in our memories and our prayers; and how fully the ministers and churches felt themselves engaged to support the great cause in which they were embarked, till death.

The Rev. A. Reed then commended the Missionaries and Meeting in solemn prayer to God, to the word of his grace, and the keeping of his providence.

This was altogether a remarkable Meeting. It is only once in a life time that one can hope to worship under such circumstances;

and the effect on the congregation corresponded with the peculiarity of circumstance. The place was crowded. The people were engaged three hours in the service, and the interest was not only sustained, but advanced, till the utterance of the benediction. The difficulty was to get the people to separate, and when they did depart, it was with the solemn and holy conviction that God had been in the place. May the many prayers offered for our beloved brethren, be richly answered; and may those prayers return on the churches and ministers offering them, in enlarged blessing on themselves.

On Saturday, July 18, the whole of the Missionaries sailed from Gravesend, in the ship, *Charles Kerr*, Captain Brodie, for South Africa and the East Indies.

NOTICES.

FROME.

THE Anniversary of the Wilts and East Somerset Auxiliary Society will be held on Wednesday, the 5th, and Thursday, the 6th instant (August), at Frome. The Rev. Dr. Henderson, Theological Tutor at the Mission College, London; Rev. John Campbell, of Kingsland; and other Ministers, are engaged to attend.

PLYMOUTH.

THE Anniversary of the Plymouth, Devonport, and Stonehouse Auxiliary Mis-

sionary Society will be held at Plymouth on Sunday, August 9, and the two following days. The Rev. R. Hill, A.M., the Rev. J. Hunt, of Chelmsford, and the Rev. George Mundy, Missionary from Chinsurah, are engaged to attend.

SOUTH PETHERTON.

The Anniversary of the Somersetshire Auxiliary Society will be held at South Petherton, on Wednesday, August 12. The Rev. William Jay, of Bath, and the Rev. S. Curwen, of Frome, are engaged to preach on the occasion.

YORK.

THE Anniversary of the York (City) Auxiliary will be held in Lindal Chapel on Monday, 17th instant (August). Mr. Ellis, Missionary from the South Seas, &c. has been engaged to attend and preach on the preceding Sabbath, on behalf of the Society.

ORDINATION OF MISSIONARIES.

ON Tuesday evening, the 18th instant (August) Mr. John Reid, from the University of Glasgow, who has been appointed by the Directors to the Mission-Station at Bellary, will be ordained at the Scots Church, Crown-court, Covent-garden, London. The Rev. Dr. Wardlaw is engaged to deliver the charge to the Missionary.



THE END OF THE WORLD

(1881)

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1829.

A BRIEF MEMOIR
OF THE
REV. JOSEPH WARD,
OF NEWPORT PAGNELL.

THIS excellent man was born January 2, 1772, at Market-Lavington, in Wilts, a town situated on the borders of Salisbury Plain, and at that time destitute of the light of the Gospel, except that it was occasionally visited by some zealous men, who delivered the message of life and salvation in the public streets. An individual named David Saunders, better known as the Shepherd of Salisbury Plain, resided at the adjoining village of West Lavington. At the cottage of this good man a few pious persons of the neighbourhood met together, and formed a class of which he was the leader; and his little flock he led in the path of knowledge and understanding. Amongst their number was the subject of this memoir; who, though he had been educated in the principles of the Church of England, had become a Dissenter from conscientious motives. When the faithful guide of this little company of

Christians was called away to the heavenly world, Mr. Ward, though of a disposition remarkably modest and retiring (from a sense of duty), felt himself constrained to take an active part in the more public duties of religion. When the assistance of neighbouring ministers could not be procured, he conducted the services of the sanctuary himself: and after being thus employed for some time, he was advised to offer himself as a candidate for the Christian ministry; and accordingly applied for admission to the Newport Pagnell Evangelical Institution, at that time under the care of the late Rev. William Ball. When the period of his studies was closed, having married a lady who kept a boarding school in Newport, he fixed his residence in that town, and preached occasionally, as his services were required, in the villages around, or in destitute congregations, devoting the residue of his time to the promotion of the in-

terests of the young people under his roof. This he did both by his pen and his personal instructions; and while truly desirous of directing them to those studies which would enlarge their minds, and fit them for useful stations in this life, he was chiefly concerned for their advancement in that knowledge which would prepare them for a higher and nobler existence. Though some years afterwards Mr. Ward declined the more public services of the sanctuary, it was his greatest delight to serve Christ by every means in his power. In the year 1824 he was unanimously elected a deacon of that church of which he had so long been an ornament; and he "used the office of a deacon well," being anxious to fulfil every duty of that important station.

Mr. Ward was a man who read much, and reflected much, and being naturally of a studious disposition had acquired a store of general information, as well as a deep and extensive acquaintance with the best theological writers; and though not possessed of considerable colloquial talents, those who had an opportunity of intimate acquaintance with him were often struck with the correctness and variety of his information on almost every subject. His judgment was remarkably just and discriminating; and whilst he intuitively rejected every thing vain and superficial, his truly Christian candour and benevolence of heart led him to judge, with mildness and indulgence, the conduct and opinions of others when in opposition to his own views and sentiments. On all occasions he was ready, to the utmost of his ability, to support the cause of religion both by his purse and by his personal labour; and he was unwearied in promoting the interests of two different institutions, of which he was secretary. In his profession as a Christian he was uniform and

consistent; and his conduct, marked by strict integrity, was such as excited the esteem of all who knew him. By the grace of God Mr. Ward attained a high degree of spirituality of mind, and lived as one whose affections were not set on the earth, but on the things which are above. Under a long and trying affliction he discovered the utmost patience and resignation to the Divine will.

When his weeping companion, the last Sabbath of his life, said to him, "What a Sabbath will you spend in heaven when you shall enter into rest!" he replied, "Oh! it will be rest, it will be rest! Better to suffer a little longer here than through all eternity. He layeth on me no more than he can enable me to bear." At another time he said, "I am edified by thinking that the exit from this life is not dependent upon human power, or left to human agency; it is the Lord's prerogative to open and to shut. I am quite ready and willing to die," continued he, "at the proper season, but I desire patience to wait the Lord's time. He will come, and will not tarry. All the days of my appointed time will I wait till my change cometh. This is he whom I have been looking for—this is he whom I have been waiting for! Lord, I long to be with thee! Notwithstanding, I would wish to leave myself in the Lord's hand. He has an end to answer, and I wish to submit to such means as he may see proper for effecting his designs."

His personal sufferings did not prevent the most affectionate concern for others. He did not love his friends in this world the less because he had such bright prospects before him in another world. To his nearest and dearest friend he said, "Rejoice that your heavenly Father loveth you. You have a friend that loveth you, that will

take care of you. Confide in his infinite faithfulness. I wish you may be enabled to glorify God." Alluding to Mrs. Ward's affectionate exertions for the spiritual welfare of the children under her care, he continued, "Whatever labour attends seeking the salvation of souls, you will never repent it: you will never regret seeking salvation that God may be glorified."

To his neices he said, "I repeat what I have often said before. Walk in the truth—meditate—daily read the Scriptures—maintain a spirit of prayer; spirituality of mind; love to the glory and honour of God."

Of the young people in his own house he said, "I wish them every good in *perfection*." He prayed much and fervently for them; nor was any branch of his family forgotten.

It would not be doing justice to the subject of this memoir were the mention of his entire dependence upon Christ to be omitted. He often spoke of the fulness of the riches of Christ. "In him," said he, "is all my hope. We have redemption through his blood, and the forgiveness of sins. Soon shall I partake of his salvation. How low, how mean, is all worldly knowledge if it does not tend to the glory of Christ!"

Mr. Ward experienced very earnest desires after the *purity* of the heavenly state, and an anxiety to depart and to be with Christ. To the partner of his life, naturally and lawfully desirous of his continuance here, he used these remarkable words:—"We have different objects in view: you wish to detain me here, I want to be quite holy." Evidently meaning that he wished to depart that he might be perfectly holy. "Blessed is that servant," he continued, "whom the Lord, when he cometh, shall find ready. I have been thinking

of these words," said he. "Perhaps, after all, I shall go off suddenly, and shall be surprised to find myself in glory that is in one sense, but not in another. For it is an event I have longed for, and hope I have endeavoured to be expecting the Lord, and to be found so doing. When we leave this state, it is probable," he added, "that we shall be actively employed in carrying on the work of God in the church on earth. We shall be like God. And who are like him? Those who are most active in performing services of kindness, of benevolence, and of goodness; and so perhaps we shall be employed, especially in watching over those who have accompanied us through life."

His hopes and prospects were manifest in his firm reliance on the Word of God. "The Word of God," said he, "is truth, all truth, from the beginning to the end. If truth is not there, where else is it to be found!" On being reminded of the promises of God, he said, "Oh! I have ranged through them all, and found all true; not one hath failed."

Except when dozing, the mind of this excellent man seemed continually occupied in prayer or praise, till about six o'clock in the afternoon of the 2nd of June, 1829, when he quietly sunk into his everlasting rest. His remains were interred in a vault under the Independent Chapel at Newport Pagnell, and his pastor, the Rev. T. P. Bull, preached his funeral sermon from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright; for the end of that man is peace." In which discourse the attention of the congregation was directed to the contemplation of what the grace of God had done for one whose holy and consistent life they had so long witnessed.

AN ORIGINAL SERMON

BY THE LATE

DR. ISAAC WATTS.

*Preached on Occasion of the Death of Mr. Isaac Field, at Berry Street, London,
on the 28th of September, 1729.*

It has pleased God lately to take from the midst of us a worthy fellow-Christian, who was a constant worshipper amongst us. And it is desired by his surviving relatives that I would endeavour to improve this awful providence to the advantage of those that have outlived him: nor can I tell where to find a text of Scripture more suited to the temper and spirit of our deceased friend, than those words in 1 Colossians, 27th verse—"Christ in you the hope of glory."

It is a frequent thing with this apostle to rejoice in his character as a minister of the Gentiles; as a preacher of the Gospel of light and life to the heathen world, who before were drowned in darkness, and dead in trespasses and sins. It is the Gospel that is this glorious mystery which was hid from ages and generations, and in these latter days is manifested to the world. And it is another part of this mystery that the Gospel and kingdom of the Messiah, which the Jews had engrossed to themselves, should be published and proposed to the Gentile world, and that the heathens should be made partakers of it. But I look upon the mystery which the apostle speaks of in the foregoing verses, eminently to refer to the Gospel of salvation by Jesus Christ; and the sum and substance of it is comprehended in these few words of my text, "Christ in you the hope of glory."

To improve these words for our further edification, let us inquire,

I. What is meant by the word glory in my text?

II. What is intended by this phrase, "Christ in you." And as we proceed we shall show, under every particular, how Christ in us is the hope of glory.

I. What is meant by the word glory in my text. Sometimes it signifies any great and distinguishing excellencies either in God or man; sometimes it denotes brightness and splendour; sometimes it signifies high honour and uncommon esteem amongst our fellow-creatures; sometimes it means the future happiness that is reserved for the faithful in the world to

come. And in this sense we must understand it in my text. Christ is the hope of glory. But here I would observe, that though glory be used to denote the happiness of the saints in the future state, yet it always includes the happiness of the body as well as the soul, in the state of the resurrection, when that shall be raised in glory; for I do not remember any one text in Scripture wherein the word glory is used to denote the happiness of the separate state. Glory belongs to the perfect man—to the body as well as the soul—in Scripture language; to body and soul united to make a complete man. The body has its glory and brightness, as well as the soul its excellencies and honours. When Christ appears we shall appear also with him in glory; when he comes in the clouds of heaven, in his Father's glory, and in the glory of the holy angels, we shall then appear vested in glorified bodies like his own, 1 Cor. xv. 43. For the body itself, which is sown into dust, in disgraceful and dishonourable circumstances, shall be raised in light and glory. Let us in a word or two consider the distinct glories of soul and body at that day. The soul shall be freed from every thing mean and dishonourable, and shall be filled with various excellencies and glorious properties. There shall be no ignorance or darkness to give us pain, and to lead us into follies which we are exposed to in this life for want of knowledge: The light of heaven shall surround us, and knowledge shall be poured into the soul in full measure. We shall see God as we are seen, and know our Redeemer as we are known. The light of holiness also, the glory of holiness, shall fill the glorified spirit; no spot, no blemish of sin shall be found there. It is all over pure and faultless before the throne. The soul shall be forever in the most peaceful and honourable circumstances as well as clothed in holiness. There shall be no more vexation of spirit; no sorrow or anguish; no scandal or disgrace for the saint to suffer in that happy world; no more dishonours to be cast upon it. There glory, honour, immor-

tality, and eternal life, are the united blessings of that state which God had provided for Adam had he stood in innocence. And Christ has not provided less or fewer blessings for the souls he has redeemed from sin and death. They shall obtain salvation with eternal glory. Salvation from all that is evil, and eternal glory, or the possession of all that is honourable and happy.

Again, the body shall be glorious in that day; it shall have no weaknesses or pains, no sickness or disorder, no infirmities of constitution to clog the spirit in its divinest flights towards God, or in its most zealous activity in the unknown services of that happy world. It shall be no more liable to fevers, which, in this mortal state, kindle a fire in the blood, and involve the reasoning powers of man in smoke and darkness, and in a few days burn down the tabernacle and leave us to lament departed friends. It shall hunger and thirst no more, and be subject to such painful appetites which want continual supplies, and want the whole man to provide for it. It shall be no more tired and weary. The natural spirits shall no more flag or languish in the eternal business of that glorified state. The inhabitants of that world shall never say, I am sick, or I am weary, though their work shall be everlasting. The body shall have those excellencies in it, within and without, which shall render it an immortal worthy habitation for a glorified spirit—a perpetual and eternal instrument of heavenly devotion and heavenly business. When once new life is infused into the body by the voice of Christ at the great rising day, it shall be capable of dying no more. If we take a survey of the happiness of this state, and of the glorious circumstances that will attend the whole man, soul and body, at the resurrection, surely it will naturally lead us to inquire, how we may attain them? how may we come to be possessed of this glory? And this leads me to the next inquiry, What is meant by Christ in you. Some interpreters suppose these words reach no further than to signify Christ and his Gospel preached and received amongst you; and that this brought in the hope of glory—for the name of Christ is often put for the Gospel in the Epistles of St. Paul. And it is certain that it is the Gospel only gives a discovery to the Gentile world of the heavenly state, and of the glories provided for the saints at the great resurrection day. It is the name of Christ that is the ground of

all the hope that such sinners can have of a future happiness, 2 Ephes. xi. 12. When they were without Christ they were without God and without hope in this world. And in this sense Christ is the hope of glory; as he is preached and published in the words of the Gospel: for it is he that has removed the guilt of sin by his atoning sacrifice, he has brought in an everlasting righteousness, and he has purchased eternal glory for those who had deserved eternal misery and desolation.

2. It is he who is risen from the dead, and has taken possession of glory in the name of all his followers, his redeemed ones, for he is the great forerunner.

3. It is he who reigns over all things in heaven and earth; he has all the glories of heaven put into his hands to communicate and distribute to his faithful followers. He is Lord of glory. He has many crowns of righteousness and glory to dispense to those that overcome.

4. It is he that sends forth his ministers and his messengers, in all ages of the Church, to publish this glory to a sinful world, and to invite mankind to partake of it in the appointed methods of the Gospel; and,

5. It is he that sends his own Spirit to draw sinners to him, and to fit them for the enjoyment of this glory.

In all these respects the Gospel publishes Jesus Christ as the hope of glory to sinful men. But I shall not enlarge on these heads at present; for I would take notice that those very interpreters who explain the words Christ in you (the hope of glory), to signify, Christ and his Gospel preached among you, they also add, that it includes Christ and his Gospel received amongst you as well as preached—Christ and his Gospel, I say, received amongst you as well as preached; that was the ground of their hope of heavenly glory. Whatsoever hope of heaven may in general be given to the Gentile nations by the preaching of Christ, no single person could have any hope of this glory for himself, till he had received Christ and the Gospel as the apostle preached it; till Christ be received into his heart with his all-sufficient salvation; till he become a new creature, a Christian, and a sincere follower of Jesus Christ. Now Christ being in us is the apostle's common way of expression to describe true Christianity in the heart. Rom. viii. 10. If Christ be in you; that is, If ye are true Christians indeed. Gal. iv. 19. I travel and labour, says the apostle, till Christ be formed in

you. 2 Cor. xiii. 5. Know ye not that Christ is in you, except that ye be reprobate. I shall make no scruple, therefore, to take these words in this sense; which if it were not designed directly and expressly by the holy writer, yet the words must necessarily arise to this sense, and Christ must be received into our hearts before he can be the hope of glory to any particular person. Let us now inquire in how many respects Christ may be said to be in us; and under each of them I shall show that he is the hope of glory in that respect.

1. Christ is in us when he is revealed in us with power, in his all-sufficiency to save. When he is revealed in the heart, in his glorious offices, in his saving graces. When he is revealed to the heart in an effectual, and convincing, and persuasive manner, so as to engage the soul to become a follower of Christ. This is much more than to have him revealed to us in and by the word of the Gospel. St. Paul speaks of himself thus, 1 Gal. xv. 16:—When it pleased God to reveal his Son Jesus Christ in me, says he, then I consulted not with flesh and blood, then I became a Christian, I trampled upon the dictates of flesh and blood, and devoted myself to the service of Christ. To this purpose he speaks concerning his fellow-labourers, when he had addressed the Corinthian Church, 2 Cor. iv. 6:—God who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Not only to acquaint us with the things of Christ, but to make us believers; to interest our hearts in this glorious Gospel. Now when Christ is revealed in us with this sort of convincing and persuasive power, he will be in us as the hope of glory. For we cannot suppose that Christ will reveal his grace in us with such power, and that he will dismiss and forsake his own heavenly work, that he will proceed no further, and come no more to us. We cannot believe he will neglect to reveal his glory in us in due time, when he has revealed his grace. There is glory to be revealed in his saints as well as grace, Rom. viii. 18. The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. If Christ has made us to see his grace thus effectually, he will take us also to the place where he is, that we may behold his glory, as he expresses it in John xvii., latter end. His graces and his glo-

ries shall be manifested to the same persons. Where he has begun he will make perfect the work. The soul that hath seen the glory of God in the face of Jesus Christ in his Gospel, shall see the glory of Christ in the heavenly state. He that beholds the glory of Christ in the glass of his Gospel here on earth, so as to be changed into his image, shall behold the glory of Christ face to face, and be made completely like him, when he shall see him as he is, 1 John iii. 1, 2.

2. Christ is in us when he dwells in our hearts as the object of our faith. It is the language of the blessed apostle when he prays for the Ephesians, chap. iii. 17, That Christ may dwell in your hearts by faith. When we trust in the virtue of his obedience and his death to free us from condemnation, and to bring us into the favour of God and happiness; and when we live upon a dying Saviour for the pardon of sin, and eternal life, then Christ dwells in us. When our faith lives upon him for wisdom, for righteousness, for sanctification, for redemption, for all that light and pardon, that grace, and strength, and eternal glory, which is promised by Christ Jesus in his word, then Christ dwells in us. When the soul cannot live without Christ, and feels itself to live entirely upon him. So the apostle expresses his own life, 2 Gal. x:—I am crucified with Christ, nevertheless I live; and the life which I live in the flesh, says he, I live by the faith of the Son of God, who hath loved me and hath given himself for me. He that lives by the faith of the Son of God, hath Jesus Christ dwelling in his heart by faith. Now where Christ is received into the heart by Faith, he is received with all his glory, as well as with all his grace. The soul lives upon him, not only for what he has done, but for what he will do. And the believing soul shall no more be disappointed in the one than in the other, 1 Peter i. 8, 9:—Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your souls. Ye rejoice with a foretaste of that glory which shall be completed in the great and last day. And ye receive the salvation of your souls in the beginning of it, and in the first fruits of it here on earth, which ye shall have in perfection in the great day of the resurrection. This glory, as it is in believers in this life, shall be consummated in the life to come; and this is ordained by faith. Our Saviour

expresses himself to the same purpose, John vi. 42. This is the will of him that sent me, that every one who seeth the Son, and who believeth on him, shall have everlasting life, and I will raise him up at the last day. His faith is the spring of his hope of glory. Faith beholds the blessed scheme of the covenant of grace, and that union and communion between Christ and his disciples, which shall make them partakers of glory in the last day. Faith beholds the Christian quickened from spiritual death together with Christ, when Jesus rose from the dead; it beholds the Christian raised together with Christ, and made to sit together with him in heavenly places, as St. Paul expresses it, 2 Eph. v. 6. Faith beholds Christ himself surrounded with glory as a fore-runner, as a pledge, as a pattern of glory for all his followers; and rejoices in Christ as the hope of glory. Faith beholds Christ as the head risen and glorified, and it rejoices in the resurrection of Jesus the Son of God, and glories in him as a pledge and assurance of its own resurrection and glory. Thus where Christ dwells in the heart by faith he is the hope of glory to the soul.

3. Christ is in us when his image is formed in us. He lives in us by the representation of his virtues, of his graces, as the original lives in the copy. As a person is said to live in his picture; as a father lives in his son; lives in all his children; as they bear some conformity and likeness to him. And it is probable the Apostle had reference to this sense, when he spoke to the Galatians and told them that he travelled and laboured till Christ was formed in them. Every believer is a little image of his great Redeemer; a young son of God, and conformable to the chief features of the eldest Son; a copy of Jesus, the divine original. Christ lives and breathes, and acts and speaks in his people. Not I live, says the Apostle, but Christ lives in me. 2 Gal. 20. The followers of Christ are imitators of him, as dear children, in all his graces; as he was so are they in this world. 1 John iv. 17. Now this gives us boldness in the day of judgment, says the Apostle: we may expect to be made like him hereafter, when we are made like him here. If we are transformed into the image of his grace, we shall also be conformable to the image of his glory; when we shall see him as he is, we shall be made like him. 1 John i. 3. His own glorified body is a pattern of what our bodies shall be. Our conver-

sation is in heaven, whence we expect the return of Jesus the Saviour, who shall change these vile bodies of ours till they are made like his own body of glory, as the word is in the Greek. Faith beholds Christ, the only begotten Son of God, as the original and fairest image of God, and is conformable to the likeness of Christ, and gives assurance to the soul that the copy shall be like the original in the heavenly world, as well as here on earth. We are the sons of God now as Jesus is a Son, and therefore we are heirs as Jesus is an heir, heirs of God and co-heirs with Christ. If we suffer with him, we shall also be glorified together. Rom. viii. 17, whom he did foreknow them he predestinated to be conformed to the image of his Son, that in all things Jesus might have the pre-eminence, and that he might in all things be a pattern to his followers. As we bear the image of the earthly Adam by nature, and as, after our conversion, in some measure, we bear the image of the earthly Adam still, the remainders of sin in us, and therefore our body must die; so when we are made conformable to the heavenly Adam, and bear his image, he is the spring of righteousness, and of life, and of eternal glory to all that are his children. The second Adam shall make his offspring as happy as the first could make his offspring miserable. 1 Cor. xv. 21; Is Christ raised from the dead, it is but as the first fruits, the harvest also shall rise. Is he raised as the head, the members must be like him, and they shall rise too.

Thus you see it follows, that if Christ live in us as the original lives in the copy, if we are formed after his image, we shall also be made like him in heavenly glory.

4. Christ is in us if he reigns in us by his Spirit as the spring of spiritual life. Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his; for there is one Spirit dwelling in the head and members. The Spirit of God without measure dwells in Christ, and he dwells in his followers according to their appointed measure. It is this Spirit that creates us anew in Christ Jesus unto good works; it is this Spirit that begins the divine life in us in grace, and will never leave his work till he has completed it in glory. It is this Spirit is a well of living water springing up in the soul to everlasting life. John iv. 14, compared with John vii. 39. The Spirit is a spring of immortality and glory. The man that is quickened to a divine life by this Spirit, shall

be raised from the dead by the same Spirit that raised up Jesus. Rom. viii. 10, 11. If Christ be in you, the body is dead because of sin; the body must die because sin dwells in it; but the spirit is life because of righteousness. The spirit shall live through the justification that our Lord Jesus Christ has provided for you. And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also raise up your mortal bodies by the same Spirit of his that dwells in you. If we are risen from the death of sin by the operation of this quickening Spirit, when Christ shall appear in his glory, we shall also appear in glory with him, for he is our eternal life. His Spirit lives in us as the spring and pledge of it. Now let us review all these pledges and assurances of future glory, and unite them in our meditation, and let faith rejoice in the survey of them. If Christ be revealed in us in the power and all-sufficiency of his salvation; if Christ dwells in our hearts by faith, and we live upon him in all his blessed offices; if Christ in his graces and virtues be copied out in our hearts and in our lives; if the Spirit of Christ dwell in us as a spring of spiritual and divine life, we may be well assured that Christ is our hope of eternal glory. I proceed to make a few remarks.

1. How uncomfortable and hopeless a state is it to be without Christ. Hopeless of glory, hopeless of all happiness in the future world. There is no hope beyond the grave. Without Revelation and the Gospel of Christ, the heathens, the infidel world, are without God and without hope in the world. Without Christ's dwelling in the soul by faith, all other revelations shining round about us will not make us partakers of this future glory, unless he shines into our hearts; unless he dwell there; unless he live in us as the original lives in the copy; unless his virtues and graces are copied out in us; unless his Spirit reign in us as the spring of a divine life.

2. How blessed and divine are the discoveries of the Gospel of Christ, which is our only hope of life and glory, because it reveals Jesus Christ to us. If he lives, we shall live also. The Gospel is a divine word of light and life, sent down to a dark and dying world. It is the Gospel alone that discovers to us how we are rescued from the misery which was brought upon us by sin: and it unfolds the gates and lets in glory to sinful man.

Jesus ascending to heaven, has left a track of glory behind him, and the Gospel points to it, that we may be his followers. The old Adam was a spring of condemnation and death to his offspring; but the new Adam is the author and spring of pardon and grace and eternal life; and it is the Gospel tells us the name of this second Adam, and acquaints us with his all-sufficiency to save.

3. How glorious a person is the blessed Jesus the Saviour, who dwells in the midst of ten thousands and thousands of his saints, and gives the hopes of glory to all of them. Unless Christ dwells in us by his Spirit, we have no well-grounded hope of glory. He purchased it by an invaluable sacrifice for an innumerable company, and he lives in heaven to secure it to his followers. Salvation, and honour, and glory, and blessing be to the name of our Lord Jesus, to the Lamb that died for us, for ever and ever.

4. How well provided is every sincere Christian against all the darkenesses and calamities, reproaches and trials of this life, and against the terrors of death itself; for Christ is in him the hope of glory. What if we feel sickness and death reigning in our mortal bodies, yet if we feel Christ living and reigning in our souls, we may rejoice in hope of glory, immortality, and eternal life.

5. Of what high importance is it to clear our own evidences of Christ dwelling in us, and to keep them always clear; for our hope and glory, our peace and joy in this life, our confident triumph and expectation in death, all depend upon it. If Christ be not in us, there is no hope of glory for us.

Lastly. With how much holy satisfaction may we behold our dying friends in whom Christ was formed, or think of the dead who had Christ dwelling in them; for he was in them as the hope of glory. Their bodies, indeed, were mortal, and lie down in the dust; but their souls are united still to Christ in the separate state of heaven, and their bodies shall be raised again by the quickening spirit. Christ has gained the victory over death and the grave, and he will command them to restore their prisoners, and death and the grave shall obey, and yield up their dead at the voice of him who is Lord of life. Thou shalt call, may the believer say, and out of the dust of death I will answer thee, for thou wilt have a respect to the work of thine own hands. When we are called to visit the bed of a dying friend in

whom Christ dwells, we may look with sacred hope on him, that we are not going to lose him for ever; he is only fallen asleep in Jesus, and those that fall asleep into Jesus shall God bring with him. 1 Thess. iv. 13, 14. Thence the apostle draws the same inference that I now make, sorrow not for the dead as those that mourn without hope. With such holy consolations may we remember our friend lately deceased, who, as we are justly persuaded concerning him, had made Christ his life and his hope; to whom the name of Christ was ever dear, and the Gospel of Christ was always precious. Since his death, I have been reviewing a letter that I received from him much about twenty years ago, wherein he expresses himself thus: that he had learned his miserable state by nature, and the necessity of flying from the wrath to come, by the ministry of the Gospel, and the admonitions and warnings of his religious parents, and was thereby secured from grosser sins; but it was particularly the death of a dear brother that was one considerable means to awaken him to see the necessity of a further reformation, and to seek after religion in good earnest. May the death of a brother now have the same happy influence to those that survive; I will not say, to bring them into a state of Christianity, for we have good reason to hope, by their profession and conversation, they are brought into a state of grace, but to increase the vigour of spiritual life, and to raise them to higher degrees of a divine life. But he acquainted me further at that time, that he then began to seek after

salvation by Christ Jesus, that was his chief care, that was the important object and inquiry that employed his thoughts; his chief concern and design was to gain further and clearer knowledge of God as he is in Christ, reconciling sinners to himself, in which he declares that he found considerable profit and increase, and edification under the ministry of this Church, together with the reading of the works of Dr. Owen, who was a worthy pastor of this Church many years ago.

This has been his business and practice ever since, to grow in the knowledge of Christ; and it was his design then, as he related to me in this letter, to seek the knowledge of Christ, in order to holiness, that he might have his fruit unto holiness and his end everlasting life. Those that knew him best, will confess that this hath been the temper of his spirit and the course of his life in this world, and on his death-bed he pronounced solemnly the same hope, that it was Christ alone was the ground of his expectation of salvation, and he desired this might be attended to as the words of a dying man. As the beginning of his religious course and the end of it were all of a piece, we trust he sleeps in Jesus. May his surviving relatives walk onward in the same paths; may we be all followers of them who through faith and patience are partakers of the promise; may we none of us give rest to our souls till we find Christ formed in us; and may we rejoice in the Gospel as the foundation of our hope, and in Jesus Christ as the spring of eternal life and glory.

A RECOLLECTION

OF THE

LATE REV. JOHN COOKE, OF MAIDENHEAD.

BY A FRIEND.

Maidenhead, June 10th, 1829.

MY DEAR SIR,

Walking in a garden the other day, the busy mind was carried back to past days of sacred enjoyment, and the following recollection of a Sermon preached by the late Rev. John Cooke, the summer that immediately preceded his death, powerfully interested my feelings. Should you think them adapted to promote the objects

of the *Evangelical Magazine*, it will gratify me to see them in print.

I am yours, &c.

N. B. Not having taken notes of the Sermon, I write only from memory, and feel that I cannot do justice to the interesting subject.

John xviii. 1, 2. After a few introductory remarks, Mr. Cooke said: the Evangelist here informs us, that Jesus oft times

resorted to this garden, and your attention is especially at this time called to the latter clause of the 2nd verse. The Lord Jesus was continually to be seen in the Temple; it was his Father's house; and in the synagogues, where he could instruct the people. He went through the cities and villages, preaching the gospel, and healing all manner of diseases; but he seemed to take a peculiar delight in the retirement of the garden. Doubtless a garden was in his mind connected with most interesting associations, and it may not be unprofitable to dwell on those circumstances most interesting to him and to us.

A garden was the scene of perfect innocence. When the Lord God had created man he placed him in the garden. There our first parents enjoyed a perfection of condition, character, and happiness. Every power and faculty was sweetly engaged in the worship and enjoyment of their Creator. How clear their understanding, how pure their motives, how ardent their love, how holy their joys! Could Jesus, when retired to the garden, forget Paradise, Adam, and perfect innocence? O! Christian, while you walk in your garden, think of Eden, think of Adam, think of perfect innocence, and of the goodness of God which made him what he was, and placed him there.

A garden was the scene of the first temptation, and the first transgression. There the Old Serpent found an entrance and a victim. There he presented the fatal bait, and uttered the first lie. There by his subtlety he deceived and ruined the parents of the human race. There they lost original righteousness, and forsook the commandment of the Lord, by eating the forbidden fruit, and became exposed to the execution of that dreadful sentence: "In the day thou eatest thereof thou shalt surely die!" O what an afflictive connexion there was between Adam's sin and Christ's humiliation and sufferings! Could *he* in the garden lose sight of it? O! Christian, as you walk in your garden think, *think* of the first temptation—remember that no place on earth is exempt from the incursion of the great enemy of God and man. "Watch and pray that you enter not into temptation." Satan can accommodate his baits to all places and all circumstances. Think as you walk in your garden of the frailty of man; think of his fall and be humbled!

In the garden, too, the first promise of mercy to guilty Adam was revealed. He fled from the presence of the Lord to hide himself among the trees of the garden! How fallen in his understanding,—how fallen in his conscience. Consciousness of guilt makes him feel, and folly drives him to seek to hide among the trees. The Lord's voice reaches him, the trembling sinner is covered with confusion. He anticipates deserved vengeance,—he is arraigned and convicted, but he is spared, and mercy holds out hope in the promise, "The seed of the woman shall bruise the Serpent's head." This was "Gospel" to Adam. Behold the woman's seed oft-times resorting to the garden! and can we suppose that he who spake the promise and was the substance of it, did not meditate on it there!!

O! Christian, while you walk in your garden, never forget the *first* promise,—you had never tasted one drop of comfort, or found one sweet in your garden, but for *THE* promise. Think much of him whose heel was bruised for you,—of him who bruised the Serpent's head.

A garden too, was to be the place of the Saviour's deepest agonies. He knew the hour approached, his sufferings did not take him by surprise,—and in the garden he must often have mused on the things concerning himself. O! Christian, as you walk in your garden, surrounded by the beauties of Nature, and in the enjoyment of a thousand blessings,—think of the garden to which Jesus resorted the night before he was crucified! Think of Gethsemane! Think, that there—"being in an agony, his sweat was as great drops of blood falling to the ground!"—Think of his strong cries to God. Think of his tears, and let your heart melt when you think of the depth of his woe, and the design for which he endured it all.

A garden, too, was the scene of the most horrible crime that ever was committed. Yes, "Judas knew the place,"—there he betrayed his Lord with a kiss, having sold him for thirty pieces of silver. O! Christian, as you walk in your garden, think of the treason of Judas,—think what a traiterous heart you have,—tremble for yourself, and pray that you may be kept in the hour of temptation.

Moreover, "in the garden was the sepulchre," the Lord of life was to lie, for a season, under the power of death,—to answer the ancient "sign of Jonah." Jesus, on the Mount of Transfiguration, talked with Moses and Elias of the death

which he should accomplish at Jerusalem, and may we not conclude, that all the circumstances of that death were peculiarly present to him when in the garden. O! Christian, think in your garden of the new sepulchre in the garden,—think of Jesus there,—think of the stone, the watch, the seal,—and be amazed that he who is the life of Nature should be shrouded in death.

In the garden, too, his triumph over death was made. There he burst the bands of death in sunder, because it was not possible that he could be holden by them. Jesus knew of the glory which should follow his sufferings. And, Christian, as you walk in your garden, think of that glorious morning in which the Angel descended and rolled back the stone, in which the affrighted guards were overwhelmed with terror, in which Jesus left the cold prison of the tomb to die no more. Let the subject cheer and elevate your heart; and triumph in a risen and ascended Saviour. In the garden, too, Jesus first discovered himself to his sorrowing followers, and afforded the first expression of his pardoning mercy after he had risen. There he met the weeping Mary with—“whom seekest thou?” There he gave the gracious token of his presence, when, with the well known voice he said “Mary!” There the gracious word, “Go tell my disciples and Peter.”—O! Christian, can you walk in your garden and not have such scenes as these forced on your recollection? Think of Jesus, of his compassion, and his power, and while you reflect that death may enter into the garden, rejoice that the Lord of life can enter too, and seek to enjoy Christ every where.

Added to these considerations, a garden is the type of the church of God. “The field is the world,” the church is the garden. In the field you scatter the wheat and barley, &c. But in the garden you plant the choicest fruits and flowers. The garden is a special inclosure.

“We are a garden wall’d around,
“Chosen and made peculiar ground.”

In the garden you expect to find what would not thrive in the field. So the Lord plants his chosen ones in his church—they are his choicest plants—and he expects from them the sweetest odours, and the richest fruits. He surrounds this garden with Almighty grace, and waters it with heavenly rains.

O! Christian, as you walk in your garden, think of the church of God,—if you are planted there, be concerned to be fruitful, and admire the grace that placed you there.

Finally, a garden is the type of heaven, Heaven is called the *Paradise* of God. O! Christian, as you walk in your garden think much of heaven,—and be concerned to possess a meetness for it. Look forward with raised expectations and longing desires. Jesus is *indeed there*—all the holy men and women which have left the church on earth are there—there are the *never-withering* flowers.

If you are united to Jesus by a living faith—if you are a Christian indeed, you may say “I too shall soon be there.”

O! how sweet to walk in your garden while participating in a lively hope that your next remove shall be from the church militant to the church triumphant.

L I N E S

WRITTEN IN JAY’S MORNING EXERCISES.

Soon as the rosy day unbars her gate
Of pearly light, the earth with gems adorning,—
Rise,—and with grateful homage on Him wait,
Whose mercy once more bids thee hail the morning.

Then, hither come,—and duly thou shalt find,
Sparkling and fresh from the immortal Fountain,
That flows perennial on fair Zion’s mountain,
Water,—which shall enrich thy deathless mind.

Asking some boon for Him who brings the blessing,
Joyous, take thou the beauteous crystal cup,
With more than nectar in it;—drink it up,
With ardour new towards heavenly glory pressing.

This shall refresh thee,—till Canaan’s shore
You reach, the seat of bliss,—and want no more.

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Holdsworth and Ball; and Westley and Davis.

THOUGH we have already noticed the first of this most valuable series of Discourses, we cannot deny ourselves the pleasure of repeating its title for the sake of those readers who may not be aware that the course of sermons, now in process of delivery before the Monthly Meeting of Congregational Ministers and Churches, are all devoted to the discussion of subjects connected with the momentous department of Prophecy. We can, indeed, do little more than simply acquaint the public with the nature of the laudable undertaking in which the prophetic students of the of the Dissenting School are now engaged. If we congratulate them, however, upon the success which has hitherto crowned their efforts; we do nothing more than discharge a simple debt of gratitude for the large measure of wholesome instruction and excitement which they have afforded ourselves, and thousands more throughout the empire. If we are to judge of the remaining part of the series by the seven discourses now under review, we may unhesitatingly affirm, that a more able course of Lectures, on theological subjects, has not been delivered in the metropolis for the last century. It is greatly creditable to the Independent Dissenters of London, that they can find so many in their respectable body able to preach and write in a manner so elaborate and instructive. When compared with these sound and temperate Discourses, how must the wild effusions of another school dwindle in the estimate of all sensible men, who have

furnished themselves with the means of forming a correct opinion.

Dr. Smith has, in the first place, laid down, in a series of well-digested propositions, the principles which should guide the inquiries of all discreet students of prophetic scripture; and has exposed the folly and danger of rashly dogmatizing on a subject which requires the rarest combination of wisdom, intelligence, and devotion. Mr. Orme has combated the doctrines of the lately revived school of Millenarianism by a very enlightened and elaborate inquiry into the true character of the Christian dispensation, as *spiritual, universal, and perpetual*. His text in itself seems to oppose the theory of those who are looking for another dispensation of the church on earth. Mr. Fletcher has shewn, very successfully, as we think, *the precise kind of attention that is due to unfulfilled prophecy*, and has thrown out some very valuable suggestions, with a view to guide examiners of prophecy in prosecuting this important branch of study. Dr. Collyer has written an eloquent and pathetic Discourse on the prophecies which relate to the posterity of Abraham; and, in a very mild and Christian Spirit, has stated his belief in the doctrine of their literal return to Palestine. We wish the Doctor had done somewhat more, in the shape of argument, on a topic so transcendently interesting. Mr. Burder has produced a glowing and instructive discourse on the subject of Mohammedanism, in which he has displayed an intimate acquaintance with its rise, progress, and approaching ruin; and has suggested many trains of thought in reference to that extraordinary imposture, which cannot fail deeply to interest those who devote much attention to the study of prophecy, and the future destiny of the Church. Mr. Vaughan's sermon contains a mighty mass of the most useful information, and is sustained by a force of argument, and an eloquence of appeal, which entitle it to rank with the ablest specimens of the age. It has the obvious fault, however, of not being sufficiently devoted to the discussion of prophecy, as it bears on the great question of the Papacy. Indeed others of the worthy preachers seem not to have sufficiently remembered in this particular, the nature of their undertaking. Mr. Morison's millennial discourse is a seasonable and temperate exposure of the crude notions entertained by many in our day, on the subject of Christ's personal reign. We think it does credit to the good sense, scriptural research, and devout feeling of the author. Some of his appeals against the resurrection of the righteous a thousand

years before that of the wicked, are ably urged. We trust that the whole of these discourses will come into very extensive circulation.

AIDS TO DEVELOPEMENT; or, Mental and Moral Instruction Exemplified in Conversations between a Mother and her Children. 2 vols. 12mo. pp. 580. 12s.

Seeley and Sons.

THIS judicious work is constructed upon the position that *mothers* ought to be the mistresses of education to their own children. Excellent as is that idea, it is really impracticable to any very wide extent in the state of society which exists among us; the unavoidable result of circumstances in a nation over-peopled, anxious, necessitous, and in which all are compelled to crowd upon their neighbours. In the business of education, as in every thing else, we are urged by sheer necessity to manifold subdivisions of labour, and, consequently, to the establishment of *SCHOOLS*, in all their genera, species, and varieties. But those mothers who can lawfully and prudently command so vast an appropriation of their time, as the system of an education entirely maternal must require, and who are endowed with the talents requisite for that employment, will here find an invaluable assistance in their work of devotedness. A more numerous class can apply themselves to the object in part only, and this must of necessity be during the earlier period of childhood. They will in these volumes obtain directions and practical exemplifications which will make their work, not indeed easy, for that it never can and never ought to be, but seriously delightful. To make education a play, and to cheat children into knowledge by tricks and toys, appears to us a scheme chimerical in its principle, disappointing in its effects, and most pernicious in its operation, both proximately and remotely. It may probably produce a character plausible, superficial, prompt, witty, and cunning; but its tendencies are quite opposite to the qualities of sound judgment and solid attainment, to the feeling of responsibility and the claims of religion. On the other hand, the harsh, slavish, mechanical, and tyrannous method of school-discipline, which had its origin in the monastic ages, may make a few eminent scholars, but must discourage and disgust the majority of children; and is in flagrant opposition to all that is wise, generous, and pious. The author of the work before us has evidently applied a very sagacious and cultivated mind, with patient investigation, to the subjects treated upon: and here the public have the results of such long-continued and close application, laid before them in a plain and interesting manner, a manner which is likely

to be of singular utility to children and young persons, if read by themselves, as well as to parents. To instructors, also, by profession, especially ladies who apply their talents to the work of education, either in domestic tuition or in schools, these conversations will be found rich in suggestions. The author or authoress asks,—

“Are there not many who are earnestly desirous of adopting some plan for their children, which may secure at once both their *mental* and their *spiritual* advancement, but who are unable, from want of early developement in their own case, to attain, in any satisfactory degree, this object? It is to such that this book is addressed. It does not presume to lay down a regular system either of *scientific* or of *religious* education; but it is designed to show, that maternal instruction, founded on the basis of love, may be made at once interesting and delightful to the subjects of it; and that it is not the *quantity* taught to a child, but the *quality* of the teaching, which makes it either useful or worse than useless. In short, that it is not by tasking the memory, but by suggesting continual subjects for reflection and inquiry, and thus *eliciting the natural faculties* of the child, that the true business of instruction is to be conducted. With this view the following conversations have been written, not as directories but merely as hints; for, when once the importance of the plan is *felt*, new subjects will suggest themselves, unsought for, to the mind of the teacher.” Pref. p. iv.

The number of conversations is twenty-six; and in them all we find the Socratic method admirably put into action, for awakening the child's feelings and calling forth the dormant powers of reflection, discovery, and invention. We are especially gratified with the simplicity and skill (which could be the effects only of profound knowledge and ingenious tact) displayed upon the subjects of *Language*, in its principles and formation; *Grammar*; *Arithmetic*, in which a variety of methods are described for rapid yet easy and sure operations by the head alone; *Geometry*, presenting a surprising number of the properties of lines and angles, many of which have never occurred even to men who have gone through Euclid; *Entomology*; the art of *Drawing*; and the nature and use of *Figures in Speech*.

The religious part of the conversations demands our especial notice. This infinitely momentous part of knowledge recurs at the close of each day, under the designation of “Evening Scripture Reading:” and here we find the foundations of all real religion laid in the most engaging and happy, yet deeply serious, method of *induction* from the moral feelings of a child continually elucidated by the divine word. In this manner, the perfection and government of the Most

High, the righteous requirements of his law, the constitution of the covenant of grace, the Deity and the saving work of the Messiah, the personality and operations of the Holy Spirit, the history of the Israelites, and the obligation of diffusing the gospel through the world; are treated so as to be the most interesting materials of conviction and impression.

A work of this kind must be ever susceptible of improvement. When so much is done, and that so well, still it is to be expected that human imperfection will be apparent. In one instance we observe a *very common*, yet material error, in the citing of a text. This is in vol. i. p. 17, where Eph. iii. 20, is adduced in a way that unwarrantably adds ideas which are not in the sacred record, and which may lead to serious practical misapprehensions. It is a solemn duty, always to quote the dictates of inspiration with *accurate fidelity*, as to both the words and the sense. In vol. i. p. 143, it *seems* to be asserted, (but the sentence is ambiguous), that the phrase *everlasting death* occurs "in many parts of the Bible." We are persuaded that the sentiment of the author in this passage is fully supported by the Scriptures; but the literal phrase does not occur. The noble-minded Moravian Missionaries, in 1732, mentioned in vol. i. p. 192, were not actually sold into slavery, though they went to the island of St. Thomas expecting that event, and deliberately devoting themselves to it. Upon the doctrine, which is copiously introduced, of the covenants of God with mankind, there appear to us to be some misapprehensions of what the word of truth teaches; misapprehensions which are likely to have an injurious influence upon the mind with regard to other important parts of the Gospel-system. If the author would take our recommendation, we think that he would receive a very desirable advantage in point of theological science and scriptural precision, by the study of "A View of the New Covenant, taken expressly from the Sacred Records, by the Rev. Joseph Gibb, of Banff," published at Edinburgh in 1827.* We are convinced that the author has no scriptural authority for the idea which he seems to admit, that the atonement of our Divine Lord consisted in a condensation of an eternity of suffering into the space of "a few hours or days;" and that "the soul of Christ was omnipotent." A little more matured examination would rectify these errors; errors which have done unutterable harm to the

cause of evangelical truth, in the contest which it has to maintain against its adroit and watchful enemies. We fear that the idea is tacitly admitted, or at least countenanced in various parts of these excellent volumes, that the *inability*, (an improper term, though the imperfection of language prevents our finding a perfectly unexceptionable substitute), of fallen man to love and obey God, according to the requirements of heavenly authority, lies in a want of *natural* power. This is an infinitely important point: it affects, in a most vital manner, the whole frame of doctrinal and practical divinity. We would earnestly recommend attention to the President EDWARDS, on the *Will*, Part I. Sect. iii. iv. v. In a work like this, it is a highly desirable object to *anticipate* or *preclude* objections, in a way which would be effectual without formality. For example, in vol. i. p. 266, the command of Darius that, not only the false accusers of Daniel, who were virtually guilty of murder, should be thrown to the lions, but also *their wives and children*, is apparently taken as a righteous and unobjectionable measure. Now the minds of intelligent children are very prone to fasten upon such circumstances as this; and it is very important to let them know that such cruelty was according to the oriental notions of administering justice, but that it is not approved by the Scriptures, and was extremely wicked. In vol. ii. p. 231, the expression "very pleased" occurs: it is inconsistent with propriety, and ought to have been "very much pleased."

A SECOND INQUIRY into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years. By the REV. S. MAITLAND. 6s.

Rivingtons.

THIS second inquiry is intended to meet some observations which have been made on the first, and contains an Examination of the Arguments of Mede; Remarks on a Passage in the Dialogues on Prophecy; on various Reviews of the First Inquiry; and on the Common Interpretation of the Seven Heads of the Beast.

Our limits will not allow us to present to our readers the arguments urged by the author in opposition to his reviewers; but we quote a passage or two from his Remarks on a Review in the Christian Guardian, p. 76, &c.

"I think it is wrong, in these passages, to translate 'days' by 'years,' 'months' by thirties of years, and 'times' by periods of 300 years; because, as far as I can find, it would be wrong to do so any where else, I can find no place where the word 'day' stands for 'year,' and I believe it has not been

* Though we do not by any means, as we have already stated in a former number, agree with Mr. Gibb in his notions of the moral law, we cannot withhold our approbation of his general views of the covenants of God with mankind.

attempted to make it do so in any other prophecy, or writing, except by some commentators on the ten days in the 2nd chapter of the Apocalypse, of which I have spoken elsewhere."—"Familiarly as the most superficial readers have now learned to talk of the 'prophetic style' of a 'day for a year,' I believe that any such interpretation of the prophetic period of Daniel, (or of any other period), was altogether unknown by the Jewish church before the Christian era, by the Apostles of our Lord, by the primitive Church, by the Fathers, in short, that no man ever thought of interpreting the days mystically, or that any period of 1260 years was marked out, during (to say the very least) the first twelve centuries of Christianity."—"They (as far as I know) universally expected an individual antichrist, who should persecute the saints, *as* saints, for three years and a half; and I believe that opinion would never have been departed from, if some of the Reformers, with more zeal than knowledge, had not determined that the Pope *must* be Antichrist; and as the Pope did not suit the words of the prophecy, they resolved that the terms of the prophecy should be so interpreted as to suit the Pope."

Mr. Maitland proceeds, with no small ingenuity, to combat the generally-received opinion that the Pope is Antichrist, and denies that the 'saints' have ever been delivered into his hands in such a way, and for such a purpose, and with such a consequence as the words of the prophecy require; he denies also that the Pope answers the character of the 'Little Horn' as it regards *blasphemy*. Although the author is far from defending the foolish and idolatrous impieties of popery, yet he thinks that the Church of Rome cannot be said 'to deny the Father and the Son,' as St. John declares that Antichrist does. Nor will Mr. M. admit that the Papacy bears the peculiar and characteristic marks of the *apostacy* described by St. Paul, 2 Thess. ii. and 1 Tim. iv. 1, &c. And he observes that the Church of Rome appears to be acknowledged by the Church of England as a part of the Catholic Church of Christ, inasmuch as a priest of the Romish Church, on his joining the Church of England, is not required to be re-ordained, and he adds, "It is difficult to imagine that the Church of England would admit a man to serve at her altar, because Antichrist had ordained him; because the 'Son of Perdition' had laid hands on him; because the 'Man of Sin' had given him holy orders."—Page 108.

The author then says, "It may be asked, 'If the Papacy has not fulfilled these predictions, *how* have they been fulfilled?' He answers, that they have never been fulfilled at all; and he suggests that the language of the Scripture warrants us to expect, 1. A real apostacy, openly denying the truth of

Christianity; and, 2. That this apostacy shall be headed by some person who shall impiously claim divine honours, and exact them on pain of death; 3. That this apostate power shall have dominion over the saints, and shall persecute them till they are 'worn out'; 4. That this apostate power shall forbid to marry, to abstain from meats, &c.; and he expresses his fear, that while people have busied themselves in fitting these prophecies to the Papacy, they have almost overlooked a real apostacy, which, under the names of rationalism and theology, has risen to a fearful height in foreign Protestant Churches, to say nothing at present of any other."

The immense variety and discrepancy of expositions of the Apocalypse cannot have escaped the observation of any intelligent Christian. The author quotes Mr. Scott on Rev. xi. 7—12, who says, "The different opinions of eminently learned and able men on the subject, and the extreme difficulty which they seem to find in making one part of their interpretations consistent with the others, are powerful arguments, in my mind, that they have not fact and truth to bear them out."

Dr. Adam Clarke (as ingenious an expositor as any of the class) goes still farther, and says, in the Preface to his Commentary on the Revelation, (as quoted by Mr. M.), after specifying the various systems of interpretation which have been maintained, "My readers may very naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own. I can do neither; nor can I pretend to explain the book;—I do not understand it."—"I have read elaborate works on the subject, and each seemed right till another was examined: I am satisfied that no *certain mode of interpreting* the prophecies of this book has yet been found out."

Mr. Maitland then adds, "I cannot better express the opinion which has been forced upon my own mind, than in the words of a writer in the Eclectic Review, who says, "When we reflect on the number and talents of the men who have attempted to illustrate the visions of St. John, and the great discordance of opinions, it would seem as if there *must* be something *radically wrong*, some *fatal error*, as the very foundation of *ALL* their systems of explanation. *What this deserves to be maturely considered.*"

Mr. Maitland then refers to an author named *Bengel*, (see his Introduction to the Exposition of the Apocalypse, translated by Robertson, p. 147), whose remarkable words are these: "He who had once laid aside the prejudice of the YEAR-DAY, will find out the root of most of the forced interpretations."

But we cannot do justice to the author in this brief account of his work; we gladly

refer our readers to the work itself, which appears to us to deserve the careful attention of those who are now making the Apocalypse their serious study. At the same time, we by no means give it as our opinion that Mr. M's theory is correct.

ANECDOTES OF BARON HALLER,* (*from post-humous pieces of the Rev. J. FLETCHER, of Madely.*) Published by the Rev. MELVILLE HORNE, 1791.

MR. FLETCHER, in his letter to a Nobleman, dated Nyon, 15th Dec. 1779, says, "That truly great man (Haller) has given another proof of the truth of Lord Bacon's assertion, that 'although smatterers in philosophy are often impious, true philosophers are always religious.' I have met with an old, pious, apostolic Clergyman, who was intimate with the Baron, and used to accompany him over the Alps, in his rambles after the wonders of nature. 'With what pleasure,' said the minister, 'did we admire and adore the wisdom of the God of nature, and sanctify our researches by the sweet praises of the God of grace.'

"When the Emperor passed this way, he stabbed Voltaire to the heart, by not paying him a visit; but he waited on Haller, was two hours with him, and heard from him such pious talk as he never heard from half the philosophers of the age. The Baron was then ill of the disorder which afterwards carried him off.

"Upon his death-bed he went through sore conflicts about his interest in Christ, and sent to the old minister, requesting his most fervent prayers, and wishing him to find the way through the dark valley smoother than he found it himself. However, in his last moments, he expressed a renewed confidence in God's mercy through Christ, and died in peace. The old Clergyman added, that he thought the Baron went through this conflict to humble him thoroughly, and perhaps to chastise him for having sometimes given way to a degree of self-confidence at the thought of his amazing parts, and of the respect they procured for him from the learned world. He was observed to become last in his own eyes, that he might become first and truly great in the sight of the Lord."

DESCRIPTION OF A PARABOLIC SOUNDING BOARD, erected in Attercliffe Church. By the Rev. J. BLACKBURN, M. A., Minister of that Church. Rivingtons.

WHEN the new church at Attercliffe, near

* This eminent philosopher (originally a physician) was born at Berne in 1708: he was a Professor in the University of Göttingen 17 years; was honoured by many of the sovereigns of Europe; and died in his native city, in the 70th year of his age, 1777.

Sheffield, was erected, it was found that "the resonance was powerful, but the sound of the preacher's voice was so indistinct and confused, that it was scarcely audible. To remedy this, the pulpit was removed to different points, but the evil remained. The common horizontal sounding board was then tried, but was of little avail. It then occurred to the ingenious author, that, in order to convey a distinct sound to remote parts of the church, so much of the sound as escaped behind (the pulpit being 15 feet from the altar) and echoed in this part of the vaulted roof might be intercepted, and a right direction be given to the voice. To effect these purposes, he resolved to try the parabolic form of a sounding board. This was made of pine wood. The surface is concave. The axis is inclined forwards to the plane of the floor, at an angle of about 10 or 15 degrees, and elevated so that the speaker's mouth may be in the focus.* By this means, the volume of sound is increased in a very considerable ratio, and is thrown powerfully, as well as distinctly, to the most distant parts of the church, so that the preacher's voice, which before was scarcely audible in the pews near the pulpit, and not at all in those remote, may now be heard in every part.

The author then accounts for this effect on mathematical principles, for which we must refer to the pamphlet itself, which will probably suggest to the ministers or managers of large places of worship an effectual remedy for the evil complained of at Attercliffe, and which exists in many other buildings.

Mr. Blackburn, in the close of the work asks the following question: "In erecting a new church, might it not be found advantageous to give to the east end of the building itself the form of a parabolical concave, and to place the pulpit in the focus?" We answer, that we have no doubt this would be a good plan, and help to throw the speaker's voice into every part of the church. Probably, if places of worship were of an oval form, the preacher would be distinctly heard all over the place.

SERMONS ON PRACTICAL SUBJECTS. By the Rev. EDWARD CRAIG, M. A. of St. Edmund Hall, Oxon, and Minister of St. James's Chapel, Edinburgh. pp. 332. bds. 5s. 6d.

Nisbet, London.

THE volume before us is one of great excellence; and we are sorry it has not obtained an earlier notice in our pages. We can assure our readers it is not the production of one who has satisfied himself with surface views of truth. His mind has evi-

* Thus the concave sounding board is placed chiefly behind, but partly over the preacher, as will be seen in the figures included in the pamphlet.

dently been trained to its accurate and profound investigation. Our author too has happily been preserved from those plausible and dangerous theories which are so common in our day; and has been guided into views of truth eminently evangelical, judicious, and practical. The Gospel salvation, as a revelation of Heaven's mercy, and the antidote to human depravity, has been, in all its departments, the subject of his close, persevering, and successful study; and he has acquired the very desirable, though rare ability, of presenting its various parts in such a light, that they appear admirably adapted to accomplish their design, in the instruction and encouragement of the sincere, the detection and exposure of the hypocrite, and the edification and comfort of the true Christian. The contents are—The Warrant for Prayer—The Rent Veil—On Self-Denial—The Ready Excuse—The Flood of Fire—The Believer's Privilege—The Believer Unknown—The Believer's Expectation—The Force of Hope—The Test of True Religion—Religious Conversation—The Law of Peace—The Worth of Charity—The Glad Tidings. We think no intelligent and devout reader can rise from the perusal of these excellent sermons but with delight and improvement—with sentiments of high esteem for their author, and with the desire, in which we cordially join, that such a faithful ministry may be abundantly blessed, and that such a volume may obtain a wide circulation.

THE OPERATIVE MECHANIC AND BRITISH MACHINIST; a Systematic Development of the Productive Arts. By JOHN NICHOLSON, Civil Engineer. With Supplement from Baron Dupin. 115 Plates. 31s. 6d. (Also published in 1s. parts).

Thurston, Fleet Street.

WE do not often deviate from the peculiar character of our work by noticing publications on other than sacred subjects, but in a few instances we have done so, supposing that we may be the chief source of literary information to some of our readers: we shall therefore very briefly state the general plan and design of the publication before us, regarding it as useful to a large class of persons, leaving to our practical readers to judge whether its technical contents are correct. Mr. Nicholson's plan includes a complete view of the present improved state of the mechanical sciences in Great Britain, commencing with the elementary principles of mechanics, hydraulics, &c., and then showing their application to the arts and manufactures, to which they are subservient; including mill-gearing; the application of the power of animals; of water; of wind; of steam; with an extensive history and description of the various steam-engines; the manufacture of metals; of paper; weav-

ing wool, cotton, silk, &c.; pottery; horology; a manual of building; the principles of geometry and mensuration, with their practical application; and numerous other subjects connected with the productive arts, which we cannot here enumerate, not entering into a professed review of the work. We conclude, however, by stating, that the Supplement contains a very interesting series of elevations, sections, plans, and details of remarkable public works in Great Britain, with descriptions, translated from Dupin, an eminent French engineer who visited this country for the express purpose of examining and reporting on our public institutions. The engravings are executed in the most improved style of the arts.

The appendix includes a variety of the most useful information; and the book at large will be found to be of the utmost service to missionaries, both as a compendium of scientific knowledge, and as an aid in promoting many of the arts of civilized life.

POLYNESIAN RESEARCHES, during a Residence of nearly Six Years in the South Sea Islands; including Descriptions of the Natural History and Scenery of the Islands. With Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs of the Inhabitants. By WILLIAM ELLIS, Missionary to the Society and Sandwich Islands, and Author of the "Tour of Hawaii." 2 vols. 8vo. 11. 8s.

Fisher, Son, and Jackson, Newgate-street.

HAD this volume of Researches been produced by any secular traveller, the entire literary press, strictly so called, would have echoed its transcendent merits from one end of the kingdom to the other. In looking at an illiberal and unjust attack made on this work by a reviewer in the New Monthly Magazine for last month, we could not help reflecting,—“well, if Mr. Ellis had not been a Christian, more especially if he had not been a Christian Missionary, what different treatment would he have received at the hands of this angry critic?” We venture to predict, however, upon the simple merits of these volumes, that this said critic will fare worse with the public than Mr. Ellis; and that all the opposition of the infidel, semi-infidel, and anti-missionary press will but tend to promote the sale of a work which contains more sound and authentic information, in reference to the Islands of the Southern Pacific, than can be gleaned from all the other volumes on the same subject in the language. With some pigmy critics it is a great crime to be a Missionary; and for a man to embark in the undertaking of propagating Christianity among savages is to deprive himself for ever of all credit for sound judgment, elegant taste, and even common sense. Well, be it so: all the apostles of our blessed Lord were missionaries; and some of the most talented and

enterprising of the human race have lived and died in this honourable service.* It will not do now-a-days for *fashionable*, or even *high-church* reviewers to cry down missionary enterprise. The time has gone past when such efforts can serve their purpose. A tide of human affairs has set in, which they cannot resist. Christian missions prosper in all quarters of the globe; Missionaries are hailed as benefactors of their species; the characters of truth and disinterestedness have been found in the Missionary's simple narrative; and woe be to the man who attempts to throw the darkening shade of an unbelieving mind over labours which call forth the hosannahs of the skies. Mr. Ellis has nothing to fear from a thousand such critics. He has already taken his position, as an enlightened observer of the manners of those tribes amongst whom he has spent the most useful years of his existence; and posterity will look to him as one of the most distinguished agents of Divine Providence in introducing the islands of the Southern Pacific to the knowledge of Christ Jesus.

We promise our readers a high degree of intellectual and Christian gratification in the perusal of these two elaborate and entertaining volumes. The author has addressed himself to the consideration of every question which in general interests the enlightened traveller. He has aimed at promoting the advancement of science and commerce as well as religion. By the happiest narratives, and the introduction of the most striking incidents, he has preserved his work from every approach to dullness and insipidity. Yet, in all his efforts to entertain, he writes as "a man of God," and by every secular train of thought conducts the minds of his readers to the one great object of his existence; viz. the propagation of the Gospel, as the only means of salvation to the perishing heathen, and as a remedy which it has been his happy lot to see applied, with undeniable and transcendent success, to the condition of men sunk in a state of almost hopeless barbarism and impurity. The plates in this work are beautifully executed, and the whole production is worthy of the author and the cause.

THE CHRISTIAN MINISTRY; *with an Inquiry into the Causes of its Inefficiency, and with especial reference to the Ministry of the Establishment.* By the Rev. CHARLES BRIDGES, B.A. Vicar of Old Newton,

* Of those who have entered on their reward, we might mention Henry Martyn and David Brainard; and amongst those who still survive, we might point to men whose philosophical talents are equal to those of the most distinguished scholars of the age in which they live.

Suffolk, and Author of "An Exposition of Psalm cxix." 12mo. pp. 512. 6s. 6d.

L. B. Seeley and Son.

THIS book is the most perfect of its kind in the language. We looked for much from the author, and we have not been disappointed. He is a scribe well instructed in the mysteries of the kingdom, and possesses at the same time, a spirit of singular energy and devotedness. Combining the searching fidelity of Baxter with the elegant and tasteful discrimination of other writers, Mr. B. has furnished a volume which has no rival. And if from its title any one should conclude that it is principally addressed to the rising clergy of the national church, we beg to undeceive them, and to introduce it with great confidence to the attention of all candidates for the sacred office, of whatever denomination of professing Christians. We hope, in a future number, to notice this invaluable manual more fully. In the meantime we must assure our readers, that this is a work altogether out of the ordinary way. Mr. B. is a divine of no mean order.

THE VESTRY LIBRARY :- *Select Works of the Right Reverend Joseph Hall, D.D. Lord Bishop of Norwich.* Edited by THOMAS RUSSELL, A.M. Vol. I. *Contemplations.* 12mo. 5s.

WE are happy to encourage this laudable undertaking, by introducing the first volume of its projectors to the attention of the public. The paper and print are beautiful; and as to the substance of the work it needs no commendation of ours. The plan of the highly respected editor, the Rev. T. Russell, appears to be excellent. He intends to publish a succession of works in *Theology*, *Ecclesiastical History*, and *Biography*, adapted to the reading of Vestries, Societies, and Families; and he proposes to commence his labours with the select works of Bishop Hall and Richard Baxter. As we doubt not but this is a fair specimen of what will follow, we cannot withhold our warmest approbation of the editor's design.

PEACE IN BELIEVING: *a Memoir of Isabella Campbell, of Fernicarry, Rosneath, Dumbarshire.* 12mo. 6s. pp. 484.

J. Nisbet; and Hamilton, Adams and Co.

WE had heard much of the deep-toned piety pervading this Memoir long ere it came to hand; but we can safely affirm, that the half was not told us. It is, indeed, a work of transcendent worth and piety, and deserves to find a place in every habitation where the fear of God has shed its hallowing influence. The lovely young Christian, whose character and experience it delineates,

was one of those sweet and fragrant plants, which no sooner than they have disclosed their rich beauties, and sent forth their refreshing odours, are snatched away from this inhospitable clime, to bloom afresh in the Paradise of God. The tale of this highland maid is itself full of incident, and it is told by one who had taste and piety sufficient to sketch its more delicate features. Her education, her mental habits, her conversion, her religious tastes, her blessed experience in the hours of sickness, and in the valley of the shadow of death, are all touched with a beautiful and primitive simplicity. We have no knowledge whatever of the author, and therefore speak without one atom of the bias of private friendship. While the Memoir of Isabella Campbell is extant, the name of her affectionate Pastor and Biographer will be pronounced with respect. Much as we admire the late American Biographies, we do rejoice to be able to say, that there is one at least, of purely British origin, which more than equals them.

AN EXPOSITION OF THE OLD AND NEW TESTAMENT; wherein each chapter is summed up in its contents, the sacred text inserted at large in distinct paragraphs; each paragraph reduced to the proper heads; the sense given, and largely illustrated; with practical Remarks and Observations. By MATTHEW HENRY, late Minister of the Gospel. To which is prefixed, a Memoir of the Life, Character, and Writings of the Author. By J. B. WILLIAMS, Esq. F. S. A. Stereotype edition, with a Portrait of the Author, in 3 vols. large-sized octavo, 3l. 15s.

J. O. Robinson, Poultry.

It may almost seem presumptuous to venture upon any recommendation of the greatest English Commentator on the Holy Scriptures; and having recently expressed a decided opinion as to the merits of Matthew Henry's Bible, it is quite unnecessary to repeat former commendations. This we will say, that every man ought to possess this great man's Commentary who can afford it. With this feeling, strongly fixed in our minds, we are truly glad to introduce to our readers an edition of this extraordinary work, which, in compactness and economy, far surpasses every former attempt; and which demonstrates the ingenuity and taste of the enterprising printer who has supplied a desideratum so worthy of the age. The public are greatly indebted to the man who thus places a valuable and expensive work within the reach of persons of ordinary means. The Life prefixed to this edition is the one lately furnished by Mr. Williams, a descendant of Matthew Henry's family, and a sincere lover of all noncon-

formist memorials. The Printer and the Publisher have our warmest thanks.

A DICTIONARY OF THE ENGLISH LANGUAGE; in which the words are deduced from their originals, and illustrated in their different significations by examples from the best writers. To which is prefixed, a History of the Language, and an English Grammar. By SAMUEL JOHNSON, LL. D. Stereotyped verbatim from the last folio edition corrected by the Doctor. 1 large volume, 8vo. 2l. 2s.

J. O. Robinson, Poultry.

THE great value of this long-established work to Christian Ministers of all denominations induces us to inform them and the public of this unique and exquisitely beautiful edition, which has certainly no rival in the typographical beauties and curiosities of the age. Though the whole of the original work, with the author's last corrections, is brought into a single volume, there is nothing confused or inelegant in any department of the undertaking: all can be read with perfect ease and pleasure. We must, in all sobriety, pronounce this volume to be one of the wonders of the nineteenth century.

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RELIGIOUS INTELLIGENCE.

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Of Evangelical Ministers, &c. voted at a Meeting of Trustees, August 6, 1829.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A. A.	Indep.	Rev. W. F. Platt...	6	J. W.	—	Rev. G. Burder	6
M. A.	—	Dr. J. P. Smith	6	E. H. W.	—	W. F. Platt ..	5
M. B.	—	J. Arundel	6	E. W.	—	G. Collison...	10
M. C.	C. Meth.	Dr. Raffles....	6	<i>Welsh Cases.</i>			
M. A. C.	Indep.	G. Burder	6				
M. C.	—	G. Collison ...	6	A. E.	Indep.	Rev. G. Collison...	5
H. D.	—	Dr. Smith	6	E. G.	—	J. Bulmer	4
M. G.	—	J. Morison....	5	A. J.	—	J. Arundel ...	4
E. G.	—	G. Burder	6	M. J.	—	W. Orme	5
M. G.	—	W. F. Platt...	6	E. P.	—	J. Morison	4
R. G.	—	—	7	M. T.	C. Meth.	G. Collison...	6
J. G.	—	J. Raban.....	6	S. W.	Indep.	—	4
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E. H.	—	G. Burder	8				
A. H.	—	J. Arundel....	5	C. B. B.	Presb.	Rev. M. Smart	5
E. J. H.	Episcop.	J. Raban.....	5	J. B.	—	J. Morison ...	6
H. J.	C. Meth.	W. F. Platt...	5	J. B. B.	—	Dr. Belfrage..	4
R. J.	—	Dr. Styles	6	M. B.	—	—	4
E. J.	Indep.	G. Ewing.....	4	M. M. R.	—	W. Orme	4
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A. M.	—	H. F. Burder..	6				
S. N.	—	Dr. Bennett...	5	M. B.	Presb.	—	5
E. N.	—	G. Collison ...	6	M. H.	Indep.	—	5
J. P.	—	Dr. Raffles	5	A. R.	—	—	6
J. R.	—	J. Arundel ...	6				
A. R.	—	Dr. Henderson	4				
E. S.	—	J. Fletcher	6				
S. S.	—	Dr. Boothroyd	5				

LONDON.

ORDINATION OF THE REV. T. BINNY.

On Wednesday, the 29th July, the Rev. T. Binny was introduced to his new charge at the Weigh-house Meeting. The Rev. J. Morison, of Brompton, opened the service by reading portions of Scripture and by prayer; the Rev. W. Orme delivered a very able introductory discourse, and asked appropriate questions; the Rev. John Clayton, sen. offered up the designation prayer; and the Rev. Dr. Winter addressed both the Minister and the people. Mr. Binny's answers to the questions proposed to him were highly satisfactory.

NEW ASSOCIATION.

At a meeting of the ministers, who are members of the Middlesex and Herts Union, held at Rev. Mr. Davies's of Totteridge, Aug. 17th, to re-organize the Union; the Rev. Mr. Williams of Edmonton in the Chair. It was unanimously resolved:—

1st. That it is expedient to form a New Association, consisting of ministers and laymen of evangelical sentiments, and to introduce and maintain the preaching of the Gospel, to establish Schools, and to distribute Tracts, in destitute places, comprehending North Middlesex and South Herts.

2nd. That this Resolution be made known by every possible means; and that a public

meeting be called, of those ministers and laymen, disposed to associate for these good purposes, to be held in Totteridge and Whetstone New Chapel, on the 23rd of September, to carry into effect the above Resolution. N. B. The Rev. Mr. Brown of Enfield is engaged to preach in the morning of the day, at eleven o'clock, on "relative influence and responsibility." The public meeting for business will take place in the afternoon: and the Rev. Mr. Davies of Tottenham (Baptist minister), is expected to preach in the evening on a general subject.

PROVINCIAL.

A CASE OF GREAT DISTRESS.

On the 3rd of June last, the Rev. Andrew Rattray, who had been for seventeen years pastor of the small church at Penruddock, in the county of Cumberland, departed this life. He studied for the ministry at Edinburgh, and commenced his stated labours at Muirkirk, in Ayrshire, where he continued for two years. From thence he removed to Annan, where he was ordained, and continued pastor of the Independent church there for five years. About seventeen years ago he accepted an invitation from the congregational church at Penruddock, to be over them in the Lord, where he continued to labour till his death.

During the whole period of his connexion with the church at Penruddock, he never had a larger income than 38*l.* per annum. He rented, however, a small piece of land which aided him in providing for his numerous family.

Three years ago, he had an attack of apoplexy, from which he recovered for some time, but which was succeeded by two similar visitations, the effects of which issued in his removal from the vale of tears. As may easily be supposed, long-continued affliction increased the difficulties accompanying the rearing of a large family, especially with so small an income. At the time of his death, the family were left (Mrs. Rattray, and nine children), with a debt of nearly 30*l.*, which, however, has been promptly provided for, by the united exertions of the Rev. Dr. Thompson, Presbyterian minister, and the Rev. George Nettleship, Independent minister, both in Penrith.

The oldest of the children is sixteen years of age, and the youngest only eighteen months. The oldest has been eight months in the service of, and is about to be apprenticed to, a printer and stationer in Penrith, who is to board him, but his mother will have to provide clothing and washing for him. Another son is at the congregational school, Lewisham, and a third is of an age fit to be received into that seminary. It would be an act of great kindness in any of the subscribers

to that institution, to use his influence to procure for him an exhibition to it.

The widow and her fatherless children call for the sympathy and the benevolence of the followers of Jesus. They are left in utter want; and it is most desirable that such a sum could be procured as may enable the mother to make some provision for herself and numerous family. At a meeting of the ministers composing the Association for the North of Cumberland, held at Wigton this day (2nd July), it was unanimously agreed, that the case should be laid before each of their congregations, and contributions solicited for the above purpose, and also, that means should be used for procuring as large a sum as may be, to be given annually to the widow, in equal proportions till the youngest arrive at fourteen years of age, to assist her in the education of her children.

It is hoped that some sympathizing friends at a distance, who may read the above statement, may feel disposed to assist the ministers subscribing in their endeavours to accomplish the end contemplated by them. Any communication may be made to the Rev. George Nettleship, Penrith, who will be ready to give any further information that may be desired.

ARCHIBALD JACK, Whitehaven,
JOSEPH MATHER, Cockermouth,
THOS. WOODROW, Carlisle,
GEORGE NETTLESHIP, Penrith,
SAMUEL PEEL, Workington,
JAS. GEORGE, Aspatria,
EDWARD LEIGHTON, Wigton.

Wigton, July 1829.

WESTERN ACADEMY.

On Wednesday the 1st of July, a general meeting of the Subscribers to the Western Academy was convened at Exeter, when the business of that Institution commenced, under the Presidency of the Rev. G. Payne, LL.D.

In the morning, the Rev. J. Saltren having been called to the chair, the Report of the Committee was read, and various resolutions were moved and adopted. Many excellent speeches were made, and much liberality evinced by the ministers and gentlemen present, all of whom appeared to feel great interest in the prosperity of this important institution.

In the evening, the Rev. Dr. Payne preached a judicious and highly appropriate discourse, from 2d Cor. ii. 16; after which, the Rev. J. Saltren addressed the candidates for the Christian ministry in his usual strain of simplicity and fervour.

All the proceedings of the day were peculiarly gratifying; and it is hoped that the friends of religion, and of an enlightened and effective ministry, will not allow the usefulness of this seminary to be circumscribed for want of pecuniary support.

INDEPENDENT CHAPEL, KENILWORTH.

On Tuesday, July 14, 1829, the new Independent Chapel, on Abbey-hill, Kenilworth, was opened for divine worship, when sermons were preached by the Rev. Messrs. Binks and Thonger, of Birmingham; and the Rev. Dr. Ross of Kidderminster. The devotional exercises of the day were conducted by Rev. Messrs. Rowton, Percy, Coles, Franklin, Dix, Forsaith, Jerard, and Sibree. On the following Sabbath, the Rev. H. Edwards, of Highbury College, London, commenced his labours as minister of the Chapel. The collections made on the above occasion amounted to 34*l.* 14*s.* 8*d.*

For many years past, the ministers of the Independent denomination in the neighbourhood of Kenilworth, have exerted themselves in attempts to do good in this interesting village. The late excellent Mr. Moody of Warwick, and the present venerable Mr. George Burder, then of Coventry, about forty years ago, frequently preached out of doors in the village, in the midst of much opposition and persecution. An old barn was obtained by them, which was for a long period used as a place of worship. Recently, however, an eligible piece of freehold land has been obtained, on which the above Chapel has been erected. Subsequently to the purchase of this ground, the friends of the Baptist denomination, who have had an interest in the village for the last ten years, secured also a piece of land, on which they have built a Chapel, which was opened in April last; and, it is pleasing to state, that a much larger number now attend both places of worship than has been known to attend for many years past; and, as there is a population of nearly 3000 souls in the village, there is ample room for the exertions of both denominations.

THE OLD INDEPENDENT CHAPEL AT HENLEY UPON THAMES.

On Tuesday, the 2nd June, the old Independent Chapel at Henley upon Thames, having been considerably enlarged and improved, was re-opened, when the Rev. W. Jay, of Bath, and the Rev. Rowland Hill, A. M. kindly and ably officiated. This Chapel was originally built in 1719, by the Nonconformists, who worshipped first in a neighbouring wood, and then in a barn on the scite of the present place. Their first minister was the Rev. John Gyles, son of the Vicar of Lindridge, in Worcestershire, for an account of whom see the Nonconformists' Memorial. Among his successors the Rev. Samuel Pike, the Rev. Humphrey Gainsborough, brother to the Artist, and the Rev. Nathaniel Schofield, father of the present distinguished professor at Cambridge, deserve to be mentioned.

During the ministry of their late respected pastor, the Rev. J. N. Goulty, of

Brighton, the interior of the Chapel underwent considerable improvements, and in 1819 the interesting service of the Centenary was celebrated. Two years ago, under the ministry of their present pastor, the Rev. Robert Bolton, an increase of accommodation was wanted, when side galleries were added; but the Congregation still augmenting, the present enlargement was undertaken. During the whole period the Town Hall was kindly and liberally lent to the Congregation.

The present place will comfortably seat 700 persons. Its appearance struck us as being a considerable improvement on the style of Dissenting Chapels in general. The ceiling, which is arched, is supported, the columns running from the floor. The vestry is divided off by a large Gothic screen, which, when thrown back, lays it nearly entirely open to the Chapel, giving a light effect to the pulpit, and affording over it an open gallery for the instruction and sitting of part of the Sunday Scholars. The whole is remarkably simple and elegant, and does great credit to the taste of the architect, Mr. William Jay, from whose designs, and under whose superintendence, the alterations have been made.

After the morning service upwards of 300 persons, who were invited, dined at the Town Hall, where they had an opportunity of expressing their loyalty and their attachment to a Sovereign and Government under whose auspicious protection they enjoyed such distinguished privileges. The following evening a supper was given to 60 workmen.

The attendance at the Chapel was so numerous that many could not gain admittance. The beauty of the scenery around, the fineness of the weather, the recollections connected with the early history of the place, and the prospect of usefulness opening upon the people, all tended to produce the most pleasing impressions, and to render this a memorable day.

The Collections together £102 17*s.* 8*d.* were, we trust, the result of what Mr. Jay beautifully denominated the Benevolence of the Cross.

ROE STREET INDEPENDENT CHAPEL, MACCLESFIELD.

This new and elegant Chapel was opened for the worship of Almighty God, on Thursday, the 14th, and Sunday, the 17th of May. For the origin and history of this new and important interest, we refer our readers to our Magazine of October last. The dimensions are 67 feet by 47, and it will comfortably accommodate nine hundred persons. The front is of polished stone, (and is the gift of the Architect, Mr. Stringer) with a handsome portico of the same material; and the whole effect is extremely

chaste and elegant. The expence of the whole (excepting the land, which is leasehold) including the surrounding walls, gates, and palisades, it is hoped, will not exceed £2,400. The morning service, on Thursday, was introduced by the Rev. G. B. Kidd, the minister of the place; after which the Rev. Thomas Raffles, LL. D., pre-faced with a most solemn and appropriate address, a truly excellent sermon on the 4th verse of the 43d Psalm, "Then will I go unto the altar of God, unto God my exceeding joy." In the evening, the Rev. James Turner, of Knutsford, commenced the service by reading and prayer; after which, Dr. Raffles preached a most eloquent sermon from I Peter, ii. 7th verse, "Unto you, therefore, which believe, he is precious." On Sunday morning, the Rev. R. S. M'All, of Manchester, (their former pastor) delivered a sermon from those beautiful words of the 122nd Psalm, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sake, I will now say, peace be within thee;" and a more impressive discourse could not, we think, be conceived. In the evening, the parable of the sower, from the 13th chapter of the Gospel by Matthew, was the subject of a very powerful sermon, which excited in a crowded audience the deepest attention.

ORDINATION AT KILMARNOCK.

ON Thursday the 2nd Aug., the Rev. J. Hill, late of Alloa, was ordained over the Independent Church in Kilmarnock, recently under the pastoral care of the Rev. John Campbell, of the Tabernacle, London. The ordination and accompanying services were conducted by the Rev. Dr. Wardlaw, Messrs. Ewing, M'Lean, M'Kenzie, and Marshall, of Glasgow, Ayr, Falkirk, and Stirling.

The ability, and comfort to all concerned, with which Mr. Campbell's late important station is likely to be filled, may be conjectured from the following extract from the "Stirling Journal," which is, we believe, unparalleled in the history of Scotch liberty, and the records of removals, and which deserves to be read in all the pulpits of the land. What a triumph to truth and love over hatred and bigotry! How large a local march towards the accomplishment of our avour's prayer that we *all may be one*!

"On Monday, a special prayer meeting was held in the Bethel Chapel, Forth Bank, Alloa, on the occasion of the Rev. John Hill's departure to Kilmarnock, where he is to take the pastoral oversight of a church in the same connexion. Monday, being his 8th day, all the ministers in the town and neighbourhood, and a large congregation met for the purpose of commending him, by prayer, to the grace of God. The scene was

novel, solemn, and delightful. The situation of the house, close by the river side---the evening mild and serene---the sweet murmuring of the flowing stream---the delightful harmony of so many christians of various denominations---the fervent desires that were poured out at a throne of grace, with the aspirations of praise, produced an impression not soon to be forgotten, threw a hallowed influence around the place, and raised the mind to that happy world, where all is harmony, purity, and love. The Rev. Peter Brotherston, minister of the parish, gave an address, distinguished by the earnestness and zeal which he manifests on all occasions; when speaking on the great subject of man's salvation. The Rev. Messrs. Lindsay, M'Dowall, Fraser, Anderson, and Smellie, also took part in the devotional exercises of the evening. The Rev. J. Hill closed the meeting by an affectionate address to the audience, who seemed deeply to feel their loss in being deprived of his future ministrations and valuable society. The Rev. gentleman has been distinguished, while in Alloa, for his ardent zeal in his Master's cause, for his unbounded liberality to all who profess to love the truth, for his benevolent exertions in the cause of philanthropy, and for his successful efforts in producing unanimity and brotherly love among the several congregations and ministers. As a peace-maker may he happily find the blessing attached to such a useful character, and may his reward be to obtain peace! May the God of peace be with him to bless him, and to make him a blessing to very many."

Rev. Ebenezer Smith, of Martock, Somerset, has accepted a call to Lyme-Regis, Dorset, and has commenced his labours under encouraging circumstances.

ASSOCIATIONS.

THE Annual Meeting of the Kent Independent Association was held at the Rev. J. Prankard's, Sheerness, on Tuesday and Wednesday, July 7th and 8th. The Rev. Jos. Slatterie, of Chatham, preached a suitable and impressive discourse, on Tuesday evening, on Isaiah lxii. 6, 7. On Wednesday morning the ministers and friends met from seven to eight o'clock, to implore a more copious effusion of divine influence on themselves, and on the churches of the county, as well as on the world in general. At eleven o'clock public worship commenced, when the Rev. W. Orme preached on behalf of the London Missionary Society; for which important institution a public meeting was also held in the evening. In the afternoon the business of the Association was conducted, when a Report was read by the Rev. T. James, Secretary, which presented much interesting information concerning the state of religion

throughout the county. Addresses were delivered by the Rev. Messrs. Vincent, Toomer, Gurteen, Slatterie, Diffey, Orme, Prankard, Juella, and the Secretary. The happiest feeling pervaded the Meeting; and it is hoped the brethren returned to their respective posts of labour, to prosecute, with greater energy than ever, the great and important work to which they are devoted.

THE Independent Benevolent Society, meet-

ing in Gloucestershire, will hold its Annual Meeting in the Independent Chapel at Nailsworth, or Forest Green, on Wednesday the 30th September, 1829. There will be an open Committee, on the preceding evening, at the Rev. Mr. Edkin's house. The Association to promote the preaching of the gospel in the county, will be held at the same time and place.

OBITUARY.

REV. W. BAILEY, OF TIVERTON.

DIED on the 11th ult. the Rev. Wm. Edw. Bailey, of Tiverton, in his 28th year. The career of this young minister, though very short, was highly honourable to himself and extensively beneficial to the church and congregation over which he was appointed. He entered upon the duties of the Christian pastor with a deep impression of their importance; he maintained in his public and private deportment a devotional spirit; and applied himself, with exemplary zeal, to the interests of the souls committed to his care. The young and the aged were alike the subjects of his watchful regard. His talents as a preacher were not of the highest order; but he more than compensated for this by his assiduity as a pastor. Under the divine blessing, he was instrumental in effecting a great revival of religion in his circle, and the additions to the church were very numerous. It seems probable, however, that he aimed at too much. His frame was not originally strong, and his time was so occupied in study, in preaching, in attending devotional meetings, in teaching the young, in instructing the teachers of the school, and in visiting the sick, that he denied himself the really necessary seasons of relaxation. In the early part of the present year symptoms of consumption appeared, and confined him to the house for a long period. He availed himself of the summer, and of a little improvement in his health, to visit London—more especially to take the opinion of a medical friend, in whom he confided—and when in London, exerted himself too much in efforts not so much concerning himself as having a relation to the great work on which his heart was intensely set. His previously undermined constitution was unable to sustain these efforts; new symptoms arose, and he gradually sunk, without being able to return to his affectionate and praying people. His memory will be long and greatly respected in the sphere of his labours and acquaintance, and by many of his brethren in the ministry. We hope that a more extended account of his character and plans will be published. His remains

were interred near those of his father, in the churchyard of St. Dunstan's, East.

MR. JOHN JONES.

July 11, 1829, Mr. John Jones, of Wilderness-row, in his 70th year. Mr. Jones was taken ill on the morning of Thursday and died on Saturday evening. From the nature of his malady, he was incapable of speaking much during his illness; but his patience and resignation, and sweet serenity, amid severe suffering, abundantly manifested the peace that filled, and the hope that supported him. A little before his death, when Mr. Campbell of the Tabernacle, who resided most of last winter in his house, and to whom he had formed a strong attachment, which was mutual, entered the chamber, he recognized him as distinctly as in times of health, his dying countenance assumed an air of satisfaction, and presented a half-formed smile. His dissolving energies were awoken for the last time, and the power of speech, which had been, during the most of the day suspended, partially returned. While Mr. C. expatiated on those truths which belong to such an hour, which God hath given to support and rejoice his departing saints, at the close of sentences and consolatory questions, was heard, "Yes, yes!" He soon after expired without a sigh.

Of the manner in which Mr. Jones sustained the relations of a husband, a parent, a church-officer, a church-member, an agent in religious and philanthropic associations, and a friend, nothing need be said to those who knew him, and others it may suffice to tell, that it endeared the saint, and honoured his Lord and Master. While in general labours of love he had fellowship with the body of Christian philanthropists, there was one point which he had long appropriated to himself, the countenance and assistance of "Begging Ministers." These he lodged and boarded at the least possible expense, cheered them and directed them amid their disheartening and perplexing labours. This notice, we are well assured, will be read with melan-

choly interest; by many worthy men, who gratefully remember the relief his sympathy and counsel afforded them, under the depression, discouragement, and disgust, attendant on this most harassing of all undertakings.

On Monday the 20th, Mr. J. was interred in Bunhill-Fields, when the unusually great concourse of friends assembled, furnished a gratifying spectacle to relatives, and an honourable tribute to the memory of departed worth.

MRS. ELIZABETH RIDLEY, OF HEXHAM.

"Write this for a memorial," was the express command of God to his servant Moses, when he had displayed his power in the destruction of his enemies; and shall we not do so when he has magnified his mercy in the conversion, preservation, and glorification of those who were once strangers and enemies to him. On the death of such individuals as by grace have been enabled, through a lengthened pilgrimage, uniformly to adorn the doctrine of God their Saviour, their brethren, the church on earth are warranted to expect some such tribute to their memory as, by the Divine blessing, may contribute to their edification and the benefit of others, and thereby promote the glory of our common Lord.

Mrs. Elizabeth Ridley was born in Hexham, Northumberland, on the 12th of August, 1760. Her parents (John and Elizabeth Errington) were respectable tradespeople, and commendably attentive to the duties of religion. Though favoured with pious example as well as precept in early life, she seems to have imbibed very unscriptural notions of the nature and blessings of salvation; attaching too much importance to the mere forms of religion, though destitute of its spirit. Thus whilst she paid scrupulous attention to the external duties of the Sabbath, she could afterwards participate in such amusements as are incompatible with a proper observance of the sacred day. This, alas! is no solitary case, but a delusion by which thousands are deceived; who imagining themselves righteous, remain utter strangers to the power of divine grace, and destitute of the righteousness of Jesus Christ. In her twentieth year she was invited to attend the Methodist chapel on a certain occasion, by a humble Christian, who rightly deemed it his duty to persuade others as well as attend himself upon the means of grace; when the people being disappointed of a preacher, a poor but pious man stood up, assuring them of his willingness to do the best he could; not expecting, and perhaps, never informed, that his feeble message, by the Divine blessing, should be directed to the heart and conscience of one who should become so useful member of the Christian church. Here we may admire the goodness of God, in condescending to render such simple efforts subservient to his glory.

For a while Mrs. Ridley continued to worship with the Methodists (the Independent Dissenters not being then established in Hexham.) Amongst them she was convinced of sin, and awakened to an awful apprehension of its just deserts; but she was decidedly of opinion that the preaching she heard subsequently, was more consonant with the general tenor of Scripture truth.

About this time, by the kind providence of God, she became an inmate in the family of the late Rev. Thomas Scott, then living at Weston Underwood, in Buckinghamshire. That she was sent here she ever after esteemed a mercy, for which she thanked God to the day of her death. Stating her views and feelings to Mr. Scott, he took much pains to impart unto her right notions of divine things; and his efforts by the Divine blessing, were crowned with the happiest effects. Her future experience proved an eminent illustration of the truth of a remark by the son and biographer of Mr. Scott: "In very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought under the permanent influence of Christian principle."

Shortly after this, Mrs. Ridley removed to London, where, during a stay of more than two years, it was her happiness to sit under the stated ministry of some of the most zealous and devoted servants of the Lord; whose holy lives, and useful labours, will long endear their names to the church; most of whom, full of years and graces, have now ended their pilgrimage and entered into rest, while others yet tarry on this side Jordan. Amongst the honoured number she would often name the Rev. Messrs. Newton, Wilks, Hill, and Romaine. By Mr. Wilks she was admitted a member of the Tabernacle, but not finding it at all times convenient to be there, she occasionally attended other places, where she would say, "the Gospel was also faithfully preached." Thus possessing such society and privileges she grew in grace, delighting in God her Saviour above all things. She felt great attachment to London on account of the many and blessed privileges with which it abounded; but in reply to Mr. Scott, after he had remonstrated with her respecting her intention of returning home, she said, "Sir, I have friends in Northumberland, who know nothing (savingly) about Jesus Christ; therefore I must go and tell them what he has done for my soul." She went, accompanied with the blessing of many prayers: and, O heavenly errand! happy issue! was made instrumental in the conversion of sinners. Here, Christian reader, Gospel professor, learn to spread abroad the savour of your Redeemer's name.

"Tell, O tell, to sinners round,
What a dear Saviour you have found;

Still point to his redeeming blood,
And say, Behold the way to God."

And if your friends and neighbours will not give ear to your religious counsel, ever bear in mind the following remark, at once replete with reproof and encouragement, and worthy of its pious author (the Rev. John Newton), who thus answered the subject of this memoir when mourning the above obstacle:—"Well, if they will not hear you talk to them, they cannot hinder you praying for them."

On leaving London Mrs. Ridley again visited Mr. Scott, with whom she spent a few weeks previous to her departure; from which time till his death a correspondence was maintained, a part of which may be found in his "Life," and also in the supplementary volume of "Letters and Papers," wherein she is called his "Friend in Northumberland." It was her custom to write to Mr. Scott in her greatest trials, under which his epistles were oftentimes the happy means of consoling her. On the publication of his valuable Commentary, he sent her a copy in token of his continued esteem; a part of which she read daily, with pleasure and profit, during the remainder of her life. Shortly after her return she united herself with the Independent church, about this time formed in Hexham. On Feb. 7, 1785, she was married to Mr. John Ridley, a respectable glove manufacturer of Hexham, a man of high integrity and sound piety, in whom she found a truly valuable husband, and by whom she had seven sons and two daughters, several of whom are now treading in the footsteps, and copying the example of their pious parents. "Instead of the fathers have come up the children, as a generation to serve the Lord." Here let godly parents take encouragement to persevere in the humble use of God's appointed means for the salvation of their offspring; inculcating religious instruction at all times—"When thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up." This was Mrs. Ridley's constant maxim. Often she would say, "The blessed Lord knoweth that nothing lieth so near my heart as the salvation of my children's souls;" and it is satisfactory to add, that in the obtaining of this she was remarkably favoured.

Brevity is required, and therefore we must necessarily pass over in silence a very considerable part of a long, useful, and eminently pious life, and only hover a little to mark the happy and enviable consequences attendant on the close thereof.—"*Their end is peace.*" Thus watching let us imitate; and whilst we imitate, adore the matchless grace of God, partially reflecting on its possessors the image and perfections of its divine Author. There is something in the language and conduct of the dying Christian peculiarly solemn and

interesting; which at once claims our sympathy and demands our regard, and which, by the Divine blessing, has often been rendered useful to attentive observers. Having already noticed in Mrs. Ridley the origin and progress of Divine grace in the season of youth and health, we shall now survey its consequences in age, sickness, and death. Her affliction began in April, and was painfully protracted till August; from its commencement she had an impression that it would prove fatal. She continued her attendance upon divine public ordinances longer, perhaps, than prudence dictated, naming this as her reason: "I wish to put honour upon God's own appointed means of grace." The last time she trod the earthly temple of her Redeemer (it was to commemorate his dying love), her family endeavoured to dissuade her on account of her great weakness and indisposition; but in this she was inexorable, and said,

"Here to those hills my soul would come,
Till my beloved call me home."

On being assisted home, she remarked, "I have just been thinking, my dear, that I shall not go any more to the streams till I get to the fountain;" adding, "the fountain of eternal enjoyment." From this time she was confined, her afflictions increased, and death was evidently advancing. She was much visited by ministers and Christians of various denominations, who, in common, mourned the fall of a mother in Israel. Her chamber was a scene of solemn instruction and enviable felicity. The presence of God was there. No fear entered: faith opened thence a vista to heaven. To inquiries respecting her mind, her most frequent reply was, "Blessed be God that I am not suffered to doubt of my interest in Christ; for he hath loved me, and given himself for me." This, we believe, was as often felt as repeated, and that was not seldom. A few of the many admirable sentiments uttered by her during a protracted illness, may be subjoined as an indication of the existence of those graces in the heart which can be planted only by the Spirit of God; as, for example, Humility:—"I am a poor sinner saved by grace. I never did, or never could, deserve mercy." Resignation:—"The cup, which my heavenly Father hath given me, shall I not drink it? Yes, blessed be God!" Patience (during a sleepless night):—"The Lord can give me sleep when he thinks fit; and till then he can give me contentment without it; blessed be his name." Faith:—"I have committed my children to God, and hope to meet them all in heaven." Confidence:—"The warfare will soon be over, and then the blessed Jesus will own his poor creature for his child." Thankfulness:—"O it is comfortable to be tolerably easy in body, and then to have a God in Christ for our portion."

Thus she waited in hope of a glorious salvation, speaking the honours of her Saviour's name "with her last lab'ring breath."

The first intimation of the near approach of the "*last enemy*," she received with serenity, and regarded with transport; and, in token of triumph, extending her arms, sweetly exclaimed, "I am going home; to heaven, my eternal home. Farewell!" Her last words were, "The promise is the same—I have much to be thankful for—made meet for everlasting happiness—I am a poor creature." Thus after all her holy and happy attainments, entertaining the lowest notions of self. Yes, her hope, refuge, and salvation, were Christ and his finished work. Happy the minister, the church, and the family, favoured with such a friend, member, and parent! On the morning of Monday, August 28th, 1826, she died, aged 66. On the following Sabbath her death was improved, in a truly evangelical sermon, by the Rev. W. Colefax, founded on Numbers xxiii. 10, "Let me die the death of the righteous."

We cannot feel satisfied to omit naming how much the subject of this memoir *made it her business* to recommend religion to all around her. She lived under the habitual influence of Christian principle, and was blessed with an uncommon degree of assurance of personal possession of the grace of God; and thereby was led to commiserate the case of all destitute of it. Whilst inviting such to give attention to those matters, she would often say, expressive of the subject's importance, "I would not part with the little religion I have for all the world." For a period of nearly fifty years of frequent vicissitude and trial, uniformly to maintain a walk and conversation becoming the Gospel, is indeed a great work—like, its great Author the Spirit of God! Thus lived and died an individual, alike observed and admired by the Christian and the man of the world. Such characters do more for the cause of religion, in their own immediate sphere, than the arguments of the learned. They are "living epistles, seen and read of all men;" giving strength to their cause, effect to their counsel, force to their example, and glory to their Redeemer, by combining with an unreserved profession of the truth, a practice uniformly exhibiting its happy influence.

MRS. BAKER OF WANDSWORTH.

ON Thursday, Sept. 18, 1828, died Mrs. Baker of Wandsworth, Surrey, in the thirty-sixth year of her age. It was her happiness to enjoy the blessing of a religious education; and she formed one of the numerous instances of the sanction which God gives to parental instruction, and the answer he affords to parental prayer. Connected with these advantages was the friendship and affectionate counsels of the late Rev. Mr. Crole, of

Founders'-hall, of whose church her mother was a member; and of the Rev. Dr. Humphrys, late pastor of the Church assembling in Union-street Meeting, Southwark, where, for half a century, her father has been a useful member, and for many years an active deacon. By the latter minister she was devoted to God in the scriptural ordinance of infant baptism; and to the pious and familiar catechetical instructions of the former she often alluded with particular pleasure, and regretted that a practice so well adapted to promote the welfare of the young should have fallen into disuse. Thus highly favoured, the Lord appears gradually to have opened her heart, as He did that of Lydia of old. In her twentieth year she left the parental roof, to enter on a situation of great responsibility—the superintendence of the infant poor of the parish of Christ Church; and the following reflections, written on her succeeding birth-day, express the feelings with which she entered on her charge:

"Having now arrived at the end of my twentieth year, I would consider the exceeding mercies of God, manifested to me ever since I was born, to the present moment, I, a sinful creature, have been made the object of thy peculiar care and preservation. Thou, O Lord, hast preserved me whilst in childhood, and hast not left me in my giddy youth: for thou hast kept me from many dangers, seen and unseen; and thy kind hand, O Lord! hast supplied my every want. Indulgent Father of mercies, deeply impress my mind with a sense of gratitude to thee from whom all my mercies flow. I am blessed with pious and affectionate parents, whose delight it is to train up their children in the nurture and admonition of the Lord. At an early period of life thou didst see fit to deprive me of a most affectionate mother; but my loss, I hope and trust, is her eternal gain. After a period of two years, thy Providence provided one to take the place of our departed parent, who has manifested the greatest love and affection towards us; and I hope I shall ever feel the same warm affection and glow of love in my breast towards her; and may she, with her dear partner in life, ever be the objects of thy peculiar care. Thou hast removed me from my father's house, and hast placed me in this situation, with the charge of a large family: Oh that my prayers may be answered on their behalf, that they may grow in grace, and, whilst in their youth, know thee their Creator. May they be taught of thee, and made shining lights in thy church below; and, while I am in this situation, may I, in the strength of the Lord, discharge the several duties belonging to it, and give glory to thy great and holy name. Amen."

The closing petition was not presented in vain: numerous are the testimonials which might be adduced of the manner in which the

duties of this important station were discharged. On her retiring from it, at the close of the year 1816, the period of her marriage, she received the most flattering expressions of satisfaction from the guardians of the institution, accompanied by a handsome pecuniary compliment. In the year 1814, she joined the church of Christ at Wandsworth, then under the pastoral care of the Rev. James Elvey, from whose plain, affectionate, and evangelical preaching, she derived great advantage; and between whom there existed a friendship, which was uninterrupted till death; and of which an affecting and kind testimonial was given in the suitable and solemn address he delivered at her grave. The retirement of Mr. Elvey from his pastoral charge, and the occurrence of circumstances of a painful nature previously to the settlement of the present minister, led her reluctantly to withdraw, and join the Christian church at Battersea, under the pastoral care of the Rev. Joseph Hughes. In the prosperity of that church, however, which witnessed her earliest vows, she ever felt a lively interest. As a hearer, she was attentive and devout; often indeed did she lament the hardness of her heart, and her wandering thoughts; but to herself, and not to the preacher, did she attribute the want of greater improvement. In her general deportment, was seen pre-eminently whatsoever things were *lovely*. "Without fear of contradiction," said Mr. Elvey, in his funeral address, "I may say she was one of the most amiable of women." It was her constant prayer that she might shine as a light in the world, "holding forth the word of life." It was her first object to exemplify piety at home; and the youth under the care of herself and bereaved partner, will long remember the affectionate concern and cheerful assiduity with which she attended to their interests. Her usefulness was not, however, restricted to home; the chambers of affliction, and the cottages of the poor, witnessed her tender sympathy. The Bible Association received her cheerful and constant co-operation; and some of her last walks were devoted to its interesting and important labours. In correspondence with her friends, she also aimed at usefulness, and it is believed, rarely wrote a letter but it contained some pious reflection, or some scriptural advice or admonition. Her efforts were not made in vain; one of her most intimate friends, a pious and consistent member of a Christian Church, attributes her first serious impressions to the faithful warning and affectionate advice of the deceased. Extracts from this correspondence are now before the writer of this brief memorial, but which its necessary limits

prevent his inserting. They evince at once the clearness of her views of Divine truths, and her ardent solicitude to promote the best interests of the individual to whom they are addressed. The illness of our deceased friend was of short duration; and her consciousness of danger was almost coincident with the act of dissolution, whilst extreme languor rendered it imperative to avoid conversation as much as possible, yet there was much to illustrate the Christian principles she had professed, and to console her mourning relatives in the assurance that all was peace. Whilst ready to acquiesce in the wishes of her medical attendant, and of the kind friends who surrounded her, she looked beyond human means, and often lifted up her heart to God for a blessing upon them; and as often as she found herself alone with her beloved partner, would say, "Now the room is quiet, turn the key, and spend a few moments with me in prayer." To the anxious inquiry, "On what ground do you rest for happiness?" she replied, "Only on the righteousness which Jesus has wrought out and brought in." When life was fast sinking, she was asked, "Is Christ precious to you?" "Yes." "Should you wish to live longer?" "Yes, I should like to live longer for the benefit of my dear family; but the will of the Lord be done. To depart and be with Christ is far better." To multiply questions would have been only to distress her exhausted frame; and soon after, leaning her weary, fainting head on his shoulder, on whom for the last twelve years she had reposed with steady confidence, she breathed more and more faintly, until feeling the tide of life fast ebbing, and unable to speak, she fixed her eyes on him with a look of affection, which every spectator could not fail to interpret and to feel, and thus, without a struggle or a groan, calm and tranquil as the summer's setting sun, she closed her earthly course and fell asleep in Jesus.

Her mortal remains were interred in the burying ground connected with Union Street meeting-house, when the Rev. J. Elvey delivered an impressive address; and the Rev. J. Arundel, engaged in prayer. A tribute of respect was paid to her memory on the following Sabbath morning at Battersea, by the Rev. Joseph Hughes, from Phil. i. 23.; and in the evening of the same day at Wandsworth chapel, by the Rev. J. E. Richards, from Matt. xxiv. 44.

Died, at Cheshunt, Herts, July 16, after a long and painful illness, the Rev. James Higgs, pastor of the Independent church, Cheshunt Street, in the 66th year of his age.

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SOUTH SEAS.

HUAHINE, &c.

Extracts of a letter from Mr. Barff, dated Huahine, March 13th, 1828; addressed to the late Secretary.

Visit to Raiatea, &c.

The various duties in which I have been engaged since I last wrote to you, are as follows:—I printed 3000 copies of a Catechism of 16 pages, chiefly intended for Rarotonga. I then paid a second visit to Raiatea, during the absence of our brethren, Williams and Bourne. At each station, I spent a week, administered the sacrament to the members of the church, and baptized several adults and children. The stations were in a flourishing condition, both the adults' and children's schools were well attended, and the congregations were large and attentive. After leaving Raiatea, we returned to our own station in Huahine, when I was sorry to learn that Mr. and Mrs. Buzacott had been there for nearly a week, on their way to Rarotonga, and had left on the day before we arrived; so that perhaps we shall now have no opportunity of seeing them. They would have the pleasure of meeting with our brethren Williams and Pitman, with their families, at Rarotonga. The *Snapper*, now lying at anchor here, touched at Rarotonga, about four months ago, and found our friends well, and diligently pursuing their missionary labours. The natives were building a vessel under the direction of brother Williams, which it was expected would be ready for sea in about two months after the period above-mentioned. I suppose, however, that the arrival of Mr. and Mrs. Buzacott would detain Mr. Williams some time longer. We are expecting him every day in his new Rarotongian vessel. Captain Henry of the *Snapper*, who will convey this letter to the colony of New South Wales, intends to call at Rarotonga,

and to take thither the Catechisms for the natives.

Visit to Maiaoiti.

Since the departure of Mr. and Mrs. Buzacott, I paid a visit to Maiaoiti on the 2nd instant, and remained there two Sabbaths. The people met us on the beach, with their accustomed marks of affection. On the Saturday evening after our arrival, we held a meeting with the communicants, preparatory to the celebration of the Lord's Supper. Seven new members were added to their number; they had been previously catechised by the native teacher during last year. On the Lord's-day, March 3rd, I preached twice to the people, and administered the sacrament after the forenoon service. I felt much enlargement of heart in performing the duties of the day, and I trust the services were profitable to the people. During the week, we had school-meetings twice every day except Saturday, and exercises on Monday, Wednesday, and Friday evenings, for the instruction of the people. On Lord's-day, March 10th, I preached twice, and baptized nine infants after the forenoon service. The inhabitants of this little island continue to increase. The deaths were three, and the births nine, during last year. On Monday, I spent some time in looking round the settlement, and I was happy to find that considerable improvement had been made during the past year. A road had been made, the whole length of the settlement. An additional number of houses, some of which had been neatly plastered, had been erected on each side of this road; and a number of gardens, containing sweet potatoes, plantains, pumpkins, &c. had been laid out. A fine large boat, which the natives had built for their resident chief, Maopi, was just ready for sea.

Return to Huahine.

Early on Tuesday, we prepared to take our departure for Tahiti, and towards even-

ing we got out to sea with much difficulty, the opening in the reef being so small. After being out at sea for some time, the wind changed and blew directly against us; this compelled us to put about and return to Huahine, instead of going forward to Tahiti, our boat not possessing the desirable quality of sailing with the wind a-head. It was fortunate that we did return, otherwise we should have lost the opportunity of sending letters to the Directors by this conveyance. We are now waiting for a favourable opportunity to go up to Tahiti, to attend the examination of our dear children on the last Wednesday in March.

Progress of the Natives.

¶ The good work of God continues to flourish within our own more immediate sphere of labour in Huahine. The congregations continue to be large and attentive, and the schools are well attended. The writing-school has particularly suffered from my frequent absence in visiting other stations. The people are all busy; some are making plantations; some are building boats. Some of the boats are large, being about 80 tons burden; they are intended chiefly for missionary voyages. If a suitable captain can be obtained, we may be enabled to answer the expectations of the Directors, in visiting different islands. One vessel belonging to Hautia will be launched in a few weeks, and it may probably convey Messrs. Pritchard and Simpson, with a number of native teachers, to the Marquesas. One native and his wife from Huahine, and another with his wife from Maiaoiti, are to accompany our friends on their mission. Several houses erecting for the reception of visitors, are almost finished. Three, 60 feet long each, are thatched; one is plastered; and two others, more than 96 feet long each, are ready for thatching. After finishing these houses, the natives will repair and rebuild their old houses for themselves.

Translation of the Scriptures, &c.

I continue to employ every spare moment in carrying forward the works I have in hand. I have written the book of Isaiah three times over; I have the greater part of the book of Jeremiah nearly ready for the inspection of the brethren. The former received their corrections some time ago. I have looked carefully over the books of Samuel and Judges, translated by our brethren Williams and Platt, and they are nearly ready for the press. I believe brother Platt is translating the 1st book of Chronicles. In the correction of some parts of the New Testament, we exerted our feeble powers. I am glad to say that the intelligent natives pronounce the translation correct Tahitian. I suppose the book of Isaiah would have been

printed before this time, had not Mrs. Bourne's indisposition compelled brother Bourne to remove to the colony of New South Wales. I heartily hope, with the Directors, they will be able to return. If however, Mrs. B.'s indisposition should render this impracticable,* we must endeavour, when brother Williams returns, to make some arrangements among ourselves for commencing the printing of some of the books of the Old Testament, which are ready. I am happy to say that Mrs. Barff, with our dear children, continue to enjoy tolerably good health. * Mrs. B. unites with me in kind regards to all the Directors.

Extracts of a letter from Mr. Platt, dated Huahine, August 28th, 1828; addressed to George Bennet, Esq., surviving Member of the Deputation to the South Seas, &c.

MY DEAR FRIEND.—I have just returned to this place from Tahiti, and finding that a vessel bound direct for the colony of New South Wales, is to sail hence to-day, I cannot let the opportunity pass, without writing you a few lines. I received your kind and most welcome letter from the Isle of France, just as I was preparing for this journey. We often think of past days with a melancholy pleasure,—days, like many others of our lives, which will never return,—days, which in your wanderings among other heathen tribes, you also have perhaps called to mind; and surely, in the days of gloominess, we ought sometimes to call to mind our days of delight. To excite to praise and trust too, the Psalmist would call to remembrance his songs in the night; and why should not we?

Notice of Maupiti.

In my last letter I gave you rather a gloomy account of Maupiti; but the enemies of the truth have overshot their mark; their great ferment has subsided, and, being left alone, their excitement has ceased. Their tricks to keep up attention became so glaring that they discovered themselves without exposure, and they have disgusted the people who had been led away by their folly. I think there is now as good a prospect for me in that island as before. I shall have access to the natives, to tell them again of the wonderful things of God, and perhaps they will receive my message with more consideration than formerly; and, if it please God to change their hearts, they will be more zealous than ever. If there be any whose hearts have been changed, but who have been for a time deceived through the subtilty of Satan, I hope they will be more watchful in future.

* We are sorry to state that this is the case.—Ed.

Notice of Borabora.

At our own station the bad leaven did not ferment, though it threatened to injure the church. But I rejoice to inform you, though I do it with trembling, that a goodly number of the thoughtless young men called *Tuteauri* have united in worship with us. We baptised four of them at our May meeting; and a number who had been previously baptised have come to profess repentance (God grant that it may be true repentance), and to beg to be admitted amongst us. This is so far encouraging as it brings them under the means of grace; and while they are under these, there is hope; and, it pleases God, "by the foolishness of preaching to save them that believe."

Notice of Tahiti.

I have been supplying the churches at Fimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth at all the stations, continue apparently steady; and though there are a few difficulties and perplexities in the Mission, yet the prospects are pleasing. Large and attentive congregations attend at almost all the places of worship. I think there is much ground for hope. There are, or rather, there have been, a few little things discouraging—and little things we must call them, when we consider the great rage which the adversary of souls must feel at such a breach in his kingdom, as has been made here, and which, by all his wiles, he has not been able to prevent. Faith and patience in the workmen will overcome. I trust the good work is advancing; and I hope that all who are disposed to find fault, will find that even now, nothing in the state of this Mission is contradictory to former reports respecting it, of which some enemies are making use, to charge us with deception; but on that score I trust we shall not be afraid to meet them before the great God and our Lord Jesus Christ. With much respect, I remain,

Your's affectionately,
(Signed) GEORGE PLATT.

ULTRA-GANGES.

CHINA.

Extract of a letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer.

Considerable agitation at the Court of Peking still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the gods; also to sacrifice to the *Five Mountains*, and *Four Great Rivers of China*; to

sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside there is none else.

SOUTH AFRICA.

NEW LATTAKOO.

Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March 1829, addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel.

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications. The contents of our former letters, like Ezekiel's roll, were only calculated to depress the spirits and lower the hopes of such as longed and prayed for the prosperity of the Bechuana Mission. Thanks be to God for that gracious aid by which He has ever kept his feeble servants from sinking into despair. The gracious promises of our Redeemer; His faithfulness and zeal to perform them; His interferences in seasons of affliction and distress; and the prayers of His church,—are topics on which we have often dwelt, and which have proved a reviving cordial to our desponding souls. Keeping these in view, we were often enabled to unburden our sorrows at the feet of Immanuel, and to rejoice in hope. We know that you have always been fellow sufferers with us, and we have ever felt sincerely grateful for all that sympathy, and counsel which your letters were calculated to impart. So deeply were we convinced of this, that sometimes, after re-perusing the statement of facts which we had given relative to the Mission, it was with extreme reluctance that we sent them off to tell their tale of woe. We have always felt great diffidence in noticing those changes which to some might appear flattering, lest we should be found to glory in that in which we had really no cause to glory. Whenever a gleam of hope darted on our prospects, we have rejoiced, but it has been with trembling, having but too soon learned that according to our joy so was our sorrow. Under repeated disappointments, it afforded some consolation to know that the acquisition of the language was going on. Knowledge of divine things was becoming more extensively diffused, and through the force of our influence and example on the station, many families originally poor, and others who had been plundered of all, were able to derive tolerable support from grounds which never

before yielded food for man. We have no hesitation in saying (though it has been with much labor and suffering) that we have studiously attended to the temporal interests of the natives. Indeed, this course of conduct was absolutely necessary for maintaining our ground in a country desolated with war, and depopulated with famine. In attending to this secondary object, we have always had an eye not only to arresting the attention of a people whose minds are exclusively alive to the wants of the present hour, and to whom the past and the future are things of little moment; but likewise to the probable advantages which we hope will arise to the society, from a reduction of that expenditure which the stations would otherwise require.

Spiritual Revival among the Natives.

From these preliminary remarks, we trust that you will not be induced to expect more than what we are now about to communicate. From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected), till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives), the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs,*

who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptised. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentott (Yunker Swartboy), and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Improvements at the Station.

But we have to record more: for we have the happiness to see some fruits, the result of

* This is the runaway slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, brother Moffat took it with him to the Cape, and, by the kind interference of Mr. G. Thompson, author of "Travels in Africa," his manumission

was obtained for 1500 rixdollars. Previous to his leaving the colony, while in the service of Mr. Kicherer, he learned to read. He is a clever industrious man.

† He was with Mr. Campbell in his first journey.

a real change of disposition. Several weeks ago, Aaron and two others came and proposed to take upon themselves the labor and expense of building a school-house, which for a time would also serve for public worship, till one for that special purpose was necessary. All (they said) that they required on the part of the Missionaries, was to give the plan and dimensions, and make the doors and windows with their frames, &c. These, they said, they would also willingly do, but they lacked ability. We were not a little astonished at this proposal, it being entirely voluntary, without so much as a single hint on our part. We, of course, most cordially agreed to their wishes, entertaining no doubt as to their competency to the task, Aaron being by trade both a builder and thatcher. We had scarcely laid down the plan (51 feet long and 16 feet wide) when Aaron set all in motion; they took their own waggons and oxen, and procured timber for the roof at some distance. Brother Hamilton has been busily employed in preparing frames, lintels,* &c.; and, had there not been two weeks' interruption from heavy rains, the roof-work would have been commenced before this time. However, if no unforeseen hindrance occurs, in the course of two weeks more, we expect this will be the case. The new building will be of essential use both for school and divine service, the one which we now occupy being not only small, but inconvenient. If it please the Lord that the work should continue to prosper, with that influx of natives to the Kuruman which we do expect, we shall soon find it necessary to have a still larger building for a Meeting House.

The school, which is superintended by brother Hamilton, in order that brother Moffat may have more time to attend to the language, has lately much increased, and many of the scholars can read the Sichuan Catechism, &c., with great fluency; and in writing, several have made considerable proficiency. We would hope soon to see a reading population demanding books as fast as they are translated.

From former letters, you would learn that the Gospel of Luke, with many other portions of Scripture, had been translated by brother Moffat into the language. Some time, however, would be expected to elapse before he could commit them with confidence to the press; but if the number of readers increase, along with a thirst after the knowledge of divine things, we shall feel anxious to put something of the kind put into their hands, even though at some future period, a Biblical critic and an

adept in Sichuan, may see reasons for revision and new editions.

As to the temporal affairs of the station, these have fully answered our expectations in the first point at which we aimed, and the good likely to arise from the system which the natives on the station have been induced to adopt, will, we have no doubt, lead the people at large to follow their example. The gardens, &c., have produced abundance of wheat, maize, pumpkins, tobacco, beans, and native grain (millet), water melons, &c. Lately, brother Hamilton, assisted by six labourers, carried across the valley, a mound of earth, and cut a ditch along the opposite side, in order effectually to dry the ground, and prevent inundations from heavy rains, or the main ditch from giving way. From this, we shall, if spared, have the satisfaction to see, during the ensuing winter, a great extent of ground (not requiring irrigation) brought into a state of cultivation. This mode of obtaining excellent ground may, with comparatively little trouble, be carried to a very great extent by the natives. We have good reason to hope, ere long, that those public works which are immediately connected with the station, will be attended to and kept in repair without trouble and expense to the Missionaries.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to Him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome: while the prayer of the church is,

“Kingdoms wide that sit in darkness,
Grant them Lord the glorious light, &c.”

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he

* In this work brother H. derived effective assistance from Mr. Scoon, a settler from Roxburghshire, (N. B.) who is here on trading purposes. He has cheerfully assisted in felling, sawing, and making the lintels and frames.

must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Batlapís, Barolóns, Mantatees (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

Political State of the Country.

A few weeks ago, Jan Bloom (whom we have had occasion to mention in a former letter) paid us a visit, with five of his brothers. After relinquishing the mountaineer combat with Andreas Waterboer, &c., he with his party, removed to the Hart River, whence, after being joined by a great number of Corannas, &c., he went out with a considerable force to take cattle from a powerful tribe who live about 150 miles S. E. of the Baharútse. The party succeeded in taking much cattle at the out-posts, and accordingly returned with all speed; but on the morning of the third day they were surrounded, according to their own expression, by an endless multitude of warriors, who soon retook their cattle, and killed about 50 of the Corannas. About the same time, a Coranna chief seized on all the cattle of the majority of the Tamahas, which reduced many of their families to abject poverty. This aggression, added to the hostile spirit of Jan Bloom, was paving the way for a serious rupture between them and Berend Berends; the latter having resolved to attack them, while they, on the other hand, were determined to resist. While affairs were in this state, Jan B. (who before intimated his earnest wish to visit our station) arrived with his brothers and the Coranna chief. Though our personal knowledge of him was little, he assured us that he had long felt a desire to see us, that he might convince us that we had nothing to fear from any party with whom he stood connected. Having been once a professor of the Gospel, we took the opportunity of pointing out to him the enormity of his guilt, and the certain destruction which would terminate his present wicked career. In a conversation of nearly five hours' length, we used every argument which we thought calculated to awaken his conscience, or melt his heart. During their stay, they attended public worship; and, previous to their leaving, Jan Bloom, and the Coranna chief, came and

stated, that though they knew that we were wholly averse to touch on the subject of politics, they nevertheless wished to know what we would advise them to do in the present juncture of affairs. They were readily told that if the Tamaha cattle were returned, and if both of them would personally visit Berend Berends, desiring peace, they would prove to almost every one that they were convinced of their errors, and wished to live in peace. Since their return, we have been informed by an individual from the spot, that the cattle has been returned to the Tamahas, and that Jan Bloom and the Coranna chief were preparing to visit B. Berends; so that the black cloud which appeared to be gathering in that quarter will likely disperse.

Muteebe has not yet returned to the Kuruman, but, from frequent information, we may expect him ere long. From visitors just now arrived from the Molapo, we learn that all is peaceable in the interior. Through the goodness and mercy of God we all enjoy good health.

Requesting an interest in your prayers, we remain, dear Fathers and Brethren, your willing servants in the Gospel,

(Signed) ROBERT HAMILTON.
ROBERT MOFFAT.

MEDITERRANEAN.

MALTA.

In a Letter addressed to the Secretary, dated Malta, Feb. 27, 1829, Mr. Wilson says—

I was about to copy part of a letter, which I received a few days since from Robert Tod, Esq. British merchant at Alexandria. I, however, enclose the letter itself, for insertion in the Evangelical Magazine; not that there is any thing in its contents unusually more encouraging, than in the letters I am constantly receiving; but because it exhibits a proof that our press is a welcome and most mighty engine in Greece.

This letter is as follows:—

“TO THE REV. S. S. WILSON, MALTA.

“*Alexandria, Jan. 20, 1829.*

“REVEREND AND DEAR SIR,

“Last Lord's day being the Greek Epiphany, and the late stormy weather having ceased, I considered that an unusual concourse of people would be assembled at the Greek Church. Accordingly, accompanied by my “*Majarimire*” (a Greek), I took my station in the Court of the Convent, and began distributing tracts to the outer ranks. As soon as they saw what I was giving away, they fought with each other to get near me, and I was obliged to fight my own way through them to prevent my clothes from being torn in pieces. I then took up a position outside, when the same scene took place; so that I was obliged to adjourn to my own house, which they imme-

diately filled, when I distributed nearly all your publications among three or four hundred Greeks. Still I was forced to send many away empty, and even now a number call upon me daily. Their eagerness to get them was very remarkable; their poverty only prevented them from making any compensation beyond tears. I trust the Society will not look for any thing else from them.

"I think I could now distribute in the same manner, three cases similarly assorted to the last; indeed I have taken upon myself to promise a supply for *March*; and, as I intend leaving this for Europe, towards the end of the month, I trust they will arrive previously.

"The prospects of the Alexandrian Church begin to thrive. The excellent Mr. —, and another individual will, I think, finally succeed in establishing a regular Protestant place of worship; but more of this in my next.

"Salute Mrs. Wilson, and all the brethren at Malta, on the part of their well-wisher,
"ROBERT TOD."

EUROPE.

VALLEY OF BARMEN.

Account of the Designation of the first Missionaries of the Rhenish Missionary Society; abridged from THE MISSIONS BLATT for July 1829, a Periodical Missionary Paper, published every fortnight at Barmen.

As editor of this paper, I feel an urgent desire to proclaim to all who love Jesus Christ, and especially to those who live in distant lands, the great mercy and joy which the Lord was pleased to grant to the friends of Missions at Wuppertal.

We beheld yesterday what our fathers once wished and longed for, namely, the solemn ordination of the first Missionaries of the Rhenish Missionary Society. We have in former numbers of this paper, spoken of our intentions and hopes respecting the sending forth of these Missionaries. When we were at last apprised that the Rev. Dr. Philip, Superintendent of the London Missionary Society's Stations in South Africa, intended to pay us a visit towards the end of June, with the view of receiving our dear Missionaries, taking them under his paternal direction, accompanying them to the Cape of Good Hope, and assisting them with his faithful counsel, both during the voyage and after their arrival at the Cape,—we began seriously to prepare for their outfit. A spirit of liberality was poured out by the Lord, on the dear children of God in our district; and they became willing to forward this holy work, by offerings of their substance, of their time, and indeed of all their gifts. All who knew what an honour

it was to be fellow-workers with God, would not be deprived of this honour. Gold chains, rings, watches, money, and other valuables, were offered with a cheerfulness that was affecting. It was evident that the Holy Spirit filled their hearts with energy for the holy warfare in which our Society, under the banner of Christ, is about to engage, against the powers of darkness in South Africa.

While the friends of the Mission prayed, presented their offerings, laboured, and made provision for the outfit of the dear Missionaries, the Lord taught us, by trials and exercises of various kinds, that all who are named by his name, and led on by his Omnipotent hand, must pass through tribulation.

The Missionary Society petitioned the Ministerial Department for Spiritual Affairs, at Berlin, for permission to ordain the Missionaries for their service among the heathen. With anxiety, we waited the result of our petition, till within two days of the period of the feast, when the desired permission arrived; it was granted on condition, that our young brethren, previous to their ordination, should undergo an examination before the chairman of our Synod, and the appointed Royal Commissary. For this special manifestation of the Lord's loving kindness we desire to be thankful to Him whose hand has given us our beloved king, and the "Ministry for Spiritual Affairs," which zealously endeavours to promote the interests of the kingdom of God.

The Rev. Dr. Philip, accompanied by some English friends, having arrived, and the Missionaries having undergone their examination, the long-expected feast-day at last appeared. The church belonging to the United-Evangelical Congregation of Unterbarmen, being situated in the centre of the valley, was, for this reason, selected as the place where the solemnity of the ordination should be held. The service commenced at four o'clock, P. M.; but long before this period, the church, with all its passages and windows, was crowded to excess. At the beginning of the service, the congregation sang the well-known hymn;—

"O heilger Geist kehr bei uns ein," &c.

[This] hymn corresponds to Dr. Watts's hymn:—

"Come Holy Spirit, heavenly dove," &c.]

The Rev. Mr. LEIPOLDT, pastor of Unterbarmen, then gave the introductory address. Praise and thanksgiving for the loving-kindness of God, who had given us such a day as this, accompanied with the confession of sin, thus commenced the service. An observation which Mr. L. made in the course of his address, particularly attracted my notice; he said, "that the very circumstance which made this a peculiar day of solemnity, namely,—the sending forth of the first German Missionaries from a German Society, directly

to the heathen, (with the exception of what the Moravians had done)—ought to make us ashamed and confounded.” He added, “Germany has already enjoyed the Gospel for 300 years, and now, for the first time, the first German Missionary Society sends forth its earliest Missionaries direct to the heathen! This district has long been abundantly blessed with temporal and spiritual blessings, and now we are, for the first time, sending these blessings to the poor heathen!” The address being finished, the congregation sang a hymn [containing such sentiments as the following:—

Happy is he whom Christ doth take
Out from the world and sin;
And doth command, his death to make
Wide known to all therein.

Happy is he, who valiantly
Doth fight, and keep the faith;
And in the field, doth carefully
Sow precious seed, till death.]

The REV. MR. GRABER, President of the General Synod of Cleve-Julich-Berg, and pastor of the Reformed Congregation in Germarke (in Barmen) then took his station at the altar, in order to rehearse to the Missionaries who were standing before him, a short abstract of the Instructions from the Society, which were to be delivered to them in writing.

The four brethren, who are to be sent out, are:—*Daniel Luckhoff*, born at Elberfeld, formerly a cabinet-maker; *Johan Leipoldt* from Plohn in Vogtland, formerly a shoemaker; *Theobald von Wurmb*, from Rudolstadt, formerly First Lieutenant in the service of the Duke of Schwartzburgh-Rudolstadt, who since the period of his connexion with our Missionary Institution, has directed his attention to the study and practice of Surgery. He will be accompanied by his lady, whom he lately married, and who, during her short stay among us, has gained the affection of all the friends of Missions. She is the sister of our fourth Missionary, *Gustavus Zahn*, from Wasserthalleben at Nordhausen, who was formerly a cabinet-maker. After Mr. Graber had drawn the attention of these dear young friends to the duties of their calling and its attendant promises, he called upon them to answer the following questions, before all the Directors of the Society, and the great assembly of the congregations in the valley, and in the presence of Jesus Christ, the great Bishop of his church.

1. Do you feel assured in your hearts that you are called, according to the will of God, to undertake and discharge the ministry which preaches reconciliation, among nations which are not Christian?

2. Do you believe the Holy Scriptures, both of the Old and New Testament to be the only word of God, and the entire doc-

trine of salvation; and do you utterly reject every thing which is opposed to that word and doctrine?

3. Do you promise faithfully to discharge your office as Christian Missionaries and appointed servants of Christ, according to this doctrine, to adorn your calling by a holy walk and conversation, and with humility and obedience to submit to the regulations and directions of your superiors, according to the word of God and the ordinances of our churches?

The Missionaries having answered these questions in the affirmative, they all kneeled, and the ordained ministers who were present,* came forward, and laid their hands upon them, while brother Graber said: “We, by this act, now authorize you, as ministers of the Gospel, to preach the word of God to nations which are not Christian, to administer the holy sacraments, and to perform and observe all that belongs to the office of Christian Missionaries. May God, our heavenly Father, who has called you to this sacred office, enlighten you by his Holy Spirit, lead you by his hand, strengthen you by his power, and so direct you by his grace, that you may walk in his holy name, and labour for his glory, and the advancement of the kingdom of his dear Son Jesus Christ. Amen.”

The REV. MR. HULSMAN, (assessor of the District Synod at Elberfeld, and pastor of the Lutheran congregation there,) then engaged in prayer. After which the congregation prayed singing, [sentiments similar to the following:—

Jesus! of souls, thou art the light,
Delightful to behold;
Come, and with oil of gladness bright,
Anoint these, as of old.

May these whom thou, with sovereign sway,
Hast chosen, thee to serve,
Be thine alone; and never may,
To raise thy glory, swerve.]

When the singing ceased, Dr. PHILIP appeared before the altar; his heart was full; he desired to say something; and we were exceedingly desirous to hear him; but he was unacquainted with our (German) language. Brother Hulsman was therefore requested to translate his words to the congregation. Our English brother commenced his address in a tone indicating deep emotion. To the request made to him, to manifest parental faithfulness and kindness to our Missionaries, he replied by the most friendly assurance of his readiness to comply with that request. He then turned to the Missionaries, with the view of addressing them

* Upwards of twenty-three ministers were present on the occasion. The dear English brethren joined in the imposition of hands.

in a few words ; when the service was interrupted by an alarm which rapidly spread, and advanced towards the choir. A panic followed ; and on one hand, was heard the word, "Lightning !"—on the other, "It gives way !" &c. It appeared as if Satan had, for a moment, succeeded in disturbing and scattering those who were engaged in a solemnity, which, to him, must have certainly been displeasing ; it was, however, but for a moment. The congregation sung the hymn :—

"Rüstet euch ihr Christen-leute," &c.

"Christians ! gird your armour on," &c.

The people being convinced that the alarm had been false, re-assembled themselves during the singing of one verse, and the speaker was enabled to proceed without interruption. Dr. Philip again addressed the congregation with much unction. He first expressed the delight he enjoyed in his visit to this place ; in the interviews and conversations which he had, both yesterday and to-day, with the Directors and friends of the Society ; in the "Instructions to the Missionaries" which he had read ; and in the present solemnity ; indeed, all that he saw and heard, convinced him that we stood on the same foundation of faith, and were united by the same tie of love to Christ. He particularly and frequently expressed his great satisfaction with, and entire concurrence in the "Instructions" with which the Missionaries were to be furnished. He mentioned the deep interest and pleasure he felt, on account of the spiritual blessings which had been poured out on this valley, and stated his conviction that the zeal for the Missionary cause here, which was the fruit of spiritual life, would be the seed which would ere long produce new life.

"The spiritual revival which has taken place in England, is, at least, half of the fruit of Missionary exertions for the heathen. In like manner," said he, "may the solemnities of this day produce new spiritual blessings. Of this assembly, one may perhaps think, 'I will become a Missionary ;' a second and a third may think the same ; but a fourth may think, and with propriety, 'All cannot be Missionaries ! well, I will be a Home-Missionary ; I will preach the word of reconciliation to my family and to my neighbours.'" The Doctor then admonished the Missionaries in strains of parental affection. Lions, serpents, and all the dangers of crossing the sea and traversing the desert, would not be the most appalling to them,—the worst enemy which they had to fear, was, worldly-mindedness. The word of God and prayer were their best armour. He enlarged especially on the subject of prayer, that invaluable privilege of Christians. "Confer," said he, "labour, contribute, as much as you please, you shall still have done nothing, if

you do not pray. The cause is worthy of the best we have to bestow. If we pray, we give our hearts to God ; and the heart is the best gift. Your Missionary, enterprise will advance prosperously, so long and so far as it is accompanied with prayer ; but the moment you cease to pray, it will cease to advance." As the speaker commenced his address, by expressing feelings akin to those of the apostle Paul, who, when the brethren from a foreign country came to meet him, "thanked God and took courage,"—so he finished it, by expressing a hope that he would again meet with us in that temple where no alarm would ever be felt, and where, delivered from the terrors of guilt, we should praise God in everlasting peace, and without fear of harm. He then took each of the young Missionaries by the hand, saying, "I welcome you, I will be as a father to you, and you shall be my dear fellow-labourers."

The Rev. ANDREW REED, one of the Directors of the London Missionary Society, then took his station at the altar. He began by presenting to us the most cordial salutations from the Society, and by expressing particularly the satisfaction he experienced in witnessing the present solemnity, and the Missionary zeal of our district, which exceeded his expectations. He stated that he had to-day observed, with the greatest pleasure, that the German Christians did not easily suffer themselves to be moved in their Missionary work, by alarms and fears. "I came hither," said he, "a stranger ; I have joined you in praising and supplicating God ; I have rejoiced with you, and wept with you ; and I depart from you as a brother." On leaving the altar, the speaker also took the Missionaries by the hand, saying, "I give you the right hand of fellowship."

The Rev. MARK WILKS, Chaplain to the American Embassy at Paris, and a Director of the Paris, and London Missionary Societies, spoke next on the occasion. He said, he could not deny himself the pleasure of addressing the congregation in a few words. He assured us of the deep interest and affection which the brethren at Paris cherished towards us. To him it appeared peculiarly remarkable, that there should be one among our Missionaries (M. von Wurmb), who had not long ago fought against the French, in a tremendous struggle for liberty ; but who now, in union with the French and English Missionaries, was about to proceed in the same vessel with them, to make war against the kingdom of Satan in South Africa. Though natives of three different countries, the Missionaries were one in the love of Christ ; and the only rivalry they were allowed to cherish, was,—which of them should excel in humility, fidelity, zeal, and faith. He also impressed on them, the importance of prayer ; and assured us, that

activity with regard to Foreign Missions, was the source and means of propagating that spiritual life, to which France was now awakening. The impressive salutation, "God bless you," which he addressed to each of the Missionaries as he shook hands with them, still remains on my mind.*

The congregation joined in the benedictions of the English brethren, and saluted the newly-ordained Missionaries, by singing two verses, [of which the following convey but a faint idea :—

"For him to fight, yourselves prepare,
Who first, for you, the battle fought;
To lean on him, you safely dare,
Who Satan's kingdom, brings to nought.
Resolve ye now, with cheerful mind,
Still to proclaim, to all below,
What he hath done for humankind;
HE gives the word 'free course, to flow!'"

Mr. RICHTER, the Tutor (of the Missionaries), now in a few words, took farewell of those who had been hitherto under his care. The tone of his voice, on the one hand, and the tears of his former pupils, on the other, were evidences (if any were wanting) of the tender affection they cherished for each other. It was well arranged that, that part of the service should be assigned to him who had hitherto been their guardian, in which he was called to deliver unto them what is justly described as "the lamp to their feet, and the rod in their hands." In the name of the Missionary Society, he presented each of them with a Bible, at the beginning of which were written the last two verses of the Gospel according to Matthew.

To the affecting words of their teacher, the Missionary Luckhoff replied in the name of his brethren. We greatly rejoiced to hear one of the young Missionaries speak; the matter and the manner of his address were such, that we had reason to praise the grace of God on their behalf. We could perceive that the young speaker was one that went forth in the spirit of Asa, acknowledging that it is nothing with the Lord "to help, whether with many, or with them that have no power." A verse was then sung, [of which the following is merely a paraphrase :—

Directed by the Saviour's eye,
His word go carry forth, to where
His Holy Spirit, from on high,
Shall now an open door prepare.
His precious sheaves, go gather in,
His Father's promised reward,
For shame and sufferings borne for sin,
For all whom he will save and guard.]

The Rev. Mr. KRUMMACHER, pastor of the church in Gemarke, concluded with prayer. He exhorted the congregation to give glory to the Lord; he commended the young Missionaries to the Divine mercy, and intreated the Lord for the salvation of those who are yet unconverted among us; he implored a new out-pouring of the Holy Spirit on this valley, and that a blessing would result from this solemn feast. The congregation sang before departing, [words of a similar import with the following :—

Jesus! our Saviour and our King,
Come forth to conqu'ring war;
And quickly to subjection bring
All in this world that are.
Upon Thy messengers of peace,
Look down, O gracious Head;
To move, let not thy Spirit cease,
Through the vast fields of dead.
Our weeping hear, and grant, O King,
Whate'er we now implore;
Thee will we praise, and joyful sing
Hosanna—evermore.]

Barmen, 1st. of July, 1829.

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

CHORLEY.

On the 27th of May the Annual Meeting of the Chorley Auxiliary Society was held in the Independent Chapel in that town. Mr. Lee in the chair. After singing and prayer, the Rev. D. A. Jones read a statement of monies raised since the last anniversary, and resolutions were moved and seconded by the Rev. Messrs. Jones, of Bolton; Carnison, and Slate of Preston; Alexander, of Norwich; and Dr. Stewart, of Liverpool; also the Rev. Messrs. A. D. Campbell, of Pittsburgh (America); Greatbatch, of Southport; Alexander and Forster, of Blackburn; and other ministers. On the following Sabbath, a sermon was preached for the Society, by the Rev. J. Edmonds, late Missionary in India. The collections, with subscriptions during the past year, amounted to £54 3s. 6d.

PENRITH.

The Third Anniversary of this Auxiliary was held at Penrith on the 28th and 29th of June. On the evening of Sabbath the 28th, the Rev. J. Campbell of Kingsland, preached in Ebenezer Chapel, and on Monday, June 29th, the public meeting was held in the same place. The chair was taken by the Rev. Thomas Woodrow, of Carlisle. An abstract of the Parent Society's Report was read by the minister of the chapel; and the several resolutions were moved and seconded by the Rev. Messrs. Campbell, Jack, Harper, Selbie, (Home Missionary), Deakin, (Wesleyan Methodist), Nettlesbiss, and Mr. Robison. The amount of contributions was 10l. 8s. 8d.

* Besides the gentlemen already mentioned, Joshua Wilson, Esq., another member of the London Missionary Society, and Mr. Jetter, a German Missionary from the East Indies, were present at the solemnity.

YORKSHIRE.

Anniversary Missionary Meetings were held during last month, at the following places in Yorkshire, when the services as undermentioned took place.

HORNSEA.

On Wednesday, August 5th, 1829. In the afternoon, the Rev. Dr. Winter preached an excellent sermon; in the evening, the meeting for business was held, James Bowden, Esq. in the chair; when the audience was addressed by the Rev. Dr. Winter, and the Rev. Messrs. Hands, (Missionary), Sykes, and E. Morley; and Messrs. Hull and Foster. The collections and subscriptions for the year amounted to £9 5s.

SKIPSEA.

On Thursday, August 6th, 1829. In the afternoon, the Rev. John Hands preached an appropriate sermon; in the evening, the Meeting for business was held, James Bowden, Esq. in the chair. Speeches were delivered by the Rev. Dr. Winter, and the Rev. Messrs. Hands, Hayden, Flocker, E. Morley, and Sykes; and Messrs. Tarbotton, Foster, and Brainbridge. The collections and subscriptions for the year amounted to £14 4s. 5d.

PRODINGHAM.

On Friday, August 7, 1829. In the afternoon, the Rev. Dr. Winter preached an interesting sermon; in the evening, the meeting for business was held, Mr. William Foster in the chair. The following speakers addressed the audience: the Rev. Dr. Winter, and the Rev. Messrs. Hands, Hudswell, Flocker, E. Morley, Sykes, and Hayden; and Mr. William Tarbotton. The collections and missionary boxes since Christmas amounted to £5 9s.

BRIDLINGTON AND QUAY.

On Lord's-day, August 9th, 1829. In the morning, the Rev. Dr. Winter preached at the Union Chapel, Quay, and the Rev. John Hands (Missionary), at the Baptist Chapel, Bridlington; in the afternoon, the Rev. John Hands preached at the Independent Chapel, Bridlington, and the Rev. Dr. Winter at the same place in the evening. The discourses were excellent and appropriate. On Monday, August 10th, in the afternoon, the Rev. Dr. Winter preached at the Independent Chapel, Bridlington; and in the evening, the meeting for business was held at the Union Chapel, Quay; the chair was taken by the Rev. J. Morley, and the financial account read by the Rev. E. Morley. The following speakers addressed the meeting:—the Rev. Dr. Winter, the Rev. Messrs. Hands, Sykes, Tatham, Harness, Hudswell, and E. Morley; and Messrs. Taylor and Tarbotton. The collections amounted to £20 15s. 7d.

BRIFFIELD.

On Tuesday, August 11th, 1829. In the afternoon the meeting for business was held, and the chair taken by the Rev. John Morley. The following speakers addressed the audience:—the Rev. Dr. Winter, and the Rev. Messrs. Hands, Hayden, E. Morley, Normanton, Sykes, Wright, and Hudswell; and Messrs. Taylor, Tarbotton, and Anderson. The collections and subscriptions for the year amounted to £8 13s. 6d.

LEITH MISSIONARY MEETING.

The following particulars, relating to the public meeting held at Mr. Cullen's Chapel, Leith, on Monday evening, June 15th, were omitted in the account of that Meeting (taken from the Scotsman), inserted in our chronicle for July:—

The Rev. John Aikman, of Edinburgh, was called to the chair, and the Meeting was opened with prayer by the Rev. Henry Grey, A. M. of St. Mary's church, Edinburgh. The Chairman then introduced the Deputation from the London Missionary Society, whom he invited to address the Meeting. Upon this, the Rev. George Young, A. M. of Whitby (one of the Deputation) gave a short address. After observing that British seamen and British commerce are intimately connected with the progress of the Missionary cause, he urged the inhabitants of Leith (a distinguished seaport) to forward that cause by increased exertions: and he expressed a strong hope, founded on various circumstances, that this Meeting would be more productive than those which had been held in Edinburgh in the foregoing week. The Rev. William Ellis next addressed the Meeting at considerable length, giving a delightful view of the great work of God now going forward in the South Sea Islands, and referring, as a stimulus to the people of Leith, to the astonishing exertions made for the Missionary cause by the converts in those islands. One small island, containing only a population of about 3000 souls, had sent home last year the sum of 300*l.* as their subscription for three years. The Rev. Joseph Fletcher, A. M. of Stepney, followed Mr. Ellis, and made a powerful appeal to the hearts, understandings, and consciences of the audience. He observed, in particular, that the people of Scotland had not yet supported the Missionary cause in a manner corresponding with that high character for Christian feeling and intelligence which they were understood to possess; and that the inhabitants of Leith, in their contributions on the past Sabbath, were far below that standard which they ought to have reached. He concluded with stating that the Rev. John Brown had handed to him a donation of 5*l.* from a friend, with other 5*l.* from a fund placed at Mr. Brown's disposal. It was immediately after this address that Mr. William Alexander, a gentle-

man well known to the religious public at Leith, proposed to give 5*l*. if the assembly would make up 100*l*. While the sum was making up, the meeting was addressed again by the members of the Deputation, as well as the Rev. Messrs. Brown, Grey, &c. The amount obtained, including the additional donations given next day, not only reached 130*l*. but 140*l*.

EDINBURGH MEETING.

The Missionary Meeting, which took place in the Assembly Rooms, Edinburgh, and of which an account (taken from the Scotsman) was inserted in our last Chronicle, was held on Thursday, June 11th, instead of the 25th. The account there given was deficient in the following particulars:—The Meeting was addressed by the Rev. Mr. Aikman, the Rev. Mr. Young, of Whitby (one of the Society's

deputation to Scotland), the Rev. Mr. Innes, and the Rev. Dr. Paterson, who gave a brief view of the Society's Missionary stations. In addition to what Dr. P. is said to have stated, he mentioned that eight additional Missionaries, viz. three French, three German, and two British, were to sail for South Africa, under the superintendence of Dr. Philip, in July. One of them, Mr. Baillie, a native of Edinburgh, was present at the Meeting, and took farewell of his friends.

BAPTIST MISSIONARY SOCIETY.

It will gratify the friends of Missions to learn that the above Society collected at and subsequently to their Annual Meeting, held in Spa Fields' Chapel, on Thursday, June 18th, 1829, the extraordinary sum of upwards of £4000.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 21st April, to 30th June 1829, inclusive.]

IN LONDON AND ITS VICINITY.

William Shrubsole, Esq.	50	0	0
G. F., per Rev. E. Bickersteth	25	0	0
Rev. J. Alcott	10	10	0
T. M. Coombs, Esq.	10	10	0
S. Wilson, Esq.	10	10	0
Le Chevalier Captain P. Dillon ... (L. S.) ..	10	10	0
K.	10	0	0
R. H. Marten, Esq.	5	0	0
X. Y. Z.	3	0	0
One tenth	1	0	0
Widow's Mite, per J. R.	1	0	0
D. M.	1	0	0
Odd pence Missionary-box	3	1	4
Miss Gardner, per Rev. J. Campbell	5	0	0
Thank Offering	5	0	0
A. B.	1	1	0
Collected by			
Mr. W. C. Simpson	1	8	10
Mrs. Davidson	1	0	4
Albion Chapel.—Rev. J. Young—			
Sunday-school, per Mrs. Pirie	0	10	0
Highbury College.			
The Students	3	18	4
Servants	1	15	0
			5 13 4
Hackney Fields—Gloucester Chapel			
Rev. J. Isaacs.			
Contributions	6	1	9
Sloane-street Union Chapel—			
Collected after Prayer Meetings,			
per Mr. Edwell	3	2	0
J. L.—For the Native girl, Lydia Sarah Lack	3	0	0
London Road Chapel—			
Rev. T. Harper—			
Collected by Miss Putley &c.	5	5	4
Subscription	1	0	0
			6 5 4
Mile End.—Brunswick Chapel.—			
Rev. G. Evans, President	20	0	0
North London & Islington Auxiliary.			
Islington Chapel.—Rev. C. Gilbert.—			
A Friend, per Rev. C. Gilbert.	50	0	0
Sunday-school Children	29	17	7
Subscription	1	1	0
			80 18 7

Tabernacle Auxiliary Society.—

Rev. J. Campbell			
Collected by			
Mr. Adams	6	18	1
Mr. Appleby	4	17	9
Mr. Barrow	2	4	2
Mr. Becket	2	18	1
Mrs. Box	3	8	6
Miss Brewer	9	0	1
Mrs. Child	19	2	4
Miss Deedy	14	14	10
Mr. Ferguson	3	8	0
Mr. Greenhow, jun.	3	1	7
Mr. Harraden	8	15	4
Mrs. Harraden	3	13	0
Miss Harraden	2	3	3
Mrs. Herbrecher	1	0	8
Mrs. Hockin	7	7	5
Mrs. Holloway	12	15	1
Mr. Jukes	6	10	4
Mr. Jukes, Jun.	5	0	0
Miss Jukes	4	11	6
Miss E. P. King	3	11	0
Mr. Lloyd	4	15	5
Mrs. Palmer	8	10	5
Mr. G. Pearce	10	14	6
Mr. G. Pearce, Jun.	0	19	2
Mr. Radmall	9	12	11
Mr. Saunders	1	14	
Mr. E. Selby	10	16	2
Miss Selby	3	11	6
Miss Spencer	3	8	1
Mr. J. Smith	3	16	0
Sundries	62	17	1
Mr. Throsby	3	3	8
Mr. Watts	1	0	3
Miss E. Wilson, for the Education of the Native Child in India, named Judith			
Wilson, 5th payment.	3	0	0
Mrs. Wincheap	0	13	0
Catechetical School	26	11	6
Charity Girls	7	7	0
Charity Boys	6	15	0
Sabbath School	6	17	7
Sunday School, Union Gardens	0	10	6
Missionary Boxes of			
Mr. Clark	2	5	0
Mrs. Gilbert	1	5	0

Master Nobbs	2 10 0	
Mr. Ruff	4 0 10	
Mr. Swindell	1 10 8	
	323 4 1	
Buckinghamshire. —		
Hambleden.—Subscriptions	3 9 6	
Bedfordshire Auxiliary Society		
John Foster, Esq., Treas.		
Bedford Association, per		
Rev. S. Hillyard	12 0 0	
Biggleswade Association, &c.	3 1 0	
Roxton.—Collection by Rev. Dr.		
Henderson	10 5 9	
Subscriptions	3 3 0	
Staughton County Meeting.—		
Collection	6 9 9	
Beilford.— <i>For the Education of</i>		
<i>Native Girls in Mrs. Maul's</i>		
<i>School, Traiancore:—</i>		
Per Mrs. Hillyard	2 5 0	
Mrs. Kilpin and Mrs. Os-		
born	2 5 0	
Miss Peck	2 5 0	
Biggleswade, Mrs. Foster	2 5 0	
Roxton, Mrs. C. Metcalf	2 5 0	
Chawson, Miss Metcalf	2 5 0	
Miss F. Metcalf	2 5 0	
	50 14 0	
Less Expenses..	2 0 0	
	48 14 0	
Cheshire —Tintwistle Association—		
Mrs. Rhodes, Treas.	15 0 0	
Backs. —South Auxiliary Society		
Mr. J. Burrough, Treas.		
Balance	1 12 2	
High Wycombe Crendon-lane		
Meeting—Collections	10 1 6	
Town Hall	9 7 1	
Ebenezer Meeting	11 3 9	
Subscriptions	4 1 0	
	36 5 0	
Thames Branch —Rev. J. Wiffin		
Subscriptions	3 6 0	
Collected by Miss Umfry	1 10 0	
	5 2 0	
	41 7 6	
Less Expenses..	9 8 0	
	31 19 6	
Devonshire. —Exeter—Rev. J. Davison, Don.	10 0 0	
Derbyshire. —Rev. J. Bencliffe.—		
Alfreton—Missionary Box.	5 8 6	
Pentrich.	1 0 0	
	6 8 0	
Dorsetshire. —Wareham—West-street Chapel.		
Collected by Miss Crocher	5 0 0	
Birdbush.—Rev. J. Jones and Friends.		
Collected by Miss Gould	3 4 6	
—Horder	0 19 8	
Mr. Gould	2 5 6	
—Scammell..	1 4 2	
	7 13 10	
Durham. —South Shields—Rev. Mr. Cham-		
berlain, per Rev. Dr. Philip, (omitted).	7 0 6	
Essex. —Colchester— for the support of		
<i>Schools in Africa</i>	14 2 0	
Upminster and Hornchurch.—		
Rev. J. Woodwark	10 6 0	
Epping.—Rev. J. Alcott—		
Subscriptions	11 12 0	
Miss Burton's Young Ladies..	1 8 6	
Collection	3 3 2	
	16 3 8	
Hampshire. —Fareham, Rev. T. Eastman—		
Subscriptions	17 18 2	
Sunday-school	1 0 0	
Missionary Box,—Miss Norris.	4 5 6	
	23 3 8	
Alton. —Rev. C. Howell—		
Subscriptions	3 3 6	
Collection	2 2 0	
Collected by		
Miss Howell	3 10 6	

Collected by Miss Murrell	3 0 0	
Missionary Boxes of		
Rev. C. Howell	0 12 6	
The Chapel	0 10 0	
Mr. E. Palmer	0 7 0	
Cottagers and Sabbath-school		
Children	0 7 6	
	13 12 6	
Alresford. —Rev. Mr. Bliss	2 8 0	
Petersfield. —Rev. J. Greenwood		
Collected by		
Miss Hill	3 16 0	
Miss Calvert	1 14 10	
—Edgeter	2 13 1	
Mrs. Barrett	3 5 1	
Mr. Child	0 17 4	
Miss Podman	1 7 8	
Mrs. Greenwood	1 15 4	
Mrs. Heath	1 1 0	
Collection after Sermons	4 8 4	
Missionary Boxes	0 10 1	
	21 9 6	
Stockbridge per Rev. R. Ayliffe	4 0 0	
Hertfordshire. —Wheatthamstead—		
Collected at Prayer Meetings,		
by Mr. F. Watts	2 0 0	
Lancashire East Auxiliary Society —		
J. H. Heron, Esq. Treasurer		
Patricroft Subscription.—Rev. J. Ellis,	0 10 4	
Bolton.—Duke's Alley Chapel	31 14 5	
Mawdsley Chapel, Rev. W. Jones	13 10 0	
Stand.—Mr. T. Walker, Treasurer	11 8 11	
Greenacres Moor.—Rev. T. Galland	14 2 6	
Manchester—Cooper-street Chapel.		
Calvinistic Methodists,—the Yonths'		
Society, per Mr. Morris	25 0 0	
Hulme Chapel, by Rev. J. Gwither	4 3 0	
Walmsey—by Rev. T. Gill—		
Collections	3 5 1	
Missionary Box	2 2 7	
	5 7 8	
Mr. T. Bury	5 0 0	
Grosvenor Street Chapel.—Rev. W. Roby,		
Collections	350 0 0	
Anniversary Sermon	44 0 0	
Yonths' Society	60 0 0	
	454 0 0	
Mosley Street Chapel. —Col-		
lections	162 4 11	
Public Meeting	67 3 6	
Juvenile Association	55 0 0	
	284 8 5	
Salford Chapel. —Collections	78 9 4	
Do. After Communion	36 18 3	
Juvenile Association	38 0 0	
	152 7 7	
Rusholme Road Chapel. —Col-		
lections	76 15 0	
Lloyd Street Chapel. Rev. Dr. Jack.		
Collections	41 0 2	
Manchester. —Mosley-street Chapel,		
DONATIONS AT THE PUBLIC MEETING.		
Mr. G. Hadfield	105 0 0	
Messrs. J. H. Heron and Sons	30 0 0	
A Friend	10 0 0	
Mr. S. Fletcher	105 0 0	
Mr. T. Harbottle	20 0 0	
Mr. J. Potter	50 0 0	
Mr. Denby	52 10 0	
A Poor Mechanic	2 2 0	
Mr. W. Callender	20 0 0	
Mr. S. Pope	10 0 0	
Rev. Mr. Kerro	4 0 0	
Mrs. Coombs	20 0 0	
Mr. J. Smith, by Rev. W.		
Roby	50 0 0	
Mr. S. Prince	50 0 0	
Mr. S. Prince, jun.	5 0 0	
Rev. J. Bird and Friends	25 0 0	
Mr. E. Armitage	25 0 0	
Rev. W. Roby	10 0 0	
Check Handkerchief	15 5 0	
Mr. J. Thomson	20 0 0	
Mr. W. Newall	25 0 0	

MISSIONARY CONTRIBUTIONS.

Mr. J. Thompson's Son....	1 0 0	Leicester—Free-lane.—Rev. T. Mitchell—	
Rev. R. S. M'All	10 0 0	Subscriptions	4 10 0
Mr. Goodie	20 0 0	Newton-Burgoland—	
Mr. J. Gaskin	10 0 0	Collected by Miss Driver....	2 0 0
Mrs. D. Heyward	25 0 0	Sunday-school Children	1 0 0
Mr. B. Joule.....	25 0 0		3 0 0
A Friend by Mr. Roberts....	5 0 0	Medbourn—Collected by Miss Clarke....	2 2 0
A. B.....	1 0 0	Melton-Mowbray—Rev. J. Roberts—	
A. T. H.....	1 0 0	Subscriptions	6 0 0
An Old Soldier, by Rev.		Kibworth.—Rev. E. Chater—	
Mr. Coombs	5 0 0	Collection.....	2 3 3
A Friend, by Ditto	10 0 0	Mr. Glover's Missionary Box	1 10 3
A Lady, by Mr. J. Smith....	1 0 0	Theddingworth	1 7 0
Rev. W. M. Walker	5 0 0		5 0 6
A Friend, by Mr. Harbottle..	20 0 0	Ashby-de-la-Zouch.—Rev. W. Tait—	
Mr. Kershaw	50 0 0	Subscriptions	3 0 0
Mr. Hall	5 0 0	Narborough.—Rev. W. Bedford—	
Mr. Daniel	5 5 0	Subscriptions	9 9 0
Miss Daniel	2 2 0	Ullesthorpe.—Rev. W. Ayre—	
Mr. J. Griffiths	5 5 0	Collection	3 0 1
Rev. G. Partington	1 1 0	Subscriptions.....	6 14 1
Mr. S. Sheldon	25 0 0		9 14 2
Mr. B. Mitchell.....	1 1 0	Mansfield.—Rev. R. Weaver—	
Mr. W. Jones	2 0 0	Subscriptions	23 2 8
Mr. Bury and Sisters.....	5 0 0	Ditto for native Schools	5 13 2
Joannes	10 0 0	Sunday-school Children.....	1 5 3
J. C. M.....	1 0 0	Collection	11 17 3
W. H.	1 0 0		41 18 4
A Churchman, by Mr. Har-		Less Expenses..	1 19 10
bottle.....	2 0 0		39 18 6
Mrs. S. Pope	5 0 0	Keyworth.—Rev. Mr. Smith—	
"Times Newspaper".....	2 2 0	Subscriptions	5 4 2
A Friend, by Mr. Thompson.	1 0 0	Newark.—Rev. C. Williams—	
A Friend, by Rev. W. Roby	20 0 0	Subscriptions	7 7 6
A Friend, by Rev. R. S.		Sunday-school Box	0 18 1
M'All.....	10 0 0	Collected at Missionary Prayer	
M. C., by Rev. Mr. Coombs	5 0 0	Meetings.....	3 18 8
M. G., by Ditto	5 0 0		12 4 3
A Lady, by Mr. Fletcher....	1 1 0	Great Wigston.—Rev. G. B. Hunter—	
R. J., by Rev. Mr. Coombs	1 0 0	Subscriptions	5 16 0
A Friend from Cooper-street	2 0 0	Nottingham.—by Rev. Messrs.	
Mr. W. Wilkinson	10 0 0	Alliott, Gilbert, Alliott, jun.	
Mr. J. Wood	10 0 0	and Orange—also from James	
Sunday School Teacher, by		Street Chapel and Zion Cha-	
Rev. R. S. M'All.	1 0 0	pel. (vacant)	
A Female, by Rev. Mr.		Ladies' Association	25 14 3
Coombs	1 0 0	Juvenile Societies	42 16 9
Mr. H. Hargreaves.....	5 5 0	Collection at Annual Meeting	96 10 2
A Friend, by Mr. Roberts....	1 0 0		316 3 0
A Friend, by Ditto	1 0 0	Less Expenses..	15 18 11
Mr. Joseph Ramsay.....	5 0 0		300 4 1
Two Friends, by the Chairman	2 0 0	Lincolnshire.—Gainsborough.	
A Friend, by Rev. Mr.		Per Mr. W. Clixby.....	13 12 6
Coombs	5 5 0	Middlesex.—Tottenham—Collected	
A Friend, by Rev. R. S.		by Miss Hague	4 6 2
M'All.....	5 0 0	Monmouthshire Auxiliary Society,	
Charlotte and Mary Hattelford	2 0 0	Mr. J. Armitage, Treasurer.—	
J. W.	10 0 0	Collections after public Meet-	
A Friend, by Mr. Roberts...	1 0 0	ing.	
Mr. G. Wood.....	2 2 0	Newport—Rev. D. Hughes ..	3 0 0
A. B.....	1 0 0	Penwayne—Rev. D. Davis ..	2 16 0
Mr. W. Goulbourn	1 0 0	Carleoa Village—Rev. J. Thomas	0 15 0
Mr. T. Stevenson.....	5 0 0	Union Chapel—Rev. J. Davies	0 9 6
Mr. E. Sedgwick.....	5 0 0	New Inn—Rev. D. Davies.....	4 0 0
Mr. Thomas Rea.....	20 0 0	Ebenezer Chapel (late Rev. E.	
A Servant, by Rev. W. Roby	1 0 0	Jones)	3 0 0
A Friend to Hottentots.....	21 0 0	Varteg—Mr. M. Jones	1 0 0
Mr. J. Gill.....	5 0 0	Blanevon—Mr. M. Morgau ..	1 16 0
Small sums	2 12 0	Nanty Glo.—Mr. D. Stephens	3 15 6
	2,214 16 0	Rumney—Mr. J. Davies.....	1 9 0
		Munnddysllwyn—Mr. T. Harris	2 2 0
		Penmaor—Mr. D. Thomas....	1 10 0
		Hanover—Mr. E. Davies	4 10 0
		Abergavenny—Rev. J. James—	
		Per Mr. J. H. Morgan 6 3 2	
		Collection per ditto. 6 6 6	12 9 8
		Subscriptions	2 1 0
		Collections at Pontypool.....	15 8 11
			60 2 7
		Less Expenses.....	19 2 0
			41 0 7

Leicestershire and Nottinghamshire Auxiliary
Society, late Mr. J. Nunneley, Treas.
Leicester—Bond-street—Rev. E. Webb
Ladies' Association for the
Education of Native Fe-
males in India..... 22 1 2
Juvenile Association..... 18 2 6
Subscriptions

Norfolk.—Norwich—Tabernacle Auxiliary			
(late Countess of Huntingdon's)—			
Mr. J. Butcher, Treasurer and Sec.			
Subscriptions.....	12	11	3
Collected by Mr. Brett.....	3	6	0
Mr. S. Caley.....	3	2	6
Mr. J. Doman.....	3	11	0
	22	10	9
Male Juvenile Society.....	10	13	4
Female ditto.....	19	0	5
	29	13	9
	52	4	6
Wymondham Independent Meeting			
Sunday School Association, &c.....			
Yarmouth—Friends, per Rev. A. Creak,	2	10	0
for the <i>Native Teacher</i> , John Palmer,			
9th payment.....			
Salop.—Dodington and Whitchurch Con-	10	0	0
gregational Society per Mr. E. Jones			
Bridgenorth.—Rev. S. Barber—	15	0	0
Subscriptions.....	5	17	7
Can Hall Missionary Box....	2	0	0
	7	17	7
Eardington and Bridgenorth—			
Collected by			
Mr. W. Southwell.....	3	6	6
Mr. Perry.....	1	5	0
	4	11	6
Suffolk Society in Aid of Missions.			
Mr. S. Ray, Treasurer.			
Beeches—Subscriptions, &c.....	26	14	9
Bergholt—Ditto, &c.....	17	9	7
Bungay—Ditto.....	17	7	1
Bury St. Edmunds—Rev. C. Dewhurst..	21	19	0
Ditto.....Rev. M. Juela.....	9	13	2
Cratfield—Subscriptions, &c.....	5	13	8
Debenham—Ditto, &c.....	13	1	6
Framlingham—Ditto, &c.....	8	10	0
Hadleigh—Ditto, &c.....	9	18	6
Halesworth—Ditto, &c.....	8	16	4
Ipawich—Tacket Street Meeting.			
Subscriptions.....	18	9	10
Juvenile Association.....	21	4	0
Green Gown Girls' School..	0	11	4
	40	5	2
Lowestoft—Subscriptions, &c.....	5	10	0
Melford—Ditto, &c.....	3	0	0
Nayland—Ditto, &c.....	5	11	3
Needham Market—Ditto, &c. 6 5 0			
Ditto—Mr. Maw—For Edu-			
cation in India.....	1	0	0
Ditto, Ditto, South Seas....	1	0	0
Legacy, by the late Louisa			
Maw, member of the So-			
ciety of Friends.			
For Native Schools in In-			
dia.....	15	0	0
For Do., South Sea Islands	15	0	0
	38	5	0
Peasenhall—Collection in a Barn.....	4	10	6
Rendham—Subscriptions, &c.....	8	10	2
Southwold—Subscriptions, &c.....	9	5	2
Stowmarket—Ditto, &c.....	47	16	11
For Female Education in			
India.....	1	5	0
For Schools in Madagascar	10	2	4
	59	4	3
Sudbury—Subscriptions, &c.....	28	8	0
Walpole—Ditto, &c.....	6	6	0
Wattisfield—Ditto, &c.....	12	0	0
Wickham Brook—Subscriptions, &c....	13	17	0
Woodbridge—Rev. J. Pinchbeck.....	37	7	8
Ditto—Rev. W. Hurn.....	9	19	3
Wrentham—Subscriptions, &c.....	12	12	6
	433	15	0
Less Expenses.....	6	6	0
	427	9	0
Newmarket.—Rev. P. Cater and Friends	6	6	8
Surrey.—S. W. Clayton, Esq.....	10	10	0
P. Wood, Esq.....	10	10	0

Sussex.—Lewes—Cliff Chapel—			
Rev. R. Harris and friends.....	5	0	0
Warwickshire.—Birmingham—Mrs. James,	10	0	0
for the support of the <i>Native Teacher</i> ,			
<i>Rowland Hill</i> , 9th payment.....			
Wales.—North Auxiliary Society.	10	0	0
Mr. W. Williamson, Treas.			
Bangor.....	13	16	0
Llamerish.....	4	5	0
Nefyn.....	1	12	0
Subscription.....	1	0	0
Rhowlyfylchi.....	1	4	2
Llansantffraid and Penygroes,			
by Rev. J. Rees—			
Subscriptions.....	10	9	1
Mission. Box, per M. A. Jones	1	1	6
	33	7	3
Scotland.—Perthshire Auxiliary Society—			
per Rev. J. Newlands.....			
Tour in Scotland—per Rev. W. Fyvie	40	0	0
Banff.....	5	13	6
Portsoy, Prayer Meeting.....	1	0	0
Portsoy and Whitehills Collection	0	11	6
Macduff.....	0	19	0
Broomhill.....	1	14	3
Duncanstown.—Rev. D. Morrison—			
Collection.....	4	10	6
Monthly Prayer Meeting.....	3	0	0
Anchlyne Ditto.....	3	0	0
Headtown Ditto.....	1	12	3
Insch Ditto.....	3	7	0
Collection.....	1	1	0
Culsamond.—Rev. J. Rennie.....	1	0	0
Culsamond Chapel.—Rev. R. Mackenzie..	1	7	6
Woodside Society for Religious purposes..	5	12	6
Hetherwick and Kintore Friends.....	0	13	0
Upper Banchory.—Rev. W. Legg.....	3	3	0
Trinity Chapel Association.—Rev. D.			
Simpson.....	5	0	0
Old Aberdeen Juvenile Missionary Society	3	0	0
Ellon.—Rev. J. M'Robert.....	1	5	0
Missionary Box, by A. Cobban.....	0	8	6
	47	18	6
Ireland.—Hibernian Auxiliary Society—			
per Rev. D. Stuart. On account....			
Guernsey—per Rev. W. Laxon.	200	0	0
Collected by			
Mrs. Hodge.....	7	0	0
Miss Marshall.....	2	12	0
Miss Moss.....	1	12	7
Miss Fricker.....	1	14	0
Miss Elworthy.....	2	0	0
	14	18	7
Less Premium.....	0	14	0
	14	4	7
For the Anglo Chinese College.			
A Well-wisher to the Chinese.....	20	0	0
For the Support of Schools in India.			
M. S.....	6	0	0
Kimbolton—Rev. R. Hogg.....	1	1	0
Towards Printing in the Chinese Language.			
J. Moreton, Esq.....	1	1	0
Wm. Pearson, Esq.....	5	0	0
For purchasing the Scriptures, to be			
at the disposal of Rev. R. Knill,			
St. Petersburg.....			
	2	0	0
Edinburgh.—Miss M. Ross.....	50	0	0
ADDITIONS TO THE COLLECTION AT SURREY			
CHAPEL.			
AGentleman who was absent.....	2	2	0
Rev. Dr. Winter.....	10	10	0
Rev. G. Browne.....	10	10	0
Rev. G. Barber.....(Annual)	10	10	0
J. Muston, Esq.....	5	5	0
Friend, per Rev. T. Jackson.....	2	2	0
Mrs. Knight, per Rev. Mark Wilks	2	0	0
Towards the Deficiency, J. X.....	20	0	0

The Thanks of the Directors are presented to the following; viz.—

To Rev. T. Stenner, of Dartmouth, for a small packet of gold ends.—Mrs. Walker, for a box of books.—To Mrs. Crowder, T. Hayter, Esq., and S. M., for sundry books and periodical publications.

For the Mission College Library.

To Rev. Mr. Ritchie, for Stewart's Philosophy of the Human Mind, 2 vols.

Omission.—In our Chronicle for May, page 216, lines 3rd and 4th, read, "R. J."

THE CONTRIBUTIONS FOR JULY ARE UNAVOIDABLY POSTPONED.

NOTICES OF MISSIONARY MEETINGS.

BIRMINGHAM.

The Anniversary of the Warwickshire, Staffordshire, and Worcestershire Auxiliary, will be held at Birmingham on Tuesday, Wednesday, and Thursday, the 8th, 9th, and 10th, of September. The Rev. Samuel Thodey, of Cambridge, the Rev. Ralph Wardlaw, D.D. Glasgow, and the Rev. R. W. Hamilton, of Leeds, are engaged to preach on the occasion. Mr. Ellis is also expected to be present.

BRISTOL.

The Bristol Auxiliary will hold its 17th Anniversary on the 13th September and following days. The Rev. J. Jones, of Birmingham, will commence the services by preaching at Lady Huntingdon's Chapel, Bristol, and at Hope Chapel, Clifton, on the Sabbath-day. The Rev. Messrs. R. S. McAll, M. A. of Manchester, J. Morison, of Brompton, W. Orme, of Camberwell, and G. Mundy, (Missionary from Chinsurah), will officiate during the week; also other Ministers, whose names cannot yet be announced with certainty. The Public Meeting for business will be held on Thursday, the 17th, at the Wesleyan Chapel, King-street. The Rev. T. Mortimer, A. M. &c. of London, is expected to preach the Sermon at St. Philip's Church, on Tuesday Morning, the 15th. George Bennet, Esq. the surviving member of the Deputation, has also engaged to attend, and give an account of his visits to the Mission Stations in various parts of the world.

Lines on the Departure of DR. PHILIP and the Missionaries of England, France, and Germany, for South Africa, on 18th July, 1829.

Let Afric's sable sons rejoice,
And to the Lord lift up their voice;
Good news for them is on the wing,
Tidings from Heav'n's eternal King.
Behold that holy band of youth,
The messengers of Gospel truth!
Now they embark for Afric's shore,
Their homes, perhaps, to see no more!
The sons of Britain and of France
Thus to the Holy War advance;
And Germany now lends her aid—
Her youth have join'd the embassy.
Go, PHILIP, go;—may high renown,
Thyself, and thy companions crown;
Th' eternal God thy refuge be,
His Spirit ever rest on thee.
Thou Liberator of the slave,
Thou Christian model of the brave;
May grateful tribes thy advent bless,
Be thy reward—their happiness!
When nature fails, and all is o'er,
God be thy portion evermore.

R. W.

Austin Friars, August 22nd, 1829.



WILLIAM BLOOD, Esq.

RANELAGH CHAPEL,

CHELSEA.

Engraved by BLOOD, from an original portrait by Sir J. Reynolds.

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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1829.

A BRIEF MEMOIR OF MR. THOMAS PAGE,

LATE OF BROOK GREEN, HAMMERSMITH.

THIS excellent individual was born August the 24th, 1770, at Gusetry, near Macclesfield, where he passed the early period of his life in agricultural pursuits till about his eighteenth year, when he came to London, and entered the employ of a mercer. Shortly after his arrival in that city, he was induced, by a companion of his youth, to attend the ministry of the late Rev. Mr. Foster, then of Long Acre Chapel, where God was pleased to bless the word to the salvation of his soul; not, indeed, working a very sudden change, but by a gradual introduction of light into his understanding, bringing his heart under the influence of Divine grace, till at length he could say, "Whereas I was blind, now I see." From that period, about forty years since, he was enabled to maintain a fair reputation as a man, a tradesman, and a Christian; adorning in all things the doctrine of God our Saviour; taking

a lively interest in those societies which have been successively formed for the extension of the Redeemer's kingdom, with many of which he became identified as an active agent. He was one of the earliest supporters of the Fitzroy schools, warmly attached to them, from their infant state as a small Sunday school, through all their intermediate stages, to their present extended scale of usefulness, having been for the last twenty years treasurer to that institution. During about twenty-five years he had been accustomed to publish the Gospel in the villages round the metropolis, under the patronage of the London Itinerant Society; annually visiting also the neighbourhood of his birth-place, for the same purpose, where it hath pleased God to bless his labours to the conversion of several persons. There were features in the character of our deceased brother which it is proper to notice, inasmuch as they

redound to the praise of the glory of Divine grace manifest in him. He was diligent in business, frugal and careful in his habits, discovered much kindness and affability of manners, united with remarkable evenness of temper, and a calm consideration of such subjects as were brought before him: these dispositions were frequently displayed in meetings of business, where much diversity of opinion existed; where contending parties have advocated their views with considerable warmth, he has silently looked on, till at a suitable season, by a few short, temperate, judicious observations, he has brought them to a better state of feeling and more correct views. His accurate observation of mankind and experience in life qualified him to give prudent counsel; and though in his friendship there was not that warmth of expression which is discovered by many, yet this was more than counterbalanced by its steady persevering character. Few men were more provident of their time, yet ready to every engagement which presented the prospect of usefulness. Even when a young man, his love of punctuality rendered him proverbial: cautious in forming engagements, rigid in his attention to them, his promises might be safely relied upon. This leading excellence in his character shone forth with peculiar lustre in his attendance upon Divine worship: he felt too much regard for his character as a consistent Christian, too much respect for those with whom he assembled, too much reverence for that August and Gracious Being in whose service he found a sacred pleasure and delight, to be absent at the commencement of religious exercises: adhering to this principle, he has been known to ascend the pulpit at the appointed time, even when he and the Sunday school teacher have been

the only adults present. As a preacher he was extremely simple in his manner of exhibiting the gracious plan of redemption, and the practical influence which the cordial reception of the Gospel exerts over the mind: upon this latter point he was accustomed to dwell largely, knowing the secret workings of the human mind, and witnessing the manner in which the enemy of souls is beguiling thousands to destruction, leading them to rest in scriptural sentiments, while the heart remains unrenewed, and the soul consequently under the dominion of sin. Such was the known regularity of his habits and the strength of his constitution, that his friends anticipated a long continuance of his invaluable labours; it hath, however, pleased God to appoint otherwise;—and “shall not the Judge of all the earth do right?” At the close of March he was visited with paralysis, while standing at his fire-side, and fell to the earth apparently in a lifeless state; upon being removed and bled, animation was restored; a low fever subsequently came on, under which his mortal frame was borne down, and he departed on the morning of Lord’s day, May 3rd; in his death, as in his life, exhibiting the triumph of faith over sin that dwelt in him, the world in which he was actively engaged, the enemy whom he was called to encounter, and death disarmed of his sting by Jesus the Lord of life and glory. The nature of the disease which proved the immediate cause of his death precluded the possibility of gathering much from his lips; yet the Lord left not his own work altogether without witness when heart and flesh were failing his servant. Upon the occasion of a friend being announced, who was accustomed to labour with him in the villages, he desired to see him: that friend being much affected at

the considerable change in his appearance, looked upon him some time in silence, and at length quoted the words, "The eternal God is thy refuge, and underneath are the everlasting arms;" to which, though previously answering only in monosyllables, he promptly replied, "That is *my* case." His friend quoting another passage of similar import, added, "Therefore to them that believe he is precious;" his immediate answer was, "It is so." It was then remarked to him, that these great truths embraced by faith were found sufficient in the season of health, but that in his present circumstances he required a personal experience and enjoyment of them, in order to support his mind. He again replied, "It is the case." Upon this his friend, thankful in being thus permitted to witness this calm, dependent state of mind, expressed his conviction, that in his present weak condition, it would be unkind to remain longer with him, and that he would retire and pray with his family, to which he assented. To the friend who

had been instrumental in bringing him under the preaching of the Gospel, he expressed himself as being at rest in his mind, observing to him, "It would be sad to have any thing to do now." His general reply to inquiries made respecting his state of mind was, "Happy, happy." In concluding this brief memoir, the writer suggests to surviving relatives and friends an inference which has been consolatory to his own mind, and which he prays may have its due weight upon theirs; i. e. That death comes to the believer in Jesus, the messenger of Divine mercy, sent to liberate his soul from a body of sin, and usher him into his Father's presence; that he is brought into these happy circumstances in the exercise of precious faith, which embracing the Lord Jesus Christ as its object, brings peace to the conscience, purifies the heart, works by love, overcomes the world, and thus proves its Divine origin as the gift of God, the work of Jehovah the Spirit, to whom be glory for ever. Amen. G. B. T.

THE ANNUAL EPISTLE OF THE FRIENDS FOR THE PRESENT YEAR.

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 20th of the fifth month, to the 29th of the same inclusive, 1829, to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,—We are reverently thankful that we have been permitted to meet together on the present occasion, and to know the love of God shed abroad in our hearts, through Jesus Christ our Lord. We have been favoured to proceed with the usual yet important business of this meeting in brotherly harmony, and have felt that our spiritual strength has been renewed by thus uniting in religious travail for the best welfare of our Society.

Amidst the ordinary engagements of this meeting, we have received accounts of the sufferings of our members in support of our Christian testimony against tithes and other ecclesiastical demands; as well as in consequence of a few claims for military purposes: the amount thus reported is upwards of thirteen thousand eight hundred pounds.

In proceeding to unfold the Christian solicitude which has prevailed in this meeting, we would express an earnest desire that the confidence of all our dear brethren and sisters may be humbly, yet firmly, fixed upon God. He changeth not; his compassions "are new every morning;" his promises are sure; and "his kingdom ruleth over all." His "word is settled in heaven;" and his "faithfulness is unto all generations." His name "is

a strong tower; the righteous runneth into it, and is safe."

It pleased the Father, in his abundant mercy and love to the human race, in their fallen and lost estate, to give his only-begotten Son, the Lord Jesus Christ, that "whosoever believeth in Him should not perish, but have everlasting life." Oh! then, that not one amongst us may, by neglecting or undervaluing this blessed means, come short of that rest which is prepared for the people of God. May we all, in true and living faith, accept the Saviour of men, as our Redeemer, and deliverer from the thralldom of sin. "In Him dwelleth all the fulness of the Godhead bodily:" He is that eternal Word which in the beginning was with God, and was God; and who was made flesh and dwelt among men. He offered himself a sacrifice for our transgressions, "the just for the unjust:" "we have redemption through his blood, even the forgiveness of sins." He, our ever-living Intercessor and "Advocate with the Father, Jesus Christ the righteous," "is passed into the heavens," and "sat down on the right hand of the Majesty on high."

These sacred and essential truths of the Christian religion, were the faith of our early predecessors, and have been uniformly upheld by our Society, from their day to the present period. It is cause of thankfulness to us, that we can entertain the full persuasion that these truths are dear to Friends in this land, in Ireland, and on the American continent; although we have to mourn over many, on the other side of the Atlantic, once in fellowship with us, who have widely departed from the true faith of the Gospel. The epistolary intercourse with our dear brethren, in those countries, has been maintained at this time, to our instruction and comfort.

In contemplating those highly important truths, to which we have already adverted, we are renewedly convinced of the great need there is for a deep and constant sense of the infinite power and wisdom of God, and of the very limited faculties of the human mind. We ought to meditate on these things in humility and sincerity of heart; and reverently and fervently to desire that our understandings may be illuminated by the Holy Spirit. Then will our faith in their vital importance become more firmly established, and our hearts glow more and more with gratitude to God, for the inestimable

blessings provided for us, in the Gospel of life and salvation.

We are thankful that, as a Christian people, we are, through Divine mercy, one in faith: but how highly incumbent is it that we should be individually concerned, not only to accept in simplicity the doctrinal truths of Holy Scripture, but earnestly to strive that we may be coming up in the practice of every Christian virtue! Look, then, unto Christ, dear Friends, we beseech you; that you may come to know Him to "dwell in your hearts by faith," and to rule there by the power of his blessed and eternal Spirit. Be awakened to the necessity of working "out your own salvation with fear and trembling." Let the knowledge of your proneness, by nature, to transgress the law of the Lord, incite you to seek after a death unto sin and a new birth unto righteousness: and ever remember, that it is by faith and repentance, by prayer and obedience, that the work of sanctification is to be carried forward.

He that is concerned to live as becomes a consistent Christian, (a character to which we all ought to aspire,) will often meditate upon the precepts and example of our blessed Lord and Saviour;—precepts which, as they regulate the life of man, increase his happiness and usefulness, prepare him to meet with patience the trials incident to humanity, and to look forward to a participation in those joys which shall be hereafter revealed. And as we are enabled to follow, though at a distance, the great and perfect pattern set before us in the Gospel, the heart becomes expanded in love to God and man; and all those passions and dispositions are kept in subjection, the unrestrained indulgence of which destroys the peace and harmony of civil and religious society.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions; and gives rise to the exercise of that meekness and charity which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivation and

cleansing of our own hearts, impressed with the importance of our own stewardship unto God, and duly sensible of our own sins and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

A real hunger and thirst after righteousness will lead us gladly to embrace all opportunities of meeting together for the public worship of Almighty God. We shall then feel it to be one of our greatest privileges thus to draw near unto Him, and to unite in waiting upon and worshipping Him in spirit and in truth. We shall rejoice to seek after the influences of his love and power, and to pour out our souls in secret supplication for the continuance of his blessing and preservation. At this time we have, in an especial manner, felt the advantage of being constant in availing ourselves of those opportunities which are afforded us, in the course of the week, of coming before Him;—occasions when we are called upon to withdraw from the cares and perplexities of life, and to seek the Lord and his strength.

Nor will our approaches to the throne of grace be confined to the attendance of religious meetings. Impressed with the benefit and the need of a daily supply of heavenly help, we shall be often seeking for the renewal of our spiritual strength; and in our private retirements, as well as in select opportunities in our families, for this purpose, as also for reading the Holy Scriptures and the writings of pious authors, we shall seek to be embued with a deep sense of the power and presence of

the Almighty. Discouragements of various kinds may prevail and abound in the course of our pilgrimage; but how obvious are the danger and folly of relaxing to “press toward the mark for the prize of the high calling of God in Christ Jesus?” And such are his condescension and goodness, that He at times permits those, who put their whole trust in Him, consolingly to feel that there are no joys like unto the joy of his salvation.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be, the main object of our lives, the fruit of the Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety: we have an unwearied enemy to contend with, whose temptations are diversified, subtle, and insidious: the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient. As He is daily sought unto, he strengtheneth our souls and increaseth our confidence in Him; and, if we faint not, but persevere unto the end, he will give the victory, through our Lord Jesus Christ.

“Unto Him,” then, “that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.”

Signed in and on behalf of the Meeting,
by JOSIAH FORSTER,
Clerk to the Meeting this year.

ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

To the Editor.

SIR,

IN this day of deep and general research into Scripture prophecy, perhaps it would not be unprofitable to adopt the plan followed by the students in medicine as it regards anatomy; i. e. that each inquirer should make choice of a particular subject for his exclusive investigation, without attempting to explore the whole in one harmonious system. If an arm, a hand, an eye, or any single member of the human body be sufficient to employ the undivided attention of the student in ana-

tomy, how much more must a single prophecy be deemed worthy of the exclusive efforts of the student in theology? Thus, for example, instead of an individual endeavouring to explain all the wonders of the Apocalyptic vision and other unfulfilled prophecies, let him make choice of one, and then give to it his entire effort and diligent consideration, whether it be the celebrated period of 1260 years; the 1000 years of the millennium; the number of the beast, the two witnesses, &c. &c.—Under the impression of these feelings, I

here venture to submit a few thoughts on the supposed existence of the Ten Tribes of Israel.

There are a great number of excellent men, both in the Church and out of it, who believe and maintain that the Ten Tribes of Israel are still in existence and remain *distinct*, but concealed in some sequestered and remote part of the earth, and that when a certain time has arrived, they will pour forth their multitudinous host to the astonishment of the world.

Now, Sir, did we live in the times of Pythagoras, who taught his pupils to believe the world was flat and a vast extended plain, we probably could not so readily offer an objection; but in the present enlightened era of astronomy and geography, when we know with a certainty and strength of evidence (little inferior to Divine truth) the exact form, length, breadth, and localities of the earth, to imagine that such an immense and overwhelming body as the Ten Tribes (allowing only the ordinary increase of population) must necessarily be, and that they are still distinct and shrouded from our most diligent inquiries, appears to me to border on the romantic, and is equally alike unsupported by reason and Revelation. But let us pursue the inquiry. It will readily be conceded, I presume, that they do not exist in populous Europe, which is covered with cities, towns, and villages, and where the inhabitants are almost known by name and occupation. Let us turn to Asia, and what part of that highly interesting country has not been explored, with the exception of the interior of China? But a very little reflection will convince an unprejudiced mind that China is a very unlikely place for their concealment. History and recent information assure us, that that populous empire consists of two people, the original Chinese and the Tartars; and they are, and have always been, celebrated for their entire exclusion of strangers, and for their strict and unalterable adherence to the laws, manners, customs, habits, and even dress of their forefathers: with the exception of a few Jesuits, no individual has ever resided in Peking, their capital, which has been closed as a barrier even to the powerful enterprizes of commerce. We must then look for them in North or South America. In North America, the eastern and southern parts are as well known as any spot in Europe, comprising Upper and Lower Canada, the United States, Louisiana, Mexico, &c. The north-western

parts abound in woods, lakes of immense magnitude, rivers like seas, and terrific waterfalls; here and there, scattered thinly over large tracts, are different Kralis or tribes of Indians, who at times have almost trodden every nook and glade in their solitary rambles and excursions, without meeting even a probability of discovering this immense nation of the Jews. South America is equally well known as the North, and is now the seat of several states and kingdoms, both on its boundaries and in its interior.

Africa, therefore, presents the only remaining likely place; and the advocates for the existence of the Ten Tribes very confidently maintain that they are enclosed in the interior of that unexplored country. Africa is inhabited in the northern part by the piratical and Mohammedan states of Morocco, Algiers, Tunis, Fez, and Tripoli, Barca, and Cairo. On the eastern side, Egypt, Sennaar, Ajan, Zanguebar, Mosambique. On the south, Cape of Good Hope, Caffraria, and the Hottentots; and on the west, Benyuela, Angola, Congo and Loango, Benin, Ashante, the Gold, Ivory, and Grain Coast, and Azanga. There are but two places in the interior which holds forth the shadow of a probability of their existence, which is Zaara, the Great Desert, and an unexplored part in the south-west. With respect to Zaara, immense caravans of pilgrims and merchants, those that have been influenced by the principles of religion and commerce, the most powerful feelings in man, have at different times traversed those vast deserts, guided with those local advantages which, as natives, they must possess, and with those valuable auxiliaries the camel and the dromedary. They have here and there met with an oasis, or fertile spot; but in all their devious wanderings and pilgrimages, not the least appearance of the lost Israelites has ever been discovered. The other unexplored part mentioned above is alike unfriendly to human existence and pilgrimage, and we might as well suppose they were concealed in the depths of the ocean, or at the north and south poles, as in those inhospitable and desolate regions; for the same exertion of miraculous power to support them would be as necessary in the one case as in the other; and although no doubt can be entertained of the power of the Almighty to sustain so vast a multitude any where and every where, yet we know God never works a miracle when the ordinary operations of nature will suffice. But

there is no necessity for a miracle. The twelve tribes of the children of Israel are visible, and are constantly met with in our daily walks, and I believe are spread over France, Holland, Germany, Poland, &c., and that they are the remnants and actual descendants of the twelve tribes, I think Scripture renders sufficiently clear. At the birth of our Saviour, we read of one Anna, a prophetess, of the tribe of Aser; Paul, the apostle, was of the tribe of Benjamin; Zacharias and his wife were of the tribe of Levi; Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts, xxvi. 7: "Unto which promise *our twelve tribes*, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the Ten Tribes availed themselves of the permission of Cyrus, and returned to the land of their forefathers. Again, there is an evident distinction in the forms used by the sacred historian relative to the Ten Tribes of Israel and the

children of Judah. The former is designated "outcasts," the latter "dispersed." Outcast, or cast out, the same term occurs in the Apocalypse, when Satan and his angels are cast out, that is never more to be recognised in that character. The prophet Ezekiel foretells the distinction of the Ten Tribes of Israel and Judah should be abolished and for ever cease, and they should become one stick in the hand of the Lord. I assume that this prophecy is already fulfilled and accomplished, no modern Jew can now deduce his exact genealogy or point with unerring precision to his particular tribe. Are we not then fully justified in concluding that the present known population of the Jews scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes, and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews but what we are well acquainted with in the present day?

Maida Hill.

C. R.

SUBSTANCE OF A CHARGE

LATELY DELIVERED TO THE CLERGY OF THE DIOCESE OF CHESTER,

BY BISHOP SUMNER.

(*From the Chester Chronicle.*)

"HE began by requesting the clergy to consider him as their fellow-labourer, and by earnestly soliciting their co-operation in a spirit of conciliation and charity. He then directed their attention to the two great branches of their duty, as preachers of the word within the church, and ministers of it without, by means of parochial visitation. With regard to the first of these, he drew a just and forcible distinction between the legal and evangelical mode of expounding the Bible. He enforced upon his hearers the apostolical 'determination of knowing nothing in their sermons but Christ, and him crucified.' He painted strongly the unfruitfulness of merely enforcing moral truths,—of merely representing vice as its own punishment, and virtue as its own reward; truths which, however incontrovertible, never yet converted one soul to Christ. He represented forcibly the absolute necessity of holding Christ as the only au-

thor of the way, the truth, and the life, and of dwelling upon the great and vital doctrines of justification by faith, sanctification by the Spirit, and salvation by grace and mercy alone. As a subsidiary to preaching, he enforced the absolute necessity of catechising, by stating the evident and manifest impossibility of producing any great or permanent effect upon ignorant and uninformed minds, by the means of a weekly lecture delivered from the pulpit. He then proceeded to treat upon the important duty of parochial visitation; in the course of which he magnified the office and duty of the ministry, by a beautiful and most pathetic representation of the difference between a converted and unconverted soul, in the humbler walk of life; between a peasant without the illuminating graces of Christianity, little elevated, in intellectual rank, above the beasts that perish, consulting only how to gratify his animal appetites;

or a mechanic, under similar circumstances of irreligious ignorance, and under worse circumstances of temptation to sin, led by the passions of his corrupted nature into every species of vice and profligacy, and goaded by poverty to discontent and outrage; and the same men, changed by the sanctifying influence of the Holy Spirit, through the preaching of the word, and induced by the blessed hopes of the Gospel, to despise the pleasures and endure the afflictions of the world, in the assurance of that far more exceeding and eternal weight of glory, which is reserved for those who have patiently borne the cross for their Master's sake. This great and glorious work, he said, the clergy,

under the blessing of providence, were commissioned to effect, and this, he said, they must labour to do. This, in smaller parishes, he said, they might do, by the grace of God, unassisted and alone; and, in larger ones, by availing themselves of the assistance of the laity: instancing those who were employed in the apostolical ages, particularly the *deaconesses*; an instance which, perhaps, from the vast enlargement of the church in these days, and the still greater difference of customs and manners, had better not be too closely imitated."

We cannot but rejoice to read such a charge as this from the lips of a Bishop. How unlike diocesan charges in general!

THOUGHTS ON THE PRIVILEGES OF THE PAST SUMMER.

A few months since we were dwelling in sweet anticipation upon those delightful meetings of British Christians whose object is the glory of God and the benefit of man. Many and fervent were the prayers which ascended to the eternal Spirit for his gracious visitations and influence, and the experience of many who shared in the missionary festival, prove him to be a God hearing and answering prayer. That season is past, and those who enjoyed it are gone, some to the farm, others to their merchandize; some are traversing the "trackless deep," urging their way to heathen lands, to spread the knowledge of a crucified Redeemer, while thousands are engaged in the busy scenes of active life; but however widely separated, or variously employed, we hope that all are determined in the strength of divine grace, to glorify God by increased liberality in his cause.

The generous purposes and feelings then excited, will not be suffered to fall with the leaf; having *prayed* for and received the blessing, the children of God will not forget to *praise*. Aged Christian are you living in the holy consolation of the truth that your heavenly Father loved you from eternity? Can you read your "title clear to mansions in the skies," through the perfect righteousness of the Saviour? Are you conscious of pardon through his peace-speaking blood? Are you going on your way rejoicing, and, under the teaching of the Holy Spirit, growing in meetness for the heavenly inheritance? O what are your obligations to the God of

your mercies! There remains for you but one short evening hour of life, in which to work for Jesus. Constrained by his love, may you, without delay, cast your talent, whether *prayer*, or *influence*, or *money*, or all these, into the treasury of heaven, rejoicing in the thought that the cause of the adorable Jesus will not want friends when the clods of the valley are sweet unto you. Christians, in the meridian of life, encompassed with its numerous cares and anxieties, have you not found in the delightful contemplation of Christ's *spiritual* reign a source of joy and consolation in the bitterest seasons of earthly sorrow, no more will you urge the claims of a numerous family as a reason for withholding a part of your substance from him who gave you all you possess, but under the constraining soul-subduing power of gratitude will resolve with Jacob, "Of all that thou shalt give me, I will surely give a tenth unto thee?" Young Christians, will not the bright example of those who have recently left their native land, to declare among the heathen the unsearchable riches of Christ, inspire you with a desire to "go and do likewise?" O where can your enlightened understandings, your renewed affections, your strongest energies, your general knowledge of science and literature, find such ample and noble scope as in the Missionary cause? Above all, may we not hope that the happy result of our summer privileges will be more earnest and frequent prayer, especially in *secret*, for the outpouring of the blessed Spirit—in praying

simply and singly for which we ask, in fact "every good and perfect gift" which God can bestow. Are we humble and lowly in heart when under the scorching beams of prosperity? it is only by his teaching us the folly of trusting in uncertain riches. Are we patient in tribulation, acknowledging the hand of God in the heaviest strokes of his rod? it is by his dwelling in us as the Comforter, assuring us there is "not a drop of wrath in a sea of suffering;" that our "light af-

fiction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory."

O that this Spirit, in all his sin-killing and grace-exciting influences, may rest upon the Christian world!

Then will the church on earth
Resemble that above,
Where joy like morning dew distils,
And all the air is love.

Hoxton.

CATHERINE.

ON NONCONFORMITY TO THE WORLD.

To the Editor.

DEAR SIR,

AMIDST all the pleasing signs of the times, there is, I greatly fear, one wanting; the want of which must cause every Christian, whose heart is at all alive to God, deep solicitude—I mean, *nonconformity to the world*. Alas! Sir, we but deceive ourselves, if we imagine that those who live *godly* in Christ Jesus will ever be acceptable to men of the world. Let Christians, by the eloquence of a holy and *consistent* life, only even *tacitly* reprove those by whom they are surrounded, and it will soon be seen that the enmity of the human heart to God and goodness is as great as ever.

This state of things has been so forcibly pointed out by a mutual friend of yours and mine, that I beg permission to extract it from a sermon published by him:—

"It is true that many have observed, with heart-breaking grief, the manner in which all the inferior principles of the worldly have been flattered for the sake of a splendid patronage and a pecuniary consideration. It is true, that many have 'rent their garments and sat down astonished' when they have heard human nature described as withdrawing all farther enmity to the truth. It is true, that many have endured racking conflicts of mind, and great searchings of heart, when they have been informed that the whole world, with princes at its head, is pressing into the kingdom of God. It is true, that many have argued that there must be the exact proportion of secularity and evil in our religious societies, as they have gained of complacency and support from evil men.

"The spiritual have long been transfixed with amazement, and have been constrained to expostulate with the pro-

miscuous parties of the day. 'Are ye not carnal and walk as men?' May there no more come into the church the uncircumcised and the unclean! O shame on the obsequious policy, the pompous compliment, we have been compelled to witness, in which all the barriers of the Christian church have been levelled, that 'the seed of the wicked' might be comprehended."*

Oh! Sir, if we acted up to our principles, as professed followers of the Lamb, would we sanction, by our presence, those expensive entertainments, at which "whatsoever things are of good report" are not always exhibited. If these be, indeed, as we are sometimes told they are, necessary in order that the funds of our societies may be from time to time recruited, then what a low state of Christian feeling is implied in the admission!

I might go on to ask, if things were as they ought to be, would Christians be seen to vie with others in their equipage, furniture, style of living, &c., instead of denying themselves that they may have the more to give to the cause of God?

But I feel the task I have imposed upon myself to be a very ungracious one, and will therefore only add, that I by no means undervalue the exertions now making for the spread of religion; while, at the same time, I do think it must be allowed, that the state of profession is sufficiently alarming—that the religion of some in our days is scarcely worth extending—and that *Christendom* itself needs *Christianizing*.

I am, Sir, yours respectfully,

UMBRIS.

* Vide Hamilton's Sermon for the Missionary Society.

SUNDAY SCHOOL SOCIETY IN IRELAND.

A STATEMENT of the number of SUNDAY SCHOOLS on the Lists of this Society, in each County, on the 1st January, 1829, and which had been assisted with gratuitous Grants of Books by the Society since its formation in November, 1809; also a Statement of the number of Gratuitous Teachers, and of the Scholars, compared with the Population of each County, as stated in the Census taken by order of the Legislature, in one thousand eight hundred and twenty-one.

	Population in 1821.	No. of Schools.	No. of Scholars.	No. of Gratuitous Teachers.	Proportion of Scholars to Population.
<i>Province of ULSTER.</i>					
County of Antrim	269,856	253	24,746	2,349	1 to 11
Armagh	196,577	179	17,779	1,398	1 ... 11
Cavan	194,330	74	4,927	366	1 ... 39
Down	329,348	301	30,378	3,164	1 ... 11
Donegal	249,483	152	10,218	824	1 ... 24
Fermanagh	130,399	127	9,118	676	1 ... 14
Londonderry	194,099	202	18,744	1,277	1 ... 10
Monaghan	178,183	84	5,993	518	1 ... 30
Tyrone	259,691	247	19,948	1,624	1 ... 13
	2,001,966	1,619	141,851	12,196	1 ... 14
<i>Province of LEINSTER.</i>					
County of Carlow	81,287	18	1,397	120	1 ... 58
Dublin	346,550	91	6,622	848	1 ... 52
King's County	132,319	30	1,649	194	1 ... 80
Kildare	101,715	13	914	103	1 ... 111
Kilkenny	180,326	17	811	57	1 ... 222
Louth	119,188	20	1,231	124	1 ... 97
Longford	107,702	18	1,270	109	1 ... 85
Meath	174,716	15	609	62	1 ... 287
Queen's County	129,391	35	2,131	230	1 ... 61
Westmeath	128,042	19	1,147	118	1 ... 112
Wexford	169,304	31	2,285	205	1 ... 74
Wicklow	115,162	46	5,346	482	1 ... 21
	1,785,702	353	25,412	2,652	1 ... 70
<i>Province of CONNAUGHT.</i>					
County of Galway	314,748	22	1,427	129	1 ... 221
Leitrim	105,976	32	1,771	142	1 ... 60
Mayo	297,538	30	1,215	120	1 ... 245
Roscommon	207,777	26	1,108	113	1 ... 188
Sligo	127,879	19	1,296	81	1 ... 99
	1,053,918	129	6,817	585	1 ... 155
<i>Province of MUNSTER.</i>					
County of Clare	209,595	8	504	33	1 ... 416
Cork	802,535	111	6,863	890	1 ... 117
Kerry	205,037	8	268	41	1 ... 765
Limerick	280,328	19	1,334	448	1 ... 210
Tipperary	353,402	24	1,497	181	1 ... 236
Waterford	154,466	12	944	111	1 ... 164
	2,005,363	182	11,410	1,404	1 ... 176
<i>RECAPITULATION.</i>					
Province of ULSTER	2,001,966	1619	141,851	12,196	1 ... 14
LEINSTER	1,785,702	353	25,412	2,652	1 ... 70
CONNAUGHT	1,053,918	129	6,817	585	1 ... 155
MUNSTER	2,005,363	182	11,410	1,404	1 ... 176
<i>Total</i>	6,846,949	2,283	185,490	16,837	1 ... 37
<i>In connection 5th January, 1828</i> .....	.....	2,127	173,613	15,669	1 ... 39
<i>Increase from 5th January, 1828, to 1st January, 1829</i> ... ..	.....	166	11,877	1,168	.....

DECISION OF THE FRIENDS, IN REFERENCE TO UNITARIANISM.

To the Editor.

For some time past there has been a division among the Friends, or Quakers, in America, which has terminated in a separation from the body. The seceders from the faith of the original Friends, and who are the minority in point of numbers, have embraced sentiments in many respects coinciding with those of the Unitarians; but as they would fain persuade the public that their faith is the same as that of the original Friends, the society in this land have thought proper to disclaim any connexion with them, or unity with their opinions. Hence the last Yearly Meeting of Friends, held in London, issued the following official document, which, while it refutes the misrepresentation of some, will correct the misunderstanding of others, respecting the real doctrinal opinions of the Friends.

19th of the 8th month, 1829. J. B.

At a Yearly Meeting of the Religious Society of Friends, held in London, by adjournments, from the 20th of the 5th month, to the 29th of the same, inclusive, 1829.

This Meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do disclaim, all connexion, as a religious society, with any Meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

And in order to prevent any misapprehension as to our views, we feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved, that the seed of the woman should bruise the head of the serpent;* and the declaration unto Abraham, "In thy seed

shall all the nations of the earth be blessed,"* had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: of the increase of *his* government *there shall be no end.*"† And again, the same prophet spoke of him when he said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed."‡ The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "The LORD OUR RIGHTEOUSNESS."§

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when "He took not on *him* the nature of angels; but he took on *him* the seed of Abraham."§ He "was in all points tempted like as *we* are, yet without sin."¶ Having finished the work which was given him to do,** he gave himself for us an offering and a sacrifice to God.†† He tasted death for every man.‡‡ "He is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world."||| "We have redemption through his blood, *even* the forgiveness of sins."§§ He passed into the heavens;¶¶ and being (*a*) the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and ever liveth to make intercession for us. (*b*)

* Gen. xxii. 18.

† Isa. liii. 4, 5.

‡ Heb. ii. 16.

** John. xvii. 4.

†† Heb. ii. 9.

‡‡ Col. i. 14.

(a) Heb. i. 3.

† Isa. ix. 6, 7.

¶ Jer. xxiii. 6.

¶¶ Heb. iv. 15.

†† Eph. v. 2.

||| 1 John, ii. 2.

§§ Heb. vii. 14.

(b) Heb. vii. 25.

* Gen. iii. 15.

It is by the Lord Jesus Christ that the world will be judged in righteousness.* He is the mediator of the new covenant;† “the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.”‡ “In him dwelleth all the fullness of the Godhead bodily:”§ and to him did the Evangelist bear testimony when he said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him, was not any thing made that was made. In him was life; and the life was the light of men.”§ He “was the true Light, which lighteth every man that cometh into the world.”

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life:”¶ and, when describing the spiritual food which he bestoweth on the true believers, he declared, “I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.”** He spoke also of his saving grace, bestowed on those who come in faith unto him, when he said, “Who-

soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”*

Our religious society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptance; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as ministers, those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian religion.

It is the earnest desire of this Meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness;† the end whereof is everlasting life, through Jesus Christ our Lord. “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”‡

Signed in, by order, and on behalf of, the Meeting aforesaid, by

JOSIAH FORSTER, Clerk.

* Acts, xvii. 31.

† Heb. xii. 24.

‡ Col. i. 15. 17.

§ Col. ii. 9.

§ John, i. 1. 4. 9.

¶ John, x. 27, 28.

** John, vi. 35.

* John, iv. 14.

† Rom. vi. 22.

‡ Rev. v. 13.

STEAM BOATS AND SABBATH PROFANATION.

To the Editor.

SIR,

I BEG to call your attention to a paragraph in the weekly paper called “The Englishman,” published 9th Aug. 1829. —“Independent of the Margate, Ramsgate, South End, and Gravesend Steamers, three vessels start every Sunday from the Custom House to the Nore, the fare on board which, up and down, is but 3s. each person. The accommodation on board is excellent,—a good dinner is provided,

and a delightful as well as healthful excursion secured for a mere trifle. *The scene on Sunday last was most animated, and it was calculated that not less than six thousand persons, male and female, embarked in the different Steamers in the river.*”

And this, Sir, is but one of many ways resorted to to incense the Most High Jehovah. In very many villages in Wales it is the custom to have wakes on the

sabbath-day, on which occasions drunkenness and debauchery are the prevailing sins.

Is it to be wondered at, should the Lord of the Sabbath visit the people of England and Wales with judgments, who are thus in a regular and systematic way accumulating the load of national guilt? Are not his judgments already begun in the excessive and continued rains which threaten to destroy our harvest? Are there any who lay it to heart? Are Christians equally earnest in prayer in endea-

vouring to ward off the impending wrath as Sabbath-breakers in hastening it?

Would it, Sir, be of any avail, were all Christians of every denomination to petition Parliament to correct these abuses? and will you, Sir, assist in pressing this subject upon the attention of your numerous readers by some forcible remarks, and you will greatly oblige one jealous for the honour of God.

A RESIDENT IN WALES,

16th August, 1829.

POETRY.

HYMN.

O when shall this cold heart awake,
And spurn the world for Jesus' sake?
O when shall this dull spirit soar,
And yield to sin and sense no more?

Dear Lord! whene'er thy cross I view
Devotion's flame bursts forth anew:
But soon, if earthward turn mine eyes,
The sacred ardour fades and dies.

Oh! in this breast, to evil prone,
My Saviour, stoop to fix thy throne:
In all thy heav'nly graces deign
The sov'reign of my heart to reign!

To Pisgah's top my spirit bear,
To scan the glorious prospect there;
And see the length, from strand to strand,
And breadth of my Emmanuel's land!

Then while I trace each goodly field,
With all the heav'nly fruits they yield;
And mark where, in the distance blue,
The tow'rs of Zion rise to view;

My soul, enraptur'd with the scene,
Shall grudge the space that lies between;
And long, with dauntless breast, to brave
The deep, dark strength of Jordan's wave!

O when shall this cold heart awake,
And spurn the world for Jesus' sake?
O when shall this dull spirit soar,
And yield to sin and sense no more?

Edinburgh.

H. E.

THE EVENING HOUR.

The sun is slumbering on the lea,
The birds have sought their rest;
And the pale moon-rays silently
Beam o'er the sea-foam's crest.
And scarce a sound breaks on the ear,
So stillly seems the air,
Save when in whispers soft and clear
Some seraph's gentle voice we hear
Say, 'tis the hour of prayer!

The hour of prayer! Alas, how few
When day to darkness bows,
Remember they, like midnight dew,
That damps the leafless boughs,
Must soon forget that dark and light
Will be to them as one,
And that this world will be as night,
And they no longer feel delight,
When beams the noon-day sun!

It is, indeed, the hour of prayer,
And grant, Almighty God,
That while I breathe this nether air
I ne'er forget thy rod.
Tho' thou art merciful, may I
Presume not on thy grace,
But for thy heavenly favour sigh,
And both by word and action try
To reach thy childrens' place
In heaven!—That I may find life there,
My days, my years are one long prayer!

REVIEW OF RELIGIOUS PUBLICATIONS.

SERMONS. By RALPH WARDLAW, D. D.
Glasgow. 8vo. pp. 526. 12s.

Black, Edinburgh; and Longman and Co. London.

IT is not every volume of Sermons that can be expected to survive the circumstances which led to its publication. More than common merit is necessary in this species of literature in order to its transmission to posterity. There are comparatively few volumes of Sermons in the language which can be regarded as standard works in theology. Many considerations may justify a minister in the publication of discourses, which would not secure their general or permanent acceptance; and which could never entitle them to rank as compositions of the first order. We rejoice at the same time to think, that multitudes of printed sermons have been very useful, and have long kept their ground, which have no title whatever to pre-eminence, either as vigorous displays of Christian thought, or as marked specimens of pulpit eloquence. Where strength, and elegance, and usefulness, combine in one volume, then may it be said to occupy the highest place, and to stand a fair prospect of occupying a permanent place in the sacred literature of a country.

We have been led to make these general remarks from a conviction of the extraordinary merits of the volume before us, in whatever light we contemplate it. As a work in theology, it contains some of the most enlightened and profound reasonings it has been our happiness to meet with; and regarded as a model of pulpit oratory, it will not shrink from a comparison with any volume of evangelical discourses in the language. The topics illustrated and discussed are highly important in themselves, and stand in intimate relation to each other; while many of them, from their reference to existing controversies, may be regarded as peculiarly seasonable. "CHRIST CRUCIFIED; THE OFFENCE OF THE CROSS; JUSTIFICATION BY FAITH; JUSTIFICATION BY WORKS; THE NATURE AND USES OF GOOD WORKS; TRUTH FALSELY CHARGED WITH EVIL; NATURE AND REASONABLENESS OF TRUE RELIGION; HAPPINESS OF TRUE RELIGION; FEAR CAST OUT BY LOVE; THE DELIGHT OF JEHOVAH IN JESUS CHRIST, AND MAN'S INSUFFICIENCY FOR THE CHRISTIAN MINISTRY; THE GROANS AND HOPES OF THE CREATION; AND THE MILLENNIUM;" these are the momentous topics discussed in this volume.

It would be easy to select passages from every separate discourse of extraordinary force and brilliancy; but we must remind our readers that the fourth one, on Justifica-

tion, strikes us as possessing singular beauty and originality. The manner in which the author drives the sinner out of every self-righteous refuge, demonstrates at once his acquaintance with the doctrine of Scripture, and the deceitfulness of the human heart. We have been much pleased and instructed also with the XI, XII, XIII, and XIV. discourses, on the subject of Love casting out Fear. Those who wish to enter thoroughly into the nature and causes of religious despondency, and to understand the Gospel as a legitimate source of peace and happiness, should carefully read these four invaluable Sermons. If any of our readers find themselves bewildered by the wild theories of a Millennium now afloat in certain quarters of the religious world, we recommend to their notice the two last discourses of this volume. They are judicious, scriptural, and argumentative; and show that one of our most enlightened divines still abides by the general belief of the Christian church on this topic. Indeed it would be difficult to point to one thoroughly instructed and sober-minded biblical critic who has adopted the theories recently agitated. Many of their abettors are wild almost to a proverb; so that it is really difficult to determine whether they are responsible agents.

As a specimen of this volume, not by any means superior to other parts, we shall select a portion of the XIVth Sermon, On the true sources of spiritual despondency, or of the doubts and fears of believers. Speaking of "high pretenders being seldom the most exemplary and consistent doers," the author proceeds thus: "I say, I have learned to be suspicious. The remark I have made is founded in my own observation. It is quite in harmony with the deceitfulness of the heart, that a man should impose upon himself by one species of evidence in his own favour, when he is deficient in, or destitute of, another;—and it is no less natural, that the hypocritical professor should buttress a tottering credit by mighty pretensions to what is secret and visionary, when his conscience tells him it has no supports of a firmer and more palpable consistence. We have met with individuals of these descriptions. They talk much of their seasons of peculiar visitation; of sweet, and powerful, and overwhelming manifestations of God to their souls:—they have sought and found him in their secret retirements; he has unveiled his glories to the eye of their minds; he hath dealt mightily and delightfully with their hearts; he has drawn forth their affections—has opened paradise—has brought down hea-

ven into their souls! God has been with them of a truth! O! they have had such a season! So melting—so celestial—so divine! They have been upon the mount:—it has been 'the house of God, and the gate of heaven!'—Say I these things, think you, in discredit, or in ridicule, of all seasons of peculiar spiritual manifestation and vivid and powerful emotion? Far be it! I only wish to put to persons who make such high pretensions to Bethel visits, and dwell with so much apparent complacency upon them, as if they constituted the most sure and important part of the evidence of interest in Christ, or of the witness of the Spirit, two or three practical questions. I ask the man, then, who has been upon the mount, what he is when he comes down into the vale? What is the temper of his mind? How bears he himself, when he descends to walk with men in the common intercourse of every-day life? Is he meek and gentle, and humble-minded? Or is his port lofty, and his behaviour marked with self-complacency, as that of one who is sensible of the honours put upon him,—of his being a specially-distinguished favourite of Heaven? If so, he deceives himself: for all truly spiritual communion with God, and all genuine divine manifestations, are self-abasing:—"I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and in ashes."—We can confidently anticipate the success of this volume, as well as cordially recommend it to the notice of the public.

AN APPENDIX TO THE HORÆ HOMILETIÆ: in 6 vols. 8vo. By the Rev. C. SIMEON, M. A.

THE work to which this is an Appendix was published about ten years ago, and contained, in eleven volumes, 1221 skeleton sermons. An addition is now made of 718 to the number; so that in the compass of these seventeen volumes the reader will possess nearly 2000 short discourses, in which the venerable author has endeavoured to exhibit "the mind of the Spirit" on the most striking and important texts to be found in the word of God. To young ministers, especially to such as have not enjoyed the advantages of a theological seminary, these volumes may render very valuable aid. They may suggest, not only a judicious selection of texts and subjects, but also appropriate trains of thought, which may be pursued and modified according to the inclination and resources of their own minds. The study of these specimens will be favourable to the formation of desirable habits in the structure of discourses; for so far as we have had opportunity of examining these compositions, they appear (to a very considerable degree) to proceed on just principles of arrangement. The experienced au-

thor has evidently and successfully aimed at *unity of subject, continuity of thought, diversity of method, perspicuity of expression, and energy of appeal and application.* We need scarcely add, that he is uniformly desirous of promoting the knowledge and influence of the truth as it is in Jesus; not restricting the exhibition of truth within the narrow limits which some would prescribe, but wishing to conduct his readers over the length and breadth of the entire system, as revealed in the book of God.

We have learned, with unfeigned and cordial satisfaction, that the voluminous extent of the *Horæ Homileticæ* has not proved a barrier to impede its circulation. We understand that the demand has nearly, if not entirely, exhausted a large edition; and we doubt not, that it has rendered signal service to many young ministers in the Established Church, who had previously felt deeply indebted to the author during their university studies. We rejoice in the extent of his influence, the utility of his publications, and the success of his various and assiduous exertions.

This Appendix is enriched by nine sermons, preached before the University, on the Law and the Gospel. They are calculated to be extensively useful; and we have been informed that they excited at the time so deep an interest, that a petition was presented to Mr. Simeon, signed by more than a hundred gownsmen, requesting their publication.

Our limits scarcely admit of any attempt to do justice to such a work as this, and almost preclude extracts. We must, however, present to our readers a few brief specimens of the author's methods of arrangement. In the first volume the thirtieth discourse is entitled "God's word sure." The text is Numbers xi. 23:—"And the Lord said under Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

After a concise introduction, Mr. Simeon thus distributes his materials of thought:—

In this reproof we see,

I. The evil of unbelief.

It is the most *common* of all evils;

It is the most *specious* of all evils;

It is the most *offensive* of all evils;

It is the most *fatal* of all evils.

II. Its proper antidote.

1. Reflect on God's *power* as already exercised;

2. Reflect on his *veracity*, as unalterably pledged.

In conclusion the preacher addresses,

1. Those who doubt the fulfilment of God's promises;

2. Those who question the execution of his threatenings.

The illustrations occupy about six pages, closely printed, besides references to about twenty passages of Scripture, so as to form a

short, condensed discourse, rather than a mere skeleton. This, indeed, is the character of the greater number. Some are given at greater length.

In the fifth volume there is a sermon on Gal. v. 25, entitled, "Walking in the Spirit."

Mr. Simeon exhibits,

I. The Christian's character.

It is here assumed that the Christian "lives in the Spirit."

1. The import of the assumption;

2. The truth of the assumption.

II. His obligations—he is to "Walk in the Spirit."

1. In compliance with his motions;

2. In obedience to his will.

Mr. Simeon concludes by recommending his hearers to aim at,

1. Consistency;

2. Advancement;

3. Rest; the "rest which remains for the people of God."

TWO DISCOURSES, occasioned by the Death of the Rev. E. C. Daniell, of Frome, and the Rev. R. Burton, of Digah. By JOHN SHEPPARD, author of "Thoughts on Private Devotion," &c. 12mo. 3s. Profits, if any, will be applied for the benefit of Mr. Burton's orphans.

Whittaker, Treacher, and Co.

As might have been expected from the pen of Mr. Sheppard, these are funeral discourses of very unusual interest. Full of sentiment and tenderness, they are peculiarly fitted to memorialize the departed and to comfort the living. Both Mr. Daniell and Mr. Burton, in their respective spheres, were men of great worth and unusual promise; cut down in the bloom of youth; the one amidst his native scenes, in the bosom of an affectionate people; and the other in a far distant land, among heathen tribes. The characters, useful career, and happy deaths of these faithful ministers of Jesus Christ, are strikingly sketched by Mr. S. By his usual rich vein of happy illustration, he has thrown an unusual fascination around these brief memorials. Those who possess his work on Devotion, and his still more elaborate production on certain branches of Christian evidence, which we hope soon to notice, will naturally wish to possess this tribute to departed Christian heroism and devotedness.

THE HISTORY OF THE CHURCH OF CHRIST: intended as a continuation of the Work of the Rev. Joseph Milner, M. A. and the very Rev. Isaac Milner, D. D. F. R. S. Vol. II. Comprising the sequel of the Lutheran Reformation, and the earlier period of the Reformation in Switzerland. By JOHN SCOTT, M. A. Vicar of North Ferriby, and

Minister of St. Mary's, Hull, &c. 8vo. pp. 608. 13s.

Seeley and Sons.

WE had much pleasure, in a former number, in introducing the first volume of Mr. Scott's continuation of Milner to the notice of our readers. We perceived in it certain marks of labor and impartiality, which gave it a high place in our esteem as a work on ecclesiastical history; and the more we have examined the work, the more we have been disposed to adhere to our first impressions of its distinguished excellence. We are now called to notice a second volume, which we are most happy to see, as it affords proof of the author's determination to proceed with vigour and perseverance in his important undertaking. This volume has come out in two parts. The first part contains a satisfactory history of the Lutheran Church from the death of its justly celebrated founder to the year 1555; together with some account of the life of Melancthon, and a sketch of the Council of Trent from its commencement to its termination in 1563. The second part exhibits a most faithful, entertaining, and edifying account of the earlier periods of the reformation of religion in the Swiss Cantons; in which the author has placed before his readers, in an orderly manner, the successive struggles which were made, by noble and devoted minds, to restore the injured doctrines, and the more injured discipline of the word of God. Mr. Scott writes with great perspicuity; traces the thread of true history with exemplary patience; evinces considerable learning, and no mean research; and withal manifests a spirit of ardent love to truth, with a habit of mind baptised in the spirit of true devotion. We wish him much success in his undertaking. Let him be faithful to the churches of the Reformation, in pointing out their anti-christian features, and he will deserve a nobler statue than any of our national heroes.

THE TESTIMONY OF SCRIPTURE TO THE OBLIGATIONS AND EFFICACY OF PRAYER; more especially of Prayer for the Holy Spirit: in three Discourses. By GILBERT WARDLAW, A. M. Minister of the Gospel, Edinburgh. 2s. 6d. 1829.

Waugh and Innes.

ALTHOUGH it has not been attempted in this little volume "to present a full view of the various points which the subjects considered embrace, but simply to press a few leading topics of practical interest on the attention of the reader;" yet it will be found to contain a most comprehensive and perspicuous, and impressive discussion of the all-important doctrine of Divine influence. It is a work of excellent sense, and a most devotional spirit; we regret that our limits forbid us to attempt an analysis of it. We

present the following extract as a specimen of the author's manner:—"In making application on behalf of the cause of God, we ought not to satisfy ourselves with petitions which embrace only a general survey of the field of Christian philanthropy. While prayer can comprehend the whole family of man, it will naturally fix, with peculiar interest, on particular portions of the work of God, which lie more under our immediate view; and from these, as our centre of observation, we shall with advantage extend the ardour of Christian benevolence to the world at large. How loud is the call to prayer from every part of the field of labour! How great the need of descending showers of blessing upon the barren wastes around! The heritage of God itself thirsts for a plentiful rain. The churches of Christ cry out for a time of refreshing and renewed fertility. The families of the people of God greatly need visitations of mercy; schools for religious education; missions at home, and missions abroad, in the country and in the city; religious institutions in all their diversified operations; every plan of usefulness, every missionary, every station, every attempt of the friends of truth to extend its dominion; all cry out for those influences from above, without which the rigour of desolation must be perpetual, and send us to prayer as our grand resource!" &c. pages 145—147. There are some highly judicious observations at the end of the volume on *Revivals of Religion*.

MEMOIRS OF MR. J. DES CARRIÈRES BALLANCE, late of Queen's College, Cambridge. Compiled by his Father. 12mo. 5s.

Seeley and Sons.

No one can read the memoir of this lovely departed youth without exclaiming, "happy, honoured parents, who gave him birth!" How few, comparatively, are the college lives that will bear a comparison with that of Mr. Ballance! He seems to have been sanctified from the womb; and to have manifested from his earliest childhood dispositions eminently pious. His respected father has displayed as little partiality in composing this account as could possibly have been expected. Indeed, we must say, he has furnished a very delightful memorial of a youth singularly devoted to God, and possessing at the same time gifts that promised extensive usefulness. To students and young ministers we particularly recommend this volume. It presents an example not often equalled, and scarcely ever surpassed. The parents of such a son may well take their harps from the willows, and cease to sorrow as those who have no hope. In Jesus he sweetly sleeps; and them that sleep in Jesus will God bring with him.

VOL. VII.

THE COTTAGE COMMENTATOR ON THE HOLY SCRIPTURES; including Explanatory Remarks, and Serious Reflections on the Contents of the Sacred Volume. Designed to assist the plain Reader in the knowledge of the Customs, Prophecies, Doctrines, Duties, and Promises, recorded in the Sacred Pages; chiefly selected from Henry, Gill, Clarke, Scott, and other popular and voluminous Commentators; and occasionally interspersed with original Observations. By INGRAM COBBIN, A.M. author of "The French Preacher," "The Child's Commentator," &c. Vol. I. 12mo. 3s. 6d.

E. Palmer.

Mr. Cobbin has well studied, in this useful Commentary, the *multum in parvo*; for in 298 pages, 12mo., he has included eight whole books of Scripture, from Genesis to the end of Ruth. The author does not affect originality; but he has gleaned a most appropriate and instructive selection from the writings of the most approved commentators on the word of God. It would be unjust to Mr. C. were we not to add, that many of his own remarks and illustrations are peculiarly excellent. If he proceeds as he has begun the *Cottage Commentator* will supply a desideratum.

MEMOIRS OF THE LIFE, CHARACTER, AND WRITINGS OF THE REV. MATTHEW HENRY. By J. B. WILLIAMS, Esq. F.S.A. 3rd Edition. 12mo. 5s.

J. O. Robinson.

As we have already reviewed this most useful memoir of one of the holiest men that ever lived, it is unnecessary to enter a second time into detail. Suffice it to observe that Mr. Williams has furnished a work of extraordinary value, which cannot fail to interest Christians and Christian ministers as long as the world stands. We rejoice, therefore, to see this cheap and elegant edition; and trust that, in its present improved shape, it will find its way into the hands of ministers, students, Sunday school teachers, and young people in general.

HINTS to Remedy the Present Inadequate Support afforded to many Dissenting Ministers; including various Suggestions respecting the Means by which their Circumstances might be Improved, and their Respectability and Usefulness promoted. Illustrated by several authentic Anecdotes. 6d.

R. Baynes, Paternoster Row.

THIS is a very useful little tract upon a most important subject. Starving ministers bespeak starving churches. If the Lord has ordained that they who preach the Gos-

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pel should live of the Gospel, a contemptuous disregard for this equitable decree must argue contempt for its great Author, and will bring upon the guilty his power and malediction. Against every other sin, productive of these fearful consequences, ministers raise their warning voice: but here, modesty makes them bold to sin, and disinterested benevolence produces unfaithfulness; for we do not hesitate to assert, that people know not their duty on this subject, because their teachers neglect to shew it. On what other points of duty would not hearers sin as well as on this, if preachers did not instruct them? But we are glad to see some of them stand forward, and speak out, on a subject where there are so many reasons for boldness, and so many excuses for silence. Availing himself of the published sermons of Dr. Bennett and Mr. James, the anonymous author of this tract has, in addition to *their* sentiments, given those of a London deacon, in answer to an application from one in the country. A former communication in this Magazine also, is here turned to good account, and many interesting anecdotes are employed, to show what may be done to raise the salaries of ministers in the country. Rich Christians, who feel for the difficulties of many a valuable minister, would do a good work by circulating this tract, and exerting themselves in certain cases to see its practical suggestions carried into effect.

THE WORKS OF THE ENGLISH AND SCOTTISH REFORMERS. Edited by THOMAS RUSSELL, A. M. Vols. III. and IV. 8vo. 10s. 6d. each.

E. Palmer.

THIS is an undertaking which deserves well of the public, and which, we sincerely trust, will realise that patronage to which, in a Protestant community, it is entitled. The elegant manner in which it is executed, renders it a fit book for the libraries of our nobility and gentry; and we cannot doubt that many of them have good taste enough to encourage the publication of an uniform edition of the works of our illustrious British Reformers. The third volume, and part of the fourth, are occupied with the works of Tyndale, and contain his exposition of Christ's sermon on the mount, and of the first epistle of John, with many other most interesting documents relating chiefly to the great question of reformation from Popery. About two thirds of the fourth volume are occupied with the life, writings, and martyrdom, of Frith. Those who have not seen the literary remains of this extraordinary character will be greatly interested in perusing them. Considering the style in which this work is got up, it may be regarded as one of the cheapest publications of the day.

PALMER'S SELECT POCKET DIVINITY. 2 vols. 32mo. 2s. 6d. boards, and 3s. half bound.

E. Palmer.

THE following well-known tracts compose these neat and useful volumes:—"Christ is All;" by the Rev. THOMAS WILCOX—"Life a Journey;" by the Rev. A. M. TOPLADY—"A Full Christ for Empty Sinners;" by the Rev. W. ROMAINE—"A Grain of Mustard Seed;" by the Rev. W. PERKINS—"How to live, and that well;" by the Rev. W. PERKINS—"Christ the Light and Lustre of the Church;" by Archbishop LEIGHTON—"Afflictions of Believers;" by the Rev. STEPHEN CHARNOCK—"Delight in Prayer;" by the Rev. STEPHEN CHARNOCK—"The Compassion of God;" by the Rev. JAMES SAURIN—"The Spiritual Man's Aim;" by the Rev. R. SIBBS, D. D.—"The Chief Good;" by the Rev. R. DE COURCY—"Redemption, a Poem;" by the late Rev. JOSEPH SWAIN—"Christ Jesus Triumphant;" by JOHN FOX, the martyrologist. We cannot wonder that this work has had a large circulation. Its contents are excellent; and it is very neatly and conveniently got up. Above *thirty thousand* have been already sold.

WORKS RECENTLY PUBLISHED.

1. *Love to Christ the constraining Principle of the Christian Ministry:* A Charge delivered by the Rev. R. WARDLAW, D.D. of Glasgow, at the Ordination of Mr. John Reid, A. M. as Missionary to Bellary, in the East Indies, on Tuesday, August 17, 1829, at the Scots Church, Crown Court, London. Published by request of the Directors of the London Missionary Society. 8vo. 1s. 6d.

2. *The Fourth Volume of Russell's English and Scottish Reformers* is now published. 8vo. 10s. 6d.

3. *Noon-Day Sun Set:* A Sermon, addressed chiefly to Young People, at New Broad-street Meeting-House, London, on the Decease of Mrs. J. C. Everett, of Reading. By J. P. DOBSON. 2nd edition. Price 1s. 6d.

4. *An Essay on Moral Freedom;* to which is attached, a Review of the Principles of Dr. Whitby and President Edwards on Free Will; and of Dr. Brown's Theory of Causation and Agency. By the Rev. THOMAS TULLY CRYEBACE, A. M. Author of "An Essay on the Extent of Human and Divine Agency in the Production of Saving Faith." 8vo. 8s. 6d.

5. *Popular Lectures on Biblical Criticism and Interpretation.* By WILLIAM CARPENTER, Author of "A Popular Introduction to the Study of the Scriptures;" "Scripture Natural History;" "Scripture Difficulties," &c. 8vo. 12s.

6. *The Christian's Manual; or, the Desire of the Soul turned to God:* containing Extracts from the Writings of the Rev. WM. LAW, M. A. on the following important Subjects, in Three Parts;—1. A Practical Treatise on Christian Perfection.—2. The Spirit of Prayer.—3. On the Lord's Supper.—To which are added, appropriate Prayers and Meditations. Also, price 1s. in neat boards, *The Sacrament of the Lord's Supper fully Explained*, being the Third Part of the above Work; to which is added, an earnest Exhortation to a regular Attendance on that most Holy Ordinance.

WORKS PREPARING FOR PUBLICATION.

1. We understand "The Amulet" for the coming year is now complete; and that Mr. Hall has been very successful in obtaining the co-operation of many of the most distinguished writers of the age. Among its illustrations, will be an engraving, from the King's picture of an English Cottage, by Mulready, another from Wilkie's painting of the "Dorty Bairn," and another from a Drawing by Martin, from the Burin of Le Keux, for which, it is stated, the engraver received the unprecedented sum of 180 guineas; and another by Pickersgil, for which 145 guineas were paid.

2. The Juvenile Forget Me Not is announced for publication in November, under the superintendence of Mrs. S. C. Hall. It is, we understand, to contain twelve engravings of a very in-

teresting character to the little folk, for whom it is intended as a Christmas present, or New Year's Gift;—and we feel assured that the literary assistants will be those who know best how to blend instruction with amusement.

3. *The Moral Phenomena resulting from Divine Influence on the Diversity of the Mental Character.* By GEORGE MOASE.

4. *The Rev. Ingram Cobbin's Cottage Commentator*; the First Volume of which is complete, will in future be published in Volumes, instead of Numbers. Those who have the first Number of the second Volume may be accommodated with the remaining Matter when Vol. II. appears, which will be early in 1830.

5. Early in October will be Published, in foolscap 8vo, price 1s. 6d. *The Mother and her Daughters.*

RELIGIOUS INTELLIGENCE.

INTERESTING CORRESPONDENCE BETWEEN THE
BRITISH AND AMERICAN CHURCHES.

THE following important correspondence, between the Congregational Board of London and the General Assembly of the Presbyterian Church of the United States, ought to have appeared, according to the resolution of the Board to that effect, in our Magazine of last month. It was not our fault that any other periodical had the precedence of us, as we applied to the Editors of the Congregational Magazine for a copy of the correspondence, but could by no means get a sight of it. We sincerely believe that some unintentional mistake deprived us of the opportunity of appearing equally early before the public with our contemporary. As we consider the document calculated to do much good in the Churches, we beg leave now to lay it before our friends, though we are not in general fond of publishing late intelligence.

EDITOR.

I.—ADDRESS OF THE CONGREGATIONAL BOARD
OF LONDON.

"To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

"Reverend and Christian Brethren,—From the land of your fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart, and holding in common the one faith and hope of our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to

adopt with us the beautiful language of the apostle, 'as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it.'

"It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the Presbyteries and Churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered that he would still continue to bless and prosper you.

"In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate, and persevering prayer. It is thus he encourages us to labour and not to faint: and when he sends success, to ascribe to him all the glory.

"In regard to the state of religion in our own country, we have much to be thankful

for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

"While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great shortcoming, and much cause for shame and humiliation. Our progress in self-denial, liberality, and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the lukewarmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require; characterise many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestation of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray 'revive thy work, O Lord, in the midst of the years, in the midst of the years make known, in wrath remember mercy.'

"Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings, by which you have been refreshed and watered, may descend on our hills of Zion; that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand planting.

"Our object in thus addressing you, is to

convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral, and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

"It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers,

"We are, reverend and dear brethren, your affectionate and faithful fellow-servants,

"JOHN HUMPHREYS, LL. D. *Chairman.*

"THOMAS HARPER, *Secretary.*

London, March 10, 1819.

II.—REPLY OF THE AMERICAN MINISTER.

"To the Ministers of the Congregational Board of London and its Vicinity.

"Reverend and beloved Brethren,—The General Assembly of the Presbyterian Church in the United States of America have received, with no ordinary emotions, your truly Christian communication, under date of March 10, 1829, and hasten to reciprocate expressions of cordial affection. Ever anxious to strengthen the bonds of union with all who profess like precious faith, and are engaged in the same blessed cause, we feel a high gratification at the correspondence thus happily opened, with a body to which we feel ourselves united by many endearing and sacred relations. Acknowledging the ties of our common ancestry; feeling that the descendants of the martyrs and puritans of your land, and the pilgrim fathers of ours—men who suffered the loss of all things for the sake of truth on earth, and now rejoice together in heaven—should be closely united in heart, and rejoicing in that stronger affinity which arises from unity of doctrinal sentiment and benevolent action, we receive with unfeigned gladness your friendly salutations, and devoutly wish you in return, grace, mercy, and peace, from God our Father, and the Lord Jesus Christ.

"We should, indeed, evince little of the spirit of the Gospel, if we did not feel an affectionate interest in those who dwell among our fathers' sepulchres, who are honoured to hold up the standard of the cross, where martyrs bled, where glorious triumphs of faith have been achieved, and where such noble enterprises of Christian benevolence are now in progress to enlighten and save a perishing world. We enter, therefore, with

unmingled satisfaction, upon a correspondence so interesting and gratifying in itself, and so eminently conducive to mutual edification. May it long continue, and prove the means of strengthening the bonds of Christian fellowship, and of encouraging the Bodies by which it is conducted in every good design.

"While we would ever cherish a humbling sense of our entire unworthiness, we are constrained to acknowledge, with devout gratitude, the rich blessings which the great Head of the Church has graciously bestowed upon our country, in those revivals of religion which have occurred during the last thirty years. These blessed seasons of refreshing from the presence of the Lord, though not always exempt from human infirmity and the wiles of the adversary, have signally displayed the power of divine grace, and their results have been most glorious. They have proved the efficient means of widely extending pure religion in our land. Without them, many large regions now full of churches, and seasoned with strong, pervading, and most salutary moral influences, would have remained a dreary desolation. Thus surrounded with the spiritual blessings bestowed by such special effusions of the Holy Spirit, and tracing, as we certainly can, all our light and privileges, our hopes and consolations, to that source, we feel that boasting is excluded, and are humbled in the dust before God, in view of the extent and preciousness of those divine influences which have blessed our land. Instead of being elated by such distinguished, unmerited mercies, it becomes us rather to tremble at our peculiar responsibility.

"The means which have been owned and honoured by God in producing and promoting revivals among us, have been the plain and earnest exhibition of the great truths of the Gospel; urging men to immediate repentance; warning awakened, inquiring sinners, of their awfully increasing guilt and danger, while they delay to give up their hearts to Christ; visiting from house to house, and pressing upon the hearts and consciences of the worldly and thoughtless, the value and danger of the soul, the necessity of conversion, and the appalling consequences of neglecting or resisting the Holy Spirit; and, above all, fervent importunate prayer for those divine influences, without which Paul may plant and Apollos water in vain. The dangers of self-deception, and trusting to the sudden impulses of temporary excitement, have been kept steadily in view, and cautiously guarded against; and a thorough examination of motives, character, and conduct, has been made, before judicious men have admitted the evidence of a saving change. Nevertheless, the proofs which press upon us, that our revivals are the glorious displays of the Redeemer's power and grace, are irresist-

ible and overpowering. Surveying moral deserts rendered fruitful as the garden of the Lord, hundreds of flourishing churches planted and nurtured by his instrumentality, an army of devoted pastors and missionaries, and tens of thousands of active, engaged, private Christians, gathered into the fold of Christ in these harvest seasons of mercy; we are constrained thankfully to exclaim, in reference to these undeniable effects of divine influence, 'it is the Lord's doing, and it is marvellous in our eyes.' And when such show-ers of divine grace have fallen upon our Colleges, Sunday Schools, and Bible Classes, their effects have been thrice blessed, bestowing inestimable treasures upon the church and the world. Our Zion, in beholding the thousands of youth thus coming forth in all the ardour and loveliness of early piety, to build up her walls and adorn her palaces, has arisen and shone, for her light is come, and the glory of the Lord has arisen upon her, and the voice of joy and thanksgiving has been heard in all her habitations.

"But while all the efficiency of the Gospel, in renewing the hearts of men, is to be humbly ascribed to the glory of divine grace, we cannot fail to record the signal success with which it has pleased our gracious Lord to honour those judicious and appropriate means and instruments which he has appointed. Wherever ministers and professing Christians have been doubtful, heartless, and prayerless, in regard to the reality or importance of a special effusion of the Holy Spirit, they have remained unblessed by reviving grace, under the blighting, deadening influence of a cold formality. But where an opposite spirit has prevailed, the spirit of Christ and his apostles, and Christians have been engaged in earnest, importunate prayer; where pastors or missionaries have made the calling of sinners to repentance, their one great object in preaching publicly, and from house to house, the Lord has usually appeared to build up Zion, and his Spirit has descended like dew upon the mown grass, or like showers that water the earth.

"While we thus recount to you, dear brethren, the gracious manifestations of divine mercy towards our churches, our hearts are gladdened by the tidings we hear from various sources, that the camp of your Israel is moving triumphantly onward, and that brightening prospects open before you. Most heartily do we rejoice and bless God that a spirit of fervent prayer seems to be awakened in British Christians, for more glorious and efficient displays of converting grace than they have ever yet witnessed. In communities so highly favoured as those among which you minister, possessing such an influence of Christian privileges, and placed in circumstances of such peculiar danger and responsibility, and whose spiritual character must send a withering curse, or a redeeming influence, through

every quarter of the globe, a general and mighty work of grace is inexpressibly important.

"We are in the habit of looking, with indescribable interest, on the progress of religion in the land of our fathers. Intelligence upon this subject is eagerly sought, and rapidly disseminated. You would be surprised at the accurate knowledge which Christians in this country possess of your circumstances, prospects, and operations. It cannot be otherwise. Every heart, in which the love of Christ dwells, must throb with strong emotion, in reflecting upon the glorious career which lies open to British Christians, in evangelizing the world.

"We rejoice with you, Christian brethren, in the extension of enlarged and liberal views in regard to toleration. The question seems to us to be thoroughly settled, by the experience of this country, that the Church of Christ flourishes more, without any connexion with the state, than it could do, if it were made a part of our civil polity. At this late age of the world, when all the people must be taught to read and to think, and when God has shown himself willing to impart his own energy in aid of truth, we are not afraid to rely upon free discussion, without the supports of human law, to sustain our ecclesiastical privileges.

"It affords us a lively pleasure to hear from you, of the continued prosperity and success of those benevolent institutions, which so gloriously adorn and bless the present age, and are evidently preparing the way for the universal reign of the Prince of Peace. These institutions we prize among our richest treasures. They are diffusing incalculable blessings through our wide-extended borders. They are the very nerves and sinews of all our enterprises of benevolence. And while we see half a million of our children gathered weekly at the feet of the Good Shepherd, and receive, from those interesting nurseries of early piety, several thousands, annually, into our communion; while in the living heralds and silent messengers of salvation, we mark the flight of the angel bearing the everlasting Gospel, and while we exult in the full persuasion that within two years the word of God will have been carried to the last destitute family in our nation, we would never forget that we are indebted to you for these noble systems of doing good:—that these streams of mercy, which are now gladdening the desert places of the earth, flowed from fountains opened by your charity; and that these lights of truth and love, before which the thick darkness of ignorance and guilt is vanishing, were kindled at your altars. This confers upon your nation a substantial and imperishable glory, far surpassing the lights of science, the wonders of art, and the triumphs of arms.

"Feelingly can we sympathise with you,

beloved brethren, in a most humbling conviction of our lack of ardour and fidelity in the cause which we profess to love. We have cause to deplore our lukewarmness, and the sad minglings of imperfection in our holiest efforts. We lament our want of strong, unwavering faith; of habitual self-denial; and an entire devotedness to Him who loved us, and gave himself for us. We earnestly solicit your special intercessions at the throne of grace for us, our brethren, and churches; that we may all be roused from sloth and worldliness, and heartless formality, and girded for the mighty work which is committed to our hands. The destinies of unborn generations, entrusted to our guardianship, impose on us a fearful responsibility. The vast regions of our interior, where villages, cities, and states are springing up in quick succession, and where population increases with a rapidity wholly unexampled, open to us a field of labour of indescribable importance. The very elements of society are just forming. Institutions, which are to diffuse blessings or curses among hundreds of millions of our race, are now receiving their form and character. The momentous question as to the moral destinies of these unnumbered multitudes, will soon be decided. The foundations of piety and happiness, or of vice, ignorance, and wretchedness, will soon be immovably fixed. The bulwarks of popular habits and opinions are rising into indestructible strength. The rushing tide of prejudice and depravity, unless it be rolled back by the mighty power of the Gospel, will soon form to itself a channel deep and wide, in which it will flow for ever. It is indeed the seed-time of this western world. If those who labour for God are slothful and inactive, the enemy who never slumbers will pre-occupy the ground, tares will be thickly sown, and in the harvest there will be lamentation, mourning, and woe. From such a scene of action, where dangers and difficulties cluster round us on every side, and where failure will produce results immeasurably dreadful, we address to you our entreaties, that you may pray for us, that we may have grace and wisdom, zeal and self-denial, so faithfully to fill our difficult and responsible stations, as to secure and perpetuate the inestimable treasures of Christian institutions to future ages, and receive upon our work the seal of divine approbation.

"Though we are not disposed to cultivate national pride, or the pride of ancestry, or pride in any form; and though we rejoice in the progress of religion on the continent of Europe, yet it is evident that God expects great things from Great Britain and America. Such, beyond all controversy, are the situation and character of these two nations, that on them is devolved the great work of converting the world. So rich are the spiritual treasures intrusted to you, and so peculiar are

your avenues of access to all quarters of the globe, and consequent moral influence over the whole human family, that your allotted part in extending Messiah's kingdom is inconceivably important. Every benevolent eye on earth and in heaven is fixed with deep interest on the movements of British Christians, and every heart devoted to the Saviour is filled with high expectations of the glorious things which are to be accomplished through your instrumentality. God forbid, therefore, that we should cease to pray for you, dear brethren, that your devotedness and success in spreading the triumphs of the cross, may correspond with the advantages you enjoy, and the wide field of evangelical labour which lies before you. Indeed, all the principles of the Gospel, and the sympathies arising from common dangers and responsibilities, strongly urge Christians of both countries mutually to provoke to love and good works; to cheer each other on to nobler efforts; and to unite in mutual intercession at the mercy seat. And how delightful is the reflection, that in the monthly concert, a thousand churches of the Redeemer assembled with one accord in Britain and America, are prostrate together at the Saviour's feet, sending up strong, united, importunate cries for a perishing world, and mutually imploring the gifts and graces of the Holy Spirit upon each other. Let us cultivate this spirit with a livelier zeal and a holier communion of Christian love. Our interests, our objects are the same. Different detachments of one great army, we march under the same banners, and are engaged in a common conflict under the same great Captain of our salvation. While we would faithfully occupy our appropriate sphere of action, we affectionately greet you as co-workers in the same blessed cause. In your success we rejoice as in our own; and in your trials and difficulties we sympathise as members of the same body.

"Again we tender to you our cordial thanks for your gratifying and fraternal letter. We solicit the continuance of this correspondence. We trust it will prove a blessed instrument of enlarging our charity, and exciting us to more fervent prayers for each other; of the mutual communication of interesting intelligence; and of drawing the hearts of those who love Christ in England and America into a closer union. We hope the time is not far distant, when an interchange of delegates in our respective bodies may strengthen the bonds of Christian fellowship and benevolent co-operation.

"With sentiments of affectionate regard, we are, reverend and beloved brethren, your fellow-labourers in the Gospel,

"B. H. RICE, *Moderator*.

"J. M'DOWELL, *Permanent Clerk*.

"A true Copy from the Archives,

"E. S. ELY, *Stated Clerk of the General Assembly of the Presbyterian Church in the United States.*"

HORRID ROMAN CATHOLIC SUPERSTITIONS.

MR. EDITOR,

THE following extracts from the Ritual of the Romish church for baptizing their bells singularly exemplifies the truth of Scripture: That men, not liking to keep God in their knowledge, their hearts become darkened; and professing themselves to be wise, they become FOOLS. As a lamentable picture, not of the vulgar and unacknowledged, but of the established superstition and blasphemy practised in the nineteenth century, it calls for particular notice. This Ritual has been brought to light through the trials of Captain Atchison and Lieut. Dawson at Malta. It now appears those gentlemen were called to toll a bell, as well as fire off pateraroes, in those rites of the Romish church from which they so justly requested to be exonerated. Mr. Atchison published this Ritual, with various facts, shewing the humiliating situation of Protestant officers at Malta, in the appendix to his trial. The original Latin is given with the translation, that its faithfulness may not be disputed.

The Ritual is introduced by the following address of the Bishop of Chalons, after christening six bells in the year 1824, as published in the French papers, the year in which the trials of these officers took place:

"The bells, placed like sentinels on the top of the towers, watch over us, and turn away from us the temptations of the enemy of our salvation, as well as tempests and storms. They have a voice which serves as an organ to express our joy and our grief. They speak and pray for us in our troubles; they inform Heaven of the necessities of the earth. It is you, MARY, who will have to announce the festivals and proclaim the glory of the Lord. [Mary weighs 8,560 lbs.] And you, Anne, will be charged with the same employment. Oh! what touching lessons will you give in imitation of her whose name you bear, and whom we honour as the purest of virgins. [Anne weighs 6,300 lbs.]"—After singing the 50th, 53rd, 56th, 66th, 69th, 85th, and 129th Psalms, the following prayer is said: "Bless, O Lord, this water with a heavenly blessing, and let the power of the Holy Spirit accompany it, that when this bell, prepared to call the children of the Holy Church, shall be sprinkled therewith, it may, wherever its tinkling shall sound, cause to depart all the power of secretly plotting enemies, all the airy shades of hobgoblins, the attack of whirlwinds, the blasts of lightnings, the blows of thunderbolts, the destructions of tempests, and all the power of stormy winds. And when the children of Christians shall hear the clanging of this bell, may an increase of devotion be begotten in them, that hastening to the bosom of the church their mother, they may sing unto thee a new song in the church of the Saints,—a song, that shall embrace in its sound the shrillness of the trumpet, the variety of the harp, the

sweetness of the organ, the exultation of the drum, and the jocundity of the cymbal, until they shall, by these their services and prayers, prevail to bring down a multitude of the hosts of angels," &c. &c.

After six other psalms, they say, "Grant, we pray thee, that *this bell*, prepared for thy holy church, may be sanctified by thy Holy Spirit. And when its melody shall sound in the ears of the people, *may the devotion of faith be increased in them*; may all the snares of the enemy, the rattling of hail, the storm of whirlwinds, the violence of tempests, be driven far away; may the angry ragings of thunder be moderated; may the blasts of the winds become healthful, and be rendered gentle; and may the right hand of thy power [displayed in the bell] *utterly silence* all these aerial tempests; so that, hearing it, they may tremble at it, and flee before the banner of the holy cross of thy Son, marked thereupon."

Other prayers of a like tenour follow; but these are enough. The blasphemy of investing a piece of brass with the Holy Spirit and Almighty power of God, and teaching that the great acts of his will and power may be silenced, and turn and tremble at the ding dong of a baptized bell; that angels shall come at such bidding: the awful mockery of God, who will be worshipped only in spirit and in truth; the wicked, childish play of religion; the impudence of asking Protestants to join in all this; with the long and continued submission of Protestants officially representing ourselves and our religion, must fill every one with shame and indignation, and lead all who love God, and have any feeling for our Protestant faith and character, to use every means in their power to awaken Government to the national guilt of these practices, and to the infraction of civil and religious liberty which they involve; and thus seek to rescue our Protestant officers and fellow-subjects from the degrading demands of the Romish church. Unless we are faithful to God and ourselves in this matter, what is to prevent the curse of similar demands being soon complied with in our own streets?

A PROTESTANT OF THE OLD SCHOOL.

A NEW CHAPEL, BRIXTON HILL.

WE are much gratified to learn, that a new place of worship (52 feet by 42), called "Union Chapel," has been erected on the summit of Brixton Hill, where it is intended that the truths of Christianity shall be faithfully exhibited, by Ministers of accredited piety and talent, with an ultimate view to the settlement of a Christian Pastor. Such an accommodation has been long wanted in this highly respectable and increasingly populous neighbourhood; and it is hoped, that many of the friends of evangelical religion will find a pleasure in assisting to advance the objects of this new important undertaking. The day appointed for opening this neat and commodious building is Wednesday, the 7th of Oc-

tober, when Three Sermons will be preached: morning, by the Rev. John Clayton, jun. A. M. of the Poultry Chapel; afternoon, by the Rev. John Styles, D. D.; and evening, by the Rev. Wm. Orme. The service at eleven, three, and six o'clock; when it is hoped that such as feel an interest in the prosperity of the Redeemer's kingdom will attend.

PROVINCIAL.

AIREDALE COLLEGE.

THE general meeting of the subscribers to this institution was held on Wednesday the 24th of June. On the preceding day the students had passed their annual examination, conducted by a select number of ministers convened for that purpose; the result of which was gratifying to the examiners, and highly creditable to those whose attainments they investigated. The students in the highest class, Messrs. Stringer, Kelly, Taylor, and Sunderland, having in early life made considerable advances in a knowledge of classical literature, at their examination read Pliny's description of the circumstances of his uncle's death, and his letter to Trajan relative to the primitive Christians; the short account of different forms of government given by Tacitus in the fourth book of his Annals, c. 33, 34; together with the speech of a senator justifying himself for denominating Cassius the last of the Romans; Jocasta's advice to her sons, for the purpose of reconciling them, given in the Phœnissæ of Euripides; and a portion of Demosthenes' Oration for the Crown. In the Oriental languages they also translated the nineteenth chapter of Job, and the twenty-fourth of Matthew. The other class read, in *Latin*, Virgil's *Æneid*, lib. i. 454—497; part of Cicero's first oration against Catiline; a passage from the *Adrian* of Terence; Tacitus's account of the origin of the Jews, Hist. v. 1; and selections from Horace and Livy. In *Greek*, passages from Homer's *Iliad* and Xenophon's *Cyropædia*; and in *Chaldee*, Dan. iv. 16—34.

Next day a numerous assemblage of subscribers convened in the chapel, and J. Holland, Esq., was requested to preside. Mr. Martin, of Heckmondwike, commenced with prayer, and four of the senior students read each an essay: Mr. Kelly, on the Accountableness of Man; Mr. Pearson, on Reason as Subordinate to Revelation; Mr. Hudsell, on Sincerity as a Characteristic of Genuine Religion; and Mr. Hastie, on the Importance of Religion in Adverse Circumstances. After which, Mr. Jackson, of Greenhammerton, delivered a solemn address to the students on the importance of the object to which their attention was directed. The Report was then read, which was not a little interesting to the audience, who were also gratified by the speeches of Messrs. Hamilton, Jackson, Ellis, Bean, Armstrong, White, and Rhead.

The institution continues to prosper. Last Midsummer six students finished their academic course, and entered on the discharge of the pastoral office:—Mr. Stringer, at Idle; Mr. Hudswell, at Great Duffield; Mr. Kelly, at Liverpool; Mr. Hastie, at Otley; Mr. Bell, at Stainland; and Mr. Glendenning, at Greenacres' Moor, near Oldham.

CENTENARY MEETING AT THE INDEPENDENT CHAPEL, BICESTER, OXON.

This chapel having been erected 100 years, services to commemorate the event were held on Wednesday, April 29th; when the Rev. W. Gunn, of Aylesbury, preached in the afternoon from Psalm lxxxvii. 3—"Glorious things are spoken of thee, O city of God!" and the Rev. N. M. Harry, of Banbury, in the evening, from Isaiah lxi. 11—"For as the earth bringeth forth her bud," &c. The devotional exercises of the day were conducted by the Rev. Messrs. Barling, Crait, Fletcher, sen., Ratcliffe, and Fletcher, jun.

A brief history of the church was read by Mr. John Rolls, whose ancestors were among the first supporters of the interest. Many facts were stated calculated to illustrate the faithfulness of God in the preservation of His cause amidst violent persecution and the pernicious influence of dangerous errors. The advanced ages of many of the members of the church gave additional interest to the services of the day. There are at present forty-four members; of whom there are sixteen whose united ages amount to 1138 years, being an average of more than seventy-one years each. The Rev. R. Fletcher has been pastor of the church more than thirty years. The senior deacon is in his ninety-first year, and the other in his seventy-fourth. The former has been a consistent member of the church sixty years, and the latter forty-nine.

A prayer meeting was held in the morning, when four members of the church engaged in prayer whose average ages are seventy-seven years. The services were well attended, and excited much interest. It is hoped that the beneficial effects of them will be long manifested; and that when the spirits of the aged members have joined those of the just made perfect, there will be many others raised up to fill their places in the church below, who will prove zealous advocates of the cause of Christ.

CAUSE OF CHRIST AT STAPLEHURST.

On Wednesday, August 5th, the fourth Anniversary was held at the Independent chapel, Staplehurst, Kent; when the Rev. J. Phillips (lately a student in the theological seminary, Hackney,) was ordained to the pastoral office over the church in that place. The services of the day commenced at seven o'clock, when the church assembled to implore the Divine blessing on the union about to be recognized. At eleven the Rev. Mr.

West, of Sutton Valence, commenced the ordination service by reading the Scriptures and Prayer. Rev. Mr. Chapman, of Greenwich, described the nature and privileges of a Christian church. Rev. Mr. Prankard, of Sheerness, proposed the usual questions to the church and the minister. Rev. Mr. Williams, of Ratcliff, offered up the ordination prayer, with imposition of hands. The Rev. Mr. Collison, of Hackney, delivered the charge, and concluded the service with prayer.

In the evening the congregation again assembled, when the Rev. Mr. Rook, of Faversham, read and prayed, and the Rev. Mr. Jenkins, of Maidstone, preached to the people from 1 Thess. v. 12, 13, closing the interesting services of the day with prayer.

Among the many excellent characters which adorned the Church of England in the seventeenth century, the worthy Mr. Daniel Poyntel, had no common name; he was the rector of this parish; and, on account of his amiable disposition and eminent piety, was universally respected; his great talents, together with his acquired knowledge, had obtained him, through this county, the name of "The Learned Poyntel."

In the year 1662 this good man was expelled his living for nonconformity; and after having in vain petitioned for the privilege of preaching in the church occasionally without any remuneration, "he began the meeting in Staplehurst." His ministry was well attended and greatly blessed; so much so, that it is recorded of him "he had scarcely a prayerless family in his parish." His death was occasioned by taking cold from the windows whilst preaching a funeral sermon to a crowded congregation; a fever attended, and he was "carried off delirious in a few days." After his death some of his friends visited in Maidstone Gaol the Rev. Samuel French, a clergyman who was ejected from his rectory at Town Malling, and cast in thither for preaching the Gospel; when liberated, this good man in return for the kindness of his friends at Staplehurst, came on a Lord's day and preached to them from the words "Being let go they went to their own company," Acts iv. 23. This proved the occasion of his continuing with them as their pastor during his life. He died in 1694.

In the year 1726 the Rev. Obadiah Hughes (afterwards Dr. Hughes, of Westminster) was the settled minister. The meeting house had been hired until the year 1766, when it was purchased by the Rev. Jacob Chapman (student of the late Dr. Doddridge), who died 1795, having been pastor of the church fifty-five years, leaving it to the late Rev. Thomas Clout, his successor in the ministry. It appears from the church book, that although this interest has at times been near expiring, yet the Lord has not left himself without a people. In 1822 not more than

six or eight persons formed the average congregation in a dilapidated building which had been erected nearly two centuries. But now, through the Divine blessing on the exertions of his people, they have a substantial and commodious chapel (erected 1825), a settled minister, an increasing congregation, and a Sabbath-school of 150 children. May it again be recorded of this place, that there is not a prayerless family in the parish.

The Autumnal Meeting of the Surry Mission is fixed to be held at the Rev. J. E. Richard's Chapel, Wandsworth, on Wednesday, the 14th of October. The Rev. A. Tidman to preach in the morning. Public Meeting in the evening.

FOREIGN.

POPISH INDULGENCES.

SIR,—I send you enclosed a placard which I received at Liege in the end of last month, and subjoin a translation. Your readers will see from this document what the Catholic religion continues to be to the present day.

A PROTESTANT.

“ Solemnity of the Holy Scapulary, with octave and plenary indulgences, in the primary church of St. Bartholomew. To render to Mary the honours which are due to her in quality of Mother of the Most High; to animate the faithful children of the church to rejoice in her glory; and to witness their gratitude towards her for the benefits which she never ceases to heap upon them, and to merit them anew. The masters and directors of the brotherhood established for her honour, under the title of the Holy Scapulary, in the church of St. Bartholomew, will cause to be celebrated a solemn octave, which will commence on the 30th of August. The first day of the octave the solemn mass at ten o'clock; vespers at three o'clock; followed by the preaching by Mr. Hornay, vicar of St. Margaret; afterwards the blessing.—Monday, the 31st of August. The mass at eight o'clock; the evening prayers at half-past five; followed by the preaching by Mr. Lovens, vicar of the parish; afterwards the blessing.—Tuesday, the 1st of September. The mass at eight o'clock; the evening prayers at half-past five; followed by the blessing.—Wednesday, Thursday, Friday, and Saturday, the 2nd, 3rd, 4th, and 5th of September, the prayers of forty hours; the grand mass at eight o'clock; the evening prayers at a quarter-past four; afterwards the blessing.—Sunday, the 6th of September. Solemn mass at half-past eight; vespers at four; preaching by Mr. Claes, Curé of the parish; afterwards the blessing; terminated by Te Deum and thanksgiving.—Monday, the 7th of September, at eight o'clock. Mass for the repose of the souls of the deceased brothers and sisters of the society. On all the days of the octave the first mass at half-past five, and the second

at half-past eleven. Every Saturday will be sung, at eight o'clock, a mass at the altar of the Holy Virgin. *All for the greatest glory of God and of the august Virgin!* ”

EXTRACTS AND COMMUNICATIONS ILLUSTRATING THE STATE OF RELIGION ON THE CONTINENT.

No. XIII.

* * These communications have been for a considerable time interrupted, from no other motive than the want of leisure to select and translate. But we have never laid aside the intention of continuing the series as opportunity may be afforded. It may also be remarked, that many of our articles of intelligence, from month to month, most fully answer to the title which we have given to these papers.

We have a peculiar satisfaction in bringing forward that part of the following narrative which refers to Dr. Malan. For though we have been compelled, by the strong sense of duty, to protest against some of his modes of expression, as not merely crude and injudicious, but involving sentiments unscriptural and perilous, inverting the order of the Holy Spirit's operations, and tending to nourish a presumptuous confidence of personal safety; yet we have not ceased to regard him as a sincere and zealous servant of Christ, notwithstanding that his zeal has not always appeared to us to be according to knowledge; and we have always conceived that, especially in his earlier writings, he was singularly happy in representing the rich and free grace of the Gospel, and applying it to the consolation of awakened and deeply wounded consciences. This talent peculiarly adapts him to be useful in such cases as those here related. The reader may find some judicious illustrations of this class of facts in practical theology in *Dr. Owen on Justification*, chap. ii. p. 112. ed. 1677. Remarks of a similar kind might be made upon the writings of Crisp, Saltmarsh, Hart, and others in our own country. 'We should study to possess the engaging excellencies of such writers and preachers, but to avoid their errors, their failings, and their unscriptural boldness of expression. See *Dr. Doddridge's Lectures on Preaching*, and *Mr. Bickersteth's Christian Student*.

From Dr. Hengsterberg's Evangelical Church Journal, Berlin, June 10, 1829.

“ Our newspapers, some time ago, gave accounts of a pilgrim, who arrived at Geneva, on his long and painful journey, with a heavy cross on his back and no true peace in his heart; and there, by the instrumentality of Dr. Malan, he was brought to the conviction of his entire sinfulness and his inability to be his own deliverer, and to the knowledge of the full and unmerited grace of God in Christ; and that now looking to the cross of his

Redeemer, he unloaded himself of his self-chosen cross, and gave it to Dr. Malan as a memorial of his deliverance. One of the German papers, which inserted the narrative, added insinuations, betraying the deep-seated mortification and enmity of an unrenewed heart, at the work of God upon this poor man. But regardless of the displeasure of such unhappy persons, and well knowing how instructive and consolatory it will be to minds of better feeling, we are happy to relate another similar occurrence. Very lately another Roman Catholic pilgrim, by the grace of God and the means of Dr. Malan, was brought to the knowledge of himself and Jesus Christ; and now, instead of continuing his far-wandering course to the shrine of St. Jago de Compostella [in Gallacia, where it is pretended that the body of one of the apostles, James, was brought, and is still preserved], he has turned back, communicating on his way the word of grace to those who had been his associates in his fetters, and who were now of his hopes.

"A short time ago a young French jesuit, M. Saintes, embraced the Protestant religion in Geneva, underwent the requisite examination of the pastors and Academical professors, and was ordained to the pastoral office. The German paper before-mentioned exults in this conversion to what it calls 'the muffled rationalism' of the Genevan Academy, as a set-off against the above-related genuine conversion to the faith of the Gospel. We, on the contrary, have the heartfelt joy of being able to say that, even in the national church of Geneva, there are distinguished preachers, as M. Gaussen, pastor at Satigny, and M. Cellierier, senior, one of the pastors of the city; able authors on sacred subjects, as the venerable pastor M. Moulinié; and eminent scholars, as M. Cellierier, junior, (the professor of Biblical Criticism), who declare themselves in favour of evangelical sentiments;* while the party disaffected to the Gospel show their *half-rationalism* only under disguise. Yes, further; in our latest accounts from Geneva, we are informed that the Gospel is making progress among the higher classes of society. With respect also to M. Saintes, we are assured that not only has he made his public confession of the doctrines of the Reformed Church, but that his heart is pene-

trated with that faith in Jesus which characterized the reformers themselves; and that, in addition to his happy admission and ordination on the part of the Genevese pastors, there is pleasing evidence of his being a real member of the Saviour's invisible church, and of his being anointed by the grace of the Holy Spirit for the preaching of the Gospel."

PERSECUTIONS IN SWITZERLAND.

HAVING been disappointed of receiving any direct information from the Canton of Vaud, we can at present communicate only what we have learned partly from collateral private information, and partly from the two valuable journals, the *Paris Archives du Christianisme*, and the *Berlin Evangelische Kirchen-Zeitung*.

Hopes were entertained that the government and its agents felt some misgivings, because symptoms were supposed to show themselves of tardiness and feebleness in the proceedings of the tribunals against the dissenting Christians. Yet this may be too sanguine an expectation. We shall be able to form a more decided opinion when we hear the results of the trials of M. Henri Olivier, and the others, who were indicted for their accrediting M. Lenoir, as stated in our Magazine for August. Proceedings have commenced, we are told, against our beloved friend M. Charles Rochat, whose affecting letter in our Magazine for June cannot, we trust, be forgotten by our readers. He will probably return to his country in order to offer himself for trial; as the consequences of imputed contumacy would be more injurious than a new sentence against him. Both the lower and the higher courts have decided in favour of the professors Monnard and Vinet; but the academical authorities have taken no steps for restoring the former to his professorship, from which they had arbitrarily suspended him. M. Vinet is happily not dependent upon them. They have forbidden the students, in the most rigorous manner, from attending any private meetings for prayer and edification; alleging, that "these young men are not in a capacity to judge about religion." The fact becomes more and more manifest that it is not *separation*, merely or principally, but *vital religion* that is the real object of hatred, for many harassments and injuries have been committed upon pious persons, both ministers and others, who remain attached to the established church. In various places the disorderly populace, reckoning upon impunity, and seeing that the dissenters are put in a great measure out of the protection of the law, have renewed their cruel indignities and outrages against "the quiet in the land." They have been pursued and hooted by men and children with insulting and indecent cries; attacked with blows and other shameful indignities; thrown down and their mouths filled with the most disgusting filth; their houses assaulted; their

* We should be extremely happy if we could confirm this statement of Dr. Hengstenberg's correspondent, in reference to the respectable Messrs. Cellierier, father and son, as fully as we are able to do with regard to the other two. But we can with much confidence and pleasure add, that there are several besides, among the pastors of the Genevese national church, as well as our known friends the dissenters, who give satisfactory evidence of vital piety, and a heartfelt attachment to the essential doctrines of the Gospel.

For many years he was a constant worshipper at the Tabernacle, where it is probable his mind was first savingly illuminated and impressed, and in that extensive circle his well informed understanding and exemplary conduct obtained for him the affectionate esteem of many attached friends, amongst whom the greatest harmony of sentiment prevailed as to his excellence, both as a man and as a Christian.

In a character of so much distinguished worth there were some features of moral beauty so prominent, that they give a cast of decided strength to its general tone and impression, which teach us that the truths of the Gospel, when cordially embraced and obeyed, impart consistency to the entire deportment of a Christian in every situation and relation of life; that they are not mere opinions, but holy and influential principles, enabling their possessor "to adorn the doctrine of God his Saviour in all things." Our late friend reached the high estimation in which he was justly held, not by any particular advantages of birth or of education, but by a careful and conscientious improvement of those means of moral and spiritual attainment with which Providence had favoured him; being fond of reading he constantly perused those works which enrich and strengthen the understanding. Christian authors were his favourites; the writings of Barrow, Baxter, Taylor, Howe, and similar deep thinkers and profound reasoners on Divine truth, were his companions: he loved the solid and the serious in theology, and felt a great aversion to fanciful compositions on topics of sacred interest. Without attempting to trace him through all the endearments of family and friendly intercourse, it may be observed that he uniformly evinced

in the private and domestic circle the same even and unassuming freeness and frankness of manners, which so peculiarly characterised his public deportment. The domestic circle was indeed the sphere where he shone to the greatest advantage; its tender associations were always congenial to his mind; *there* he was at home; he loved its attractions, and lingered in its scenes. His manners were simple and sincere, unpretending and unassuming; for he disdained and despised affectation. He was always the same: there was no artificial accommodation to persons and circumstances; to all parties he appeared in the same attitude of easy and unconstrained kindness; cheerfulness was the characteristic feature of his mind and his manners.

In adverting to the public character of our deceased friend, in which the interests of religion have experienced a great loss, and his relation to those objects which adorn the age and country in which we live, much might be said honourable to his memory. As he esteemed the various Christian institutions of the present day, which are exerting so beneficial an influence over the mental and moral happiness of mankind, the noblest objects of human attention, he therefore identified himself with them; and to his credit it should be observed, that he did not wait till plans of contemplated usefulness had obtained the suffrages of popular approbation and support before he espoused them, but he was found amongst the first and foremost of their advocates; contributing, by the wise and cautious suggestions of his mind, to their formation on principles most adapted to secure their extensive and permanent usefulness. To enumerate all the institutions he thus zealously patronized and supported is unnecessary; let it suffice to observe, that

the London Missionary Society, the Bible Society, the Hibernian Society, the Tract Society, the London Female Penitentiary, and the Hoxton College, were but some of those valuable institutions to whose interests he lent the most important and efficient aid; for he did not merely enrol his name on the lists of their pecuniary benefactors and supporters, but he expended much time in their service, and on various occasions employed his pen in adjusting and advocating their interests; indeed his influence in their several committees and councils was felt and appreciated; for few men were better able to guide the deliberations of a board of direction than himself, and few men could bring a more willing and devoted mind to such services. To the London Missionary Society he was attached for more than thirty years, having been appointed at its first general meeting one of its gratuitous secretaries, and the minutes of its earliest proceedings are recorded in his own handwriting. His services also in the Highbury College, to which he was devotedly attached for nearly forty years, were held in the highest estimation by its respected treasurer, tutors, and committee; and they deplore the loss that useful institution has sustained by his sudden removal. As a private Christian his character was most amiable and exemplary, and few ever regretted the occasion that introduced them into the circle where he was found; indeed it was impossible to be in his company without wishing to renew the opportunity of enjoying his interesting and entertaining converse. He

was also distinguished by a sincerely devotional spirit, which was very apparent in the exercises of family and social worship; holy meditation, and communion with God, were the chosen occupations of his leisure hours. He seemed habitually to cherish a deep sense of the great value of divine things, and to have had a constant relish for them. His supplications at the throne of grace were marked by a peculiar earnestness and holy unction, and he generally succeeded in carrying the thoughts and feelings of those with whom he worshipped "within the veil." His removal was very sudden: his family and friends had, indeed, for a few months past, observed some unusual tokens of debility, of which, from certain expressions he occasionally dropped, he was himself growingly sensible. But these indications of infirmity were by no means sufficient to awaken any serious apprehension of the event which so unexpectedly terminated his valuable life. Feeling rather indisposed on the Sabbath which ended his mortal career, he retired to his chamber to spend the morning in the exercises of private devotion; and when he was found in his room, having been seized by a fit, there was little doubt, from his posture, that he had received the stroke of death in the attitude and exercise of prayer. "Let me die the death of the righteous, and let my last end be like his," is the sentiment which every well-regulated mind must cherish in contemplating such a close to such a career of usefulness in the church of Christ.

water, and partly resting on land; behind these is another row, with a street between, in number altogether amounting to fifty, containing about 200 inhabitants. Behind the Chinese campong, are a few gardens, planted with vegetables and the well known betel-leaf, cultivated by Chinese, who are the only labourers here. Beyond the gardens, are a number of Malay dwellings, but there is no trace of cultivation near them; for the Malays here are too lazy to work, and strut about in silken breeches, with their glazed sarongs folded over, in such a stiff and awkward manner as shows that they were never made for work. On the opposite side of the river stands the Malay campong, with the rajah's residence in the midst. The houses are all built on poles, as is usual in Malay countries, with small plantations of fruit trees round them. The rajah's residence consists of a number of promiscuous buildings, included within a high wooden railing, intended either for seclusion or defence: strangers are never admitted into it, but are received in a *paseiban*, or open shed, in front, very much out of repair. The amount of the Malay population cannot be calculated with any degree of precision, as they live in such a dispersed state; but I should think that the inhabitants of the town itself would amount to several thousands, while the number in the interior must be much greater, as the banks of the river are studded with villages for at least twenty days' journey up the stream. Extensive plantations of rice occupy the attention of the Malays, while the Chinese busy themselves in the tin and gold mines, both of which are very productive. It was my first intention on arriving at *Pahang*, to travel into the interior, but being prevented by the jealousy of the Malay prince, I was obliged to content myself with mere inquiries as to the state of the country, and with forwarding my books by various opportunities to the Chinese miners. The journey into the interior is performed in covered boats, which are sufficiently large to afford convenience for eating and sleeping; these boats are pushed along with poles, the river being too rapid to admit of rowing, and the shallowness of the water rendering this method of advancing easy. In ascending up the stream they do not travel above fifteen or twenty miles a day, and in the more rapid parts of the river not so much. The tin mines are situated three days' journey up the river, where nearly 800 Chinese reside, scattered about to the amount of thirty or forty in each mine. The mines are rich and plentiful; the tin found in them is good, and, meeting with a ready sale, is of great advantage to the workers. The current coin of *Pahang* is tin, which is cast into square hollow blocks, sixteen of which go to a Spanish dollar, with scarcely one-twentieth of a dollar's worth of tin in them. The export tin is cast in large blocks, and sells on the spot for sixteen dollars

a *picul* which brings eighteen dollars in Singapore: of this about 1500 *piculs* are exported monthly. From the tin to the gold mines, the journey is about twenty days' sail up the river, which must run in a north-westerly direction, as the Peninsula here is not above two degrees wide. At the back of the gold mines, there is a chain of mountains, over which the road branches to the west, through the kingdom of *Rombow*, as far as Malacca, continuing in a north-westerly direction, it reaches to *Perak*, and turning to the north-east, in a few days, it is possible to arrive at the mines of *Klinton*. Thus *Pahang* is without doubt the largest state in the whole Peninsula, and is highly deserving the attention of Missionaries, both on account of its Malay population, and the number of Chinese colonists who are settled about the mines. From repeated inquiries of various people who are constantly in the habit of visiting the Chinese miners, I should think they cannot be less than 5000, embowelled in the very heart of the Peninsula. These miners are universally Canton people from that part of the province called *Kéa-ying-chow*, while the trading Chinese settled at the town of *Pahang* are from the district of *Chaou-chow*, also subject to the province of Canton, but speaking a dialect more resembling the *Fokéen*: they are all given to the smoking of opium, which consumes most of their gains, and in time their strength and constitution. They are, however, generally acquainted with letters, and an effectual distribution of books at the mines could not but prove useful. Access to them on the side of *Pahang* was forbidden to me, but it might be obtained from the Malacca territories, as a Mr. Gray, an Englishman, did actually travel, in 1827, from Malacca to *Pahang* and back again, visiting the mines in his way. I have recommended the journey to my brethren in Malacca, and hope they will soon find means to undertake it. The Chinese are subject to great restrictions and oppressions from the native government, who extort all they can from them while they stay, and insist on their paying two *bung-hals* of gold (about fifty dollars) when they leave for China. The rajah himself affects to treat them with justice, but he allows his son-in-law and a family of Arab priests, who have settled there, to fleece the Chinese with impunity: these come into their shops and houses and carry off whatever suits their fancy, offering to purchase without the slightest intention of paying, or begging the articles as a gift, when they know they must not be refused. The rajah of *Pahang* is independent of any European power, but acknowledges fealty to the sultans of *Rhio* and *Lingin*, sending an annual tribute to one or other of these princes: hence he does not take the title of *rajah*, or king, but that of *Bandhara*, or treasurer. He has, however, a great dread

of the English, which perhaps prevented him from doing me any harm during my stay, but which also induced him to oppose my journey into the interior, lest I should spy out the wealth and resources of the country. All the inhabitants are rigid Mohammedans, and would no doubt punish any attempt at proselytism severely: I laboured, however, to do good to all the Malays I met with in the Chinese campong, feeling as it were upon neutral ground there, and held very long arguments with many, which I could not have ventured to do so plainly and pointedly in the Malay villages, or in the rajah's palace. The language spoken at *Pahang* is a very pure kind of Malay, though another dialect is said to prevail in the interior, among a set of savage Aborigines, who have not yet been converted to the Mahometan faith; their number, however, is but small.

After leaving *Pahang*, the coast is thickly covered with jungle, but not so entirely destitute of population as before: three small settlements are found between *Pahang* and *Tringano*, called *Kamaman*, *Tingaram*, and *Pakkies*, all of which are subject to the rajah of *Tringano*. These settlements were formerly of great value, on account of the quantity of tin produced there, and were sometimes visited by ships; but latterly the tin mines being exhausted or neglected, the settlements have fallen into decay, and the population dispersed. The entrance to them is also very difficult to strangers, as the mouths of the rivers leading to them are so overgrown with jungle that they are not easily discovered. These circumstances combined have rendered these settlements of little value.

(To be continued in our next.)

EAST INDIES.

BELLARY.

Extracts of a letter from Mr. Reeve, Missionary, formerly at Bellary, now stationed at Bangalore, dated 23rd March, 1829.

I ARRIVED here on the 21st of December, to supply, for a time, the lack of service at this station, occasioned by the removal of the Rev. Mr. Beynou, on account of his health, and by the return of the Rev. J. Hands to his native country, on the same account. The latter has long been a diligent labourer in his Master's vineyard; and I trust the salubrious climate of the land of his fathers, and the hearty welcome which he shall receive from the Christian churches, will be the means of greatly invigorating his impaired health, and materially contributing to raise, cheer, animate, and refresh his depressed spirits. If the warrior, returning from the field of battle, laden with the spoils and trophies of victory, be hailed by the multitude, as the benefactor of his country, surely

the "good soldier of Jesus Christ" shall not have his meed of commendation withheld from him. It is true, that to the faithful servant of Jesus Christ, every thing is trivial and unimportant, compared with the approbation of his Saviour; yet still it is pleasing and grateful to a missionary's heart to know that the Society and friends, whose agent he is, approve of his services, and take a lively interest in his welfare and happiness. But I ought to chide myself for having spoken on a subject for which there was no occasion. I am sure, from experience, that the Directors and friends in general will be most kind, and especially to one who has for so many years so prudently and so successfully occupied one of their most important stations in the East. May God Almighty bless his servant, and fill him with faith and with the Holy Ghost.

Journey to Bellary.

My journey from Bangalore to Bellary was attended with no unusual or extraordinary incidents. It occupied eight days, travelling, on an average, twenty-five miles a day. It furnished many opportunities for the distribution of tracts, and for the warning of perishing sinners to "flee from the wrath to come." This ground has often been traversed by me and my brethren in years that are past; but I never witnessed a greater readiness to receive our publications, and to listen to the good news of the kingdom than on this occasion. They received the Scriptures and heard the Gospel in many places with an avidity and an eagerness which, to a stranger, would be indicative of almost immediate success. But we know that much stress cannot be laid on such circumstances, among a people whose characteristics are obsequiousness, and a curiosity to hear something new. I passed the Sabbath in one of the largest towns on my journey, where one fact came to my knowledge, which may be viewed as a ground of encouragement, inasmuch as it shows that the books distributed on former occasions are carefully preserved and frequently read. A weaver came and importuned me for a fresh supply of our Sacred Writings, saying, he had received, on a former visit I had made to his village, an invaluable boon, which he highly prized, carefully preserved, and almost daily studied. He went and fetched the book, to convince me of the truth of his assertions. It was a copy of the Gospel by Luke, which had been given to him in 1824; and, from the manner in which it was fingered, it seemed not to have been neglected. May that blessed Spirit who inspired the hallowed truths it contains, lead him to see their beauty, to feel their power, and to rejoice in the possession of the blessings which, through their medium, are proffered to the world.

My return to the scene of former labours, though connected with the trial of another

short separation from my family, has not been without its pleasures and advantages. Having passed at this station between eight and nine years of my youth, it can never fail to be to me, a spot on the map of the world of some interest and importance. The stream of time has effected great changes. Many of my old acquaintances and friends I found were in their graves, and others were removed to the remotest regions of the earth. The habits of a stranger and a pilgrim best become a Christian in this wilderness. My brethren appear to have been prosecuting, with unwearied exertions, patience, and faith, their sacred enterprise; and I feel particularly happy in this opportunity to report the progress of their labours.

Comparison between the Past and Present State of the Station.

At the time of my departure, we had been able to obtain only one preaching station among the heathen; there are now four, besides the private houses of several native Christians, in which prayer-meetings are held twice and sometimes thrice in the week. Then there were not more than five or seven native members of the church; now there are eighteen. Then the portions of Scripture printed in the Canarese language, included only the four Gospels, the Acts of the Apostles, and the Epistles to the Philippians and Colossians; now the books of Genesis, Exodus, Deuteronomy, Psalms, Proverbs, and Isaiah are added to the list. Leviticus is at present in the press. Then only four or five thousand tracts had been printed at the Mission press, the printing office having been but recently established; now 121,000 have passed through the press, and the greater part have been put into circulation. Then no attempts to establish a female school had been very successful; now there is a very good one in the heart of the town, under the superintendence of Mrs. Paine; and the schoolmistress is the daughter of a Brahmin. She is a young widow; her husband died when she was only about seven years of age. I enclose you a specimen of her hand-writing, in Teloo-goo, which for its curiosity and the beauty of its execution may not be unworthy of a place in your Museum. I dare say some of the zealous supporters of female education in India, would be glad to see it hung up in a small frame, when they come laden with their subscriptions to Austin Friars. Many of the girls in this school are the daughters of Brahmins, and they are already so far advanced, as to read and write in a very superior manner. Mrs. Paine has also another small girls' school immediately under her own charge at home. These are chiefly the children of native Christians.

Happy Death of a native Christian.

In 1824, at this station, we had witnessed

the final perseverance and peaceful end of only one native Christian. I refer to Nagama, whose obituary was forwarded to the Directors on the occasion. Within these few days we have been favoured with another pleasing instance of this kind. The old weaver, Goo-roopah, left this world, the week before last, and, as we have every reason to suppose, in reliance alone on the blood and righteousness of the Lord Jesus Christ, for salvation and eternal life. For some months, the outward man had been gradually decaying, having passed the age of threescore years and ten, and being greatly shaken by a distressing asthma. But it was only two or three days prior to dissolution, that we had any certain indications of the near approach of death. On entering his house, the Sabbath before his decease, he intimated to me that it would be shortly necessary to prepare for him the house of clay, for he thought his master was about to give him his dismissal. Every time I visited him, I was much struck with his patience, calmness, composure, and resignation. On being asked, if it should appear the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied, "I hope so; I am very anxious to go and see my Lord Jesus Christ, who loved me so much as to come into this world, and shed his blood for me on the cross, that my sins might be pardoned." When at another time the question was asked, "Is your mind still fixed on the Saviour?" he answered, "Certainly, my dear teacher, it is; I am waiting for him." When questioned as to the grounds of his hope, he said, "I expect to be saved only through the merits of Jesus Christ." When referring to the situation of his family after his removal, he observed, "If they continue to seek that holy God who is on their side, they will have no occasion to be afraid." At another time he said, "I thank God my mind is happy; I have only another day to spend on earth; then I shall be released from all sicknesses and pains, and enter into that blessed place where all sorrows will be for ever done away." Shortly after this he ceased to be mortal, and we trust that he will at last be found included in the number of those who are redeemed from among all nations. For an account of his baptism, &c. see the Missionary Chronicle for October, 1822. During the seven years that have since passed away, his conduct has been, as far as I can learn, quite unimpeachable. When not prevented by the infirmities of old age, he has been uniform and regular in his attendance upon public ordinances, and in his performance of domestic worship. He could neither write nor read. At family prayer, one of his grandsons used to read the Scriptures, after which the venerable old man, in a simple and humble manner, would present appropriate petitions to the throne of grace.

NAGERCOIL.

Extracts of a Letter from Mr. Mault, Missionary, dated Nagercoil, in Travancore, Feb. 2nd, 1829.

I HAVE the pleasure to forward to you an account of the ordination of the Rev. W. B. Addis, which took place at Nagercoil, on the 13th of August, 1828.

The interesting service was commenced at eleven o'clock, A. M. by the Rev. W. Miller, who read an appropriate portion of Scripture, implored the Divine blessing on the assembly, and delivered an impressive discourse from Acts xiii. 2. The Rev. Mr. Rhenius, of Palamcotta, proposed the usual questions; to which satisfactory answers were given. The Rev. C. Mault offered the ordination prayer, with laying on of hands. The Rev. C. Mead addressed the minister in an affectionate and judicious discourse from 2 Tim. iv. 5, and the Rev. Mr. Winckler, of Tutakorin, concluded with prayer.

A large congregation of native Christians from the contiguous villages were present on the occasion. They manifested a deep interest in the services, though performed in an unknown tongue. In the afternoon the nature of the important service of the morning, was explained to them in their own language by the Rev. Mr. Rhenius.

The presence of nearly a thousand native Christians, to whose benefit the ordination had a special reference; the devout feelings which the occasion inspired, and the presence of our Christian brethren from the neighbouring stations, tended to render the services of the day unusually interesting. I hope that the influences of the Divine Spirit were experienced; and that our minds were refreshed and encouraged to persevere in our great work.

WEST INDIES.

BERBICE.

Extracts of a Letter from Mr. Wray, dated Berbice, 13th of June, 1829.

IN Berbice, we are, I trust, making some progress in the dissemination of Divine truth, though the seed springs up but slowly. The soil, indeed, is very barren and unpromising; but the Spirit of God can render the means used for its cultivation successful, so that the desert shall rejoice and blossom as the rose; yea, it shall blossom abundantly and rejoice, even with joy and singing. Since I last wrote to you, I have baptized fifteen adults from country plantations, who have publicly professed their faith in Christ and their obedience to him; also a number of boys and girls, who are making progress in learning

the catechisms. Last Sabbath our little chapel was very much crowded. Several were baptized; and three new members were admitted to the Lord's table for the first time. Six had been received, but three were prevented from attending by illness.

Death of a Pious Female.

Last month one of our first and most pious members, about eighty years of age, was called to her heavenly rest. She united with us in church fellowship nineteen or twenty years ago, in Demerara, and acted as a consistent Christian. Providence directed her steps to Berbice; soon after which, I came to the colony to preach the Gospel of our blessed Saviour. She again united with us in commemorating the love of Jesus at his table. She has been an ornament to her Christian profession; adorning the doctrine of God her Saviour, by leading a holy life; regularly attended at all the means of grace; and devoting her heart and her life to her Redeemer, whom she sincerely loved. On Thursday mornings, at a select meeting for religious conversation and prayer, she often spake with tears, in a most affecting manner, of the love of God to her soul; and of the great happiness she experienced in the ways of religion, and the support afforded her by her heavenly Father, under the trials and afflictions of life which, for many years, she had been called to pass through. Sometimes on these occasions, she engaged in prayer, and would be very fervent with God on the behalf of her children, her minister, and the members of the church, and for the spread of the Gospel. She was not able to say much during the last two or three days of her affliction, but appeared very happy. One who attended her, said she did not know how to leave her bedside, she seemed to enjoy so much happiness. She appeared to be constantly engaged in prayer; and requested Christian friends to sing hymns at her bedside, and to pray for her. In some of her last words to me, she said "she felt herself a poor unworthy sinner; but her whole trust was in her Redeemer." By the younger branches of the family to whom she formerly belonged, she was looked on rather as a mother and a friend than a servant. She was highly esteemed by all the members of the church, and was on all occasions a peacemaker. She was a truly humble and pious disciple of Jesus Christ, always ascribing her salvation to the free grace of God. For many years, her hoary head was found in the ways of righteousness; and I doubt not she is now with her Redeemer above, singing his praises in the realms of light and glory! A day or two before her death, I repeated to her the following verse:—

"There we shall see his face,

And never, never sin;

There from the rivers of his grace

Drink endless pleasures in."

lasting Rest, very finely remarks, that "this class of men, in respect of character and services, are now universally venerated. By their sufferings and labours they rescued the key of knowledge from the unworthy hands in which it had long lain rusted and been misused, and generously left it as a rich inheritance to all coming generations. They speak with the solemn dignity of martyrs—deep and solemn seriousness is the common character of them all. They seem to have felt much; religion was not allowed to remain an unused theory in their heads; they were forced to live upon it as their food; to live upon it as their only strength and comfort; hence their thoughts are never given us as abstract views. These venerable worthies do not merely give us ideas, but ideas coloured by the deep affections. This gives us a great interest in their writings. They are real men, and not books, we are conversing with. These were the great men of England. To them, under God, it is indebted for much of that which is valuable in the character of her people, and in her public institutions; they were indeed a noble army." We rejoice to see ministers editing the works of Howe, Owen, Baxter, Charnock, and also the smaller ones of Watson, Alleine, &c. These last are in danger of being lost altogether unless speedily reprinted. For a few pounds a great number of these works might be

sought out and purchased by one, or a few, who know them, with a short account of their lives from Palmer's Nonconformist's Memorial, and a recommendation by some evangelical minister. This precious treasure might be of invaluable use to the souls of men in the British empire, the United States of America, and wherever the English language is spoken. The renowned Hervey seems to have felt the need of this in his day. In a letter a short time before his death, referring to Fletcher's Purple Island (an excellent poem), he says, "Methinks if a subscription to rescue valuable authors from the pit of oblivion was properly set on foot, and the proposals well drawn up, it would meet with due encouragement." Now many excellent books of the last century are now out of print, whereas a number of useless and pernicious writings are continually published.

I close this paper by referring to the names of a few of the nonconformist writers, whose works will be precious as long as the world stands:—Doolittle, Pearce, Brooks, Case, Ryther, Reyner, Rowe, Gouge, Fox, Wilkinson, Thomas Cole, Grew, Sprustow, Stockton, Collins, Mead, Newcome, Vincent, Steel, Shower, Swinock, Howe, Charnock, Watson, Durrant, Flavel, &c. &c.

J. B.

PLAN FOR AUGMENTING MISSIONARY FUNDS.

As it is the duty of every one who makes a profession of attachment to the Saviour to do what he can to assist in sending the knowledge of salvation to those who have it not, I should be happy if the suggestion of a plan for increasing the funds of the London Missionary Society, which I will here detail, should be adopted, and prove as successful as I anticipate it would be. It is simple, and may appear trifling; but, if it produces such results as may fairly be calculated on, it will produce no trifling augmentation to the funds of this Society.

The plan is, to fix a missionary box, having a lock and key to it (one key may be made to open twenty locks), on the upper part, inside *each pew-door in every place of worship*; and let it be distinctly understood, throughout each congregation, that every attendant *is expected to*

put one penny per week into it: placed thus it will be easy to put money into the box as they go in or come out of the pew; and when the pew-doors are opened the collectors can easily get at the boxes. Appoint two gentlemen to every twenty pews (more or less), and let it be their business, every Sabbath morning or evening after the service, to open every box under their charge, and count the money; one of them to do this, and the other to enter the amount in a book provided for this purpose—this book having the names of the collectors written outside. Let the amount from all the collectors be paid to a sub-treasurer or secretary, who will enter the amounts so received against the names of the pew collectors: thus the amounts received will be correctly entered at the time, and one book will be a check upon another. Each collector must

also be furnished with a bag. Let the books and bags be kept by the proper person, under lock and key, at the chapel, and delivered by the pew-opener to the

collectors before or after the service. The whole business need not occupy much time.

W. R.

PROPOSALS FOR A

CHRISTIAN COLONY AT THE SWAN RIVER.

SIR,—Permit me through the medium of your much esteemed work to suggest an idea to the Christian public which has forcibly impressed my own mind, and which if carried into effect, by united co-operations, would, I am persuaded, be the means of doing much temporal, and, I think ultimately, spiritual good.

You are aware, most likely, that a bill has lately been passed to facilitate the colonization of a certain part of New Holland, called the Swan River Settlement; and in order to which our government proposes to grant a certain number of acres of land, as freehold property, to any enterprising individuals, whether capitalists, mechanics, or agriculturists, who may be inclined to go out, in a limited time, as settlers; and also to render them every assistance in protecting that property and providing stores, &c. &c. The climate is reported to be congenial to Europeans, and the soil productive and capable of growing any thing, and would in all probability soon repay the expense and trouble of cultivating. The expense, however, of the passage, &c., which, notwithstanding the very favourable propositions on the part of our government, amounts to £25 for each man, £45 for a man and his wife, and £10 for each child, must operate as a prohibition with the last class referred to. I have therefore thought, that if the more wealthy churches and congregations of this country were to unite and form a society to aid the emigration of practical agriculturists and mechanics, of various descriptions; and each church to select from amongst themselves one, two, or more individuals, and furnish them with the means of undertaking such a voyage; a goodly number of pious men might be found willing and suitable to form a Christian colony and missionary station in that vast island, or as it may be called new continent. By the introduction of

civilized arts and sciences, preaching the Gospel, and by a practical illustration of its precepts, we may, I think, under the blessing of God, calculate upon much good, moral and spiritual. Care should be taken to send out those artisans only, in the first place, who might be considered adequate to the building a town, and making and repairing agricultural implements; and if it could be so arranged they should have, as with primitive Christians, all things, to a certain extent, common, at least for a time: and having one common interest, and one common end, and dwelling together in love, we should soon see a new Salem arise. A Christian church would at once be planted, which, under the holy influences of Gospel principles, would spring up and bring forth fruit a hundred fold. It was persecution and distress that was the cause, in the first instance, of spreading the Gospel; and it was persecution and distress, in days that are passed, in this country that obliged many worthy characters to seek in America an asylum. And are we not warranted in concluding, that much of the good that now exists in that country may be traced to that event? And is not the present unexampled commercial distress designed, under the direction of God, to accomplish similar ends? There are at this time great commotions in the world, and many mighty engines at work; but still there remains much to be accomplished before the kingdom of Christ becomes universal, and it is the duty of every member of Christ to assist in that great work.

If, Sir, the above hints should be thought calculated to do any good, and could with propriety be admitted into the pages of the Evangelical Magazine, you would oblige me, a constant reader.

I am, Sir, yours, &c.,
A MECHANIC.

Stepney, Sept. 7, 1829.

On the preceding evening, Mr. Hunt attended the public meeting of the Barnstaple Branch Society; and Mr. Mundy preached at South Molton. On the preceding Friday and Sunday Rev. Rowland Hill, M. A., preached for the Society at Bideford, Barnstaple, and Ilfracombe, to crowded congregations. The collections made on these occasions amounted to nearly £60. This auxiliary raised £140 during the past year.

GLAMORGANSHIRE.

ON Wednesday and Thursday, the 2nd and 3rd of September, this auxiliary held its first anniversary at Ebenezer Chapel, Cardiff. The services commenced at six o'clock on Wednesday evening, with reading the Scriptures and prayer by the Rev. T. Thomas of Caerleon, when the Rev. W. Hammerton, of Newton, preached in English, and the Rev. D. Davies, of New Inn, in Welsh. Two sermons were preached on Thursday morning at seven o'clock by the Rev. D. Hughes, of Newport, and the Rev. J. Hughes, of Maendy. At ten o'clock the Rev. Christmas Evans read the Scriptures and prayed; and the Rev. Messrs. Lewis, of Newport, and Hughes, of Whitecross, preached in English and Welsh. At three, P. M., the Rev. T. Harris, of Mynyddswyn, introduced the services, and the Rev. E. Jones, of Swansea, preached in English, and the Rev. J. Davies, of Neath, in Welsh. In the evening the meeting for business was held at the Baptist Chapel, which was kindly lent on the occasion. The Rev. W. Hammerton being called to the chair, the Rev. E. Jones, the secretary, briefly detailed the operations of the auxiliary during the past year; and the meeting was addressed by the Rev. Messrs. E. Griffiths, D. Davies, W. Jones (Baptist), J. Davies, C. Evans (Baptist), J. Lewis, E. Hughes, W. James, T. Thomas, E. Jones, and D. Jones. The whole of the services were exceedingly pleasing; feelings of Christian compassion and liberality were powerfully excited; and we hope much permanent good was done. May the God of missions glorify his word in Wales, and crown these efforts with augmented success?

WARWICKSHIRE, &c.

THE anniversary of the Warwickshire, Staffordshire, and Worcestershire auxiliary was held at Birmingham on Tuesday, Wednesday, and Thursday, the 8th, 9th, and 10th of September. On Tuesday evening the Rev. Samuel Thodey, of Cambridge, preached at King Street Chapel. On Wednesday morning, at seven o'clock, a public prayer meeting was held at Ebenezer Chapel, and at eleven o'clock the meeting for business at the same place. The assembly listened with evident interest to the addresses of the Rev. R. W. Hamilton, T. Morgan, R. Wardlaw, D. D., J. Matheson, B. Brook, J. Roaf, S. Thodey, W. Ellis, and J. A.

James; particularly to the various and pleasing details furnished by George Bennet, Esq., who replied to a resolution of congratulation; and by the Rev. W. Ellis, missionary from the Sandwich Islands. The Rev. Dr. Wardlaw, of Glasgow, preached at Carr's Lane meeting-house on Wednesday evening, and the Rev. R. W. Hamilton, of Leeds, at Livery Street chapel on Thursday evening. The services were well attended, and the collections liberal, considering the commercial depression experienced in the town.

BRISTOL.

THE seventeenth anniversary of the Bristol Missionary Society in aid of the London Missionary Society, was held in that city on September 13th, and following days. Some disappointments were experienced in reference to the preachers who had been appointed, which occasioned an alteration in the arrangements. No abatement, however, of the good feeling and Christian zeal of the friends of Missions was perceivable on this account: on the contrary, their attendance, their sympathies for the Heathen, and their zeal for the promotion of Christian instruction among them (as evinced by their pecuniary contributions), never wore a more promising appearance. Mr. Morison, of Brompton, London, preached at Bridge Street, instead of Mr. M'All; and Mr. Orme at the Tabernacle, in the room of Mr. Morison. At Castle Green, G. Bennet, Esq., instead of a sermon, gave a most interesting detail of his visit to the South Seas, &c., which narrative he continued in part at the public meeting on Thursday, and again at Newfoundland Street Chapel on the Friday morning. At the public meeting, after speeches from the Rev. W. Wait, a clergyman of the established church, and recently one of the secretaries of the society, the Rev. G. Mundy, Missionary from Chinsurah, Messrs. Bennet, Orme, Sheppard of Frome, Morison, and others, a public subscription for an additional sum was set on foot. The chairman, R. Ash, Esq., who was elected treasurer in the room of W. Skinner, Esq., presented a donation of £100 from that long and well-known friend to the institution. Mr. Hare had previously handed a donation of £50; to which Mr. Ash added £50 more, which, with various other sums announced from persons in different parts of the assembly, amounted to upwards of £300. The collection was about £70. The report stated that this auxiliary was, on the whole, making steady progress. The sums raised last year, including an extra subscription of £180 at the public meeting, exceeded those of any former year by £87, and though some of the associations had declined in their exertions during the preceding months, a confident anticipation was entertained of an increase generally in the proceeds of this year. Three recent events in connexion with the present state of the Parent

Society were alluded to in the report (which was very brief) as having a special claim on attention. They were—the melioration of the condition of the native inhabitants at the Cape by Dr. Philip, on whom the report contained a very warm eulogium; the concurrence of the Paris Missionary Society in the emissaries which it had sent forth, and the sanction that the Metropolis had afforded to those extraordinary efforts of which Manchester had so honourably set the example. The chairman acknowledged himself a convert, in a great measure, to what had been called the excitement system, and there can be little doubt that this spirit will rise in Bristol, the spring tide of whose exertions will not impair the regular and accustomed flow of its liberality.

ORDINATION OF MISSIONARIES.

On Tuesday, August 18th, 1829, the Rev. John Reid, M. A., from the university of Glasgow, having been appointed to the station at Bellary, East Indies, was publicly separated to the sacred office of a Missionary, at the Scots church, Crown Court, London. Rev. William Orme, foreign secretary, commenced by reading suitable portions of Scripture and prayer, Rev. Robert Halley, classical tutor of Highbury College, delivered the introductory discourse on the importance and obligation of Missionary operations. Rev. John Arundel, home secretary, asked the usual questions, and received from Mr. Reid a very touching and interesting account of the way in which he had been led to the solemn transactions of the evening. Rev. George Greig, Mr. R.'s Pastor, offered the ordination prayer, with laying on of hands. Rev. Dr. Wardlaw, of Glasgow, delivered the charge from 2 Cor. v. 14, which, at the request of the Directors, has been since published; and Rev. John Burnet, of Cork, offered the concluding

prayer. Rev. Thomas Jackson, of Stockwell, read hymns appropriate to the service, which was throughout deeply interesting.

DEPARTURE OF MISSIONARIES.

On Thursday, September 3d, 1829, Mr. and Mrs. Reid sailed from Portsmouth in the ship Wellington, Capt. Evans; in the course of the following week they were obliged by contrary winds, to put into Plymouth, and on Monday, September 14th, they finally sailed for India.

NOTICES.

BRIGHTON.

On Wednesday and Thursday, the 7th and 8th inst. (October), the anniversary of the Sussex Auxiliary Missionary Society will be held at Brighton. Rev. Dr. Bennett of London, and Rev. John Edmonds of Shelton, Staffordshire, are engaged to preach, and George Bennet, Esq. the surviving member of the deputation to the South Seas, &c., with Rev. Geo. Mundy, Missionary from India, have engaged to communicate Missionary intelligence.

HERTFORDSHIRE.

On Wednesday, 7th inst. the annual meeting of the Herts Auxiliary Missionary Society will be held at Sawbridgeworth (Rev. H. Tyler's). The Rev. Thomas Lewis, of Islington, has engaged to preach the morning sermon, and Rev. J. Hands, Missionary, to attend the public meeting, and is also expected to preach in the evening.

CITY OF BATH.

On Wednesday, 21st inst. (October), the anniversary of the Bath Auxiliary Missionary Society will be held in that city, the Rev. John Clayton, Jun. M. A. of London, and the Rev. John Hands, from India, have kindly promised to attend.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st July 1829, inclusive.]

sent to Missions	50	0	0	Cumberland, Lancashire, and Westmoreland.	
of England Note, No. 10191	10	0	0	—Collections, &c., by the Rev. Messrs.	
in C. R. Moorsom, R. N. (L. S.).....	10	10	0	J. Campbell and A. Jack.	
.....	5	5	0	Cumberland.—Kewick.—Rev. T. Godfrey—	
Female Friend	1	0	0	Subscriptions	3 3 0
Kemble	21	0	0	Collection	1 1 8
E. Bolton	20	0	0	Ditto, after Sermon by Rev.	
.....	2	0	0	Mr. Godfrey	0 17 2
land Auxiliary Society—Female Branch,					5 1 10
rs. Prior, Treasurer, On account	33	18	2	Less Expenses..	0 4 0
well—Legacy by the late Francis Wa-					4 17 10
ng, Esq.; Mrs. Waring, executrix;				Penraddock.—Late Rev. A. Rattray—	
Earnshaw, Esq., executor (less duty)	100	0	0	Collection after Sermon	1 9 9
re.—Stockport—Hanover Chapel.—				Parkhead.—Rev. Mr. Scott—	
ev. N. K. Pugsley and Friends	15	0	0	Collection after Sermon	1 10 6

Gamblersby.—Collection	0 16 10
Penrith.—Rev. Mr. Nettleship—	
Ebenezer Chapel, Collection	
after Sermon	3 11 0
Ditto, Public Meeting	4 16 8
Subscriptions	2 1 0

10 8 0
Less Expenses.. 0 11 8

17 9 8

Aldstone.—Rev. J. Harper—	
Ladies' Auxiliary	17 0 7
Aldstone Collections after Ser-	
mons	4 7 9
Ditto, at Public Meeting	6 13 8
Box	0 3 0
Garrigite Collection	1 4 0

29 9 0
Less Expenses.. 0 16 0

28 13 0

Workington.—Rev. Mr. Peel—	
Collection after Sermon	12 4 0
Juvenile Association	3 0 0

15 4 0
Less Expenses.. 0 7 6

14 16 6

Brampton.—Collection after Ser-	
mon by Mr. Merrettfield	4 5 0
Carlisle.—Rev. T. Woodrow—	
Ladies' Association	5 18 3

Missionary Boxes of	
Master R. Ferguson	0 5 0
Master R. Woodrow	0 6 3
Master W. Embleton	0 8 6
Subscriptions	2 2 0
Collection after Sermon by	
Rev. G. Nettleship	2 17 3
Ditto at Public Meeting	8 1 7

19 19 0
Less Expenses.. 3 13 1

16 5 11

Wigton.—Rev. E. Leighton—	
Collected by Mrs. Leighton ..	3 3 7
Juvenile Association	1 1 4
Missionary Box	0 4 6
Collected by Miss Pearson	1 10 0
Miss E. Fisher	1 18 4
M. Barnes	0 17 4
R. Brown's Missionary Box ..	0 10 3
Collection after Sermon by	
Rev. E. Leighton	1 4 8
Ditto after Meeting	0 14 5
Ditto after Public Meeting ..	2 2 0

13 6 5
Less Expenses.. 1 13 5

11 13 0

Cockermouth.—Rev. J. Mather—	
Collected by Mrs. Muscutt ..	5 2 1
Subscription	1 1 0
Sabbath School Girls	0 9 1
Collected by Miss Banks	3 0 8
Mrs. J. Robinson	0 17 6
Miss and Mr. T.	
Robinson	4 10 0
Mr. H. Allison	1 0 0
Mr. J. Thornburn	1 7 0
Miss Stainton's Missionary Box	0 15 0
Subscription	1 0 0
A Friend	0 16 8
Charity School Children	0 4 0
Ladies' Working Society	18 0 0
Collection after Sermon by	
Rev. J. Campbell	3 6 0
Ditto by Rev. J. Whitridge ..	1 4 10
Ditto at Public Meeting	6 1 7

48 15 5
Less Expenses.. 1 5 7

47 9 10

Whitehaven.—Rev. A. Jack—	
Duke-street Chapel.—Collec-	
tions after Sermons by Rev.	
Dr. Raffles	36 5 0
Ditto at Public Meeting	20 8 0
Contributions (Special)	23 11 0

80 4 0
Less Expenses.. 2 0 0

78 4 0

Bootle.—Rev. S. Blyth—	
Collection after Public Meeting	6 15 1
	226 15 7

Lancashire.—Ulverston.—Rev. Mr. Davies—	
Collected at Public Meeting ..	7 7 7
Missionary Basket and Penny-	
a-week Association	10 0 0
Children's Missionary Box	0 6 0
Subscription	1 0 0
Anonymous	1 0 0

19 13 7
Less Expenses.. 0 12 10

19 0 7

Broughton.—Rev. S. Ruston—	
Collection after Sermon	1 11 2
	20 11 11

Westmoreland.—Kendal.—Rev. Mr. Jones—	
Collections after Sermons and	
Public Meeting	21 0 3
Less Expenses..	0 18 0

20 2 3

Temple Sowerby.—Rev. Mr. Selby—	
Collection after Sermon	3 14 0

23 16 0

Total..... 271 3 0

Hampshire.—Titchfield.—Rev. J. Flower and	
Congregation	7 0 0
Newport.—Node Hill Chapel—	
Collected by Mrs. Weeks	7 10 0
St. James'-street Chapel.—Rev. T.	
Binney—	
Subscriptions	12 8 1
Collection	5 10 6
Sunday School Girls	3 15 0
Freshwater, per Mrs. Michel	0 4 0

27 17 7

Portsea.—Rev. J. Griffin—	
Subscriptions	103 16 6
Collected by	

Misses S. and M. Ellis	0 10 6
Ann Barnes	1 13 4
Miss Dawes	1 14 8
Mrs. Green	2 4 10
Miss Mackie	2 0 0
Jane Moon	0 10 8
Mrs. Moxon	2 3 0
Mrs. Reed	2 16 6
For the Infants' School at	
Cape Town	7 0 0

124 10 0

Legacy by the late Mrs. Rebecca Lucas,	
Rev. J. Griffin and Rev. T. Eisdell,	
Executors (less duty)	100 0 0

Ryde.—Rev. T. S. Gayer—	
Contributions	9 2 6
Collected by Mrs. Hayward ..	1 4 6
Miss R. Hatfield	2 18 0
Miss Loder's Missionary Box ..	1 10 0
H. G's Ditto	1 3 0

15 18 0

Kent.—Cranbrook—	
Rev. J. Adey, Treasurer, (1828)	7 16 8
Deptford.—Missionary Box, &c.	1 0 0
Lancashire.—Lancaster Auxiliary Society—	
E. Dawson, Esq., Treasurer—	56 16 0
Less Expenses	13 13 0

43 3 0

Preston Auxiliary Society,					
Mr. J. Hamer, Treasurer—					
Pole-street Chapel	3	5	7		
Cannon-street Chapel	10	3	4		
Grimsshaw-street Chapel	12	8	2		
Anniversary Meeting	14	13	5		
A Servant	1	0	0		
Kirkham Branch Society, per					
Mr. H. Crook	12	1	10		
Elswick Ditto, per Mr. T.					
Hodgkinson	10	3	2		
				64	2 6
Somersetshire.—Bristol Auxiliary Society—					
W. Skinner, Esq., Treasurer—On acct. .	360	0	0		
Suffolk.—Ipswich—A Free-Will Offering					
from Rev. C. Atkinson's Friends,					
presented by Rev. T. Atkinson, Mis-					
sionary to South Africa.—					
Mr. S. Ray	10	0	0		
Mr. N. B. Byles	5	0	0		
Mr. W. Goodchild	5	0	0		
Mr. S. Harwood	5	0	0		
Sundries	41	3	0		
				69	3 0
Yorkshire.—Howden—					
Rev. J. Wilkinson	5	0	0		
Collection after Sermon by					
Rev. J. Arundel	3	9	0		
	8	9	0		
Less Expenses ..	0	7	6		
				8	1 6
Rev. Thomas Williams	5	0	0		
Hull and East Riding Auxiliary Society—					
W. S. Cooper, Esq., Treasurer, on acct. .	200	0	0		
W. S. Cooper, Esq., Donation	20	0	0		
				220	0 0
Wales.—Pembrokeshire—					
A Friend near St. Bride's Bay	5	0	0		
Llanfairyrbrin.—Legacy by the late Rev.					
John Williams.—Mr. M. Williams,					
Executor (less duty)	100	0	0		
Scotland.—Tour per Rev. J. Paterson (D. D.),					
Messrs. J. Fletcher (M. A.), W. Ellis, and G.					
Young, (M. A.)					
Edinburgh Auxiliary—Collected at An-					
nual Meeting in the Assembly Rooms ..	28	17	7		
Rose-street Chapel—Collection ..	9	6	7		
Less Expenses	0	6	6		
				9	0 1
Rev. Mr. Aikman—Collection after Ser-					
mon by Rev. J. Fletcher	22	8	8		
Rev. J. Brown, ditto, by ditto	41	11	4		
Rev. G. Wardlaw, ditto, by Rev. W.					
Ellis	16	8	9		
Edinburgh—Rev. Mr. Johnston, ditto by					
ditto	4	0	0		
Rev. Dr. Peddie, ditto by ditto	21	10	0		
Rev. Mr. Limont, ditto, by Rev. Dr.					
Paterson	7	4	0		
Leith—Rev. Mr. Harper, ditto, by ditto	6	12	10		
Rev. Mr. Smart, ditto, by Rev. G.					
Young	0	9	0		
DONATIONS AFTER PUBLIC MEETING					
In the Rev. Mr. Cullen's Chapel.					
Mr. J. Marshall	10	0	0		
Rev. J. Aikman	10	0	0		
W. Alexander, Esq.	5	0	0		
J. Robinson, Esq.	5	0	0		
Mr. L. Rose	5	0	0		
A Friend, per Rev. J. Brown	5	0	0		
Moiety of Donation, at the					
disposal of Rev. J. Brown ..	5	0	0		
Rev. G. D. Cullen	5	0	0		
Mrs. Cullen	5	0	0		
A Friend, per Mr. A. Alison	3	3	0		
Mr. T. Callender	3	0	0		
Misses Marshall	2	2	0		
Mr. W. Anderson	2	2	0		
Boys at Rev. Mr. Cullen's ..	2	2	0		
Misses H. and M. Cullen	2	2	0		
Miss Grierson	2	0	0		
Mr. G. Harvey	2	0	0		
Mr. D. Callender	2	0	0		
Mr. A. Murray	2	0	0		
Rev. Dr. Paterson	2	0	0		
Mr. Gibbs and Family	1	2	0		
A Friend	1	1	0		
Mr. J. Cullen	1	1	0		
Miss G. Cullen	1	1	0		
Mrs. Sturrock	1	1	0		
Mrs. White and Grace Hall ..	1	1	0		
Anonymous	1	1	0		
J. Watson, Jun., Esq.	1	1	0		
Mr. J. Gray	1	1	0		
Mr. J. Gardner	1	1	0		
Mr. T. Callam	1	1	0		
Miss Carstairs	1	1	0		
Miss A. Carstairs	1	1	0		
Mr. J. Veitch	1	1	0		
Mr. D. Robertson	1	1	0		
Mr. J. Forrest	1	1	0		
Mr. A. Alison	1	1	0		
Miss M. Marshall	1	1	0		
Miss J. Paterson	1	1	0		
Rev. G. Wardlaw	1	0	0		
Mr. J. Craig	1	0	0		
A Lady, per Rev. Mr. Cullen	1	0	0		
Mr. C. Wilson	1	0	0		
Rev. J. Watson	1	0	0		
Mr. J. Adams, Jun.	1	0	0		
Mr. G. Anderson	1	0	0		
Mr. A. Pairman	1	0	0		
Mr. T. Lawson	1	0	0		
Two Servants, per Miss Grier-					
son	1	0	0		
A Friend	1	0	0		
Miss Cameron	1	0	0		
A Wellwisher	1	0	0		
A Lady, per Mr. Yule	1	0	0		
Mr. Weir	1	0	0		
Smaller Sums	11	12	10		
Collection at Chapel	14	0	6		
				140	4 4
Edinburgh—Rev. Mr. Innes—Collection					
after Sermon, by Rev. J. Fletcher ..	43	4	11		
DONATIONS AFTER PUBLIC MEETING					
In the Rev. J. Brown's Chapel.					
H. Duncan, Esq., per Rev. Mr.					
Aikman	15	0	0		
An Old Disciple, per Mr. J.					
Robertson	10	0	0		
A. Black, Esq.	10	0	0		
Rev. H. Grey	10	0	0		
R. Gray, Esq.	10	0	0		
J. F. Gordon, Esq.	10	0	0		
H. M. Gibb, Esq.	5	5	0		
A Lady, per Rev. H. Grey ..	5	0	0		
Rev. J. Watson	5	0	0		
Mrs. Campbell, per Rev. J.					
Fletcher	5	0	0		
A Friend	5	0	0		
A Friend	5	0	0		
J. Blyth, Esq.	5	0	0		
W. Paul, Esq.	5	0	0		
G. Yule, Esq.	5	0	0		
Four Children	4	4	0		
R. Simpson, Esq.	3	3	0		
T. Russel, Esq.	3	0	0		
J. Gibson, Esq.	2	0	0		
Three Females, per Rev. Mr.					
Aikman	2	6	0		
Rev. Dr. Dickson	2	2	0		
(Annual)	1	1	0		
Rev. Dr. Manuel	2	2	0		
(Annual)	1	1	0		
Mrs. Tait	2	2	0		
Rev. J. Kirkwood	2	2	0		
R. Scott, Esq., per Mr. Oli-					
phant	2	2	0		
Miss Kinnear, per Rev. J.					
Fletcher	2	0	0		
Rev. Mr. Weir	2	0	0		
A Lady	1	1	0		
A Gentleman	1	1	0		
A Lady, per Rev. Mr. Ellis ..	1	1	0		

MISSIONARY CONTRIBUTIONS.

Mrs. Wilson.....	1	1	0
A Friend, per Mr. J. Robertson	1	1	0
A Lady, [per Rev. G. Ward- law	1	1	0
Mr. D. M'Laren, per Mr. Russel (Annual)	1	1	0
W. Oliphant, Esq. (Ditto) ..	1	1	0
C. M'Nab, Esq.	1	0	0
G. M'Callum, Esq.	1	0	0
Rev. W. Innes	1	0	0
The Children of a Sabbath School, per Rev. H. Grey ..	1	0	0
A Gentleman	1	0	0
A Friend	1	0	0
Mr. Nimmo	1	0	0
A Gentleman	1	0	0
A Friend	1	0	0
A Friend	1	0	0
A Lady	1	0	0
A Lady	1	0	0
Mr. R. Lowrie	1	0	0
A Gentleman	1	0	0
Miss Duncan, per Rev. J. Fletcher	1	0	0
Rev. Dr. Muir	1	0	0
Smaller Sums	5	2	2
Collection at Chapel Doors ..	54	7	0
	226	7	2
Less Expenses ..	3	14	0
	222	13	2
Mnaselburgh—Rev. Mr. Black— Collected at Public Meeting, by Rev. Messrs. Ellis and Young	5	8	3
Musselburgh Missionary So- ciety	5	0	0
Mr. A. Miller	1	0	0
Rev. J. Watson	1	1	0
Mrs. Watson	1	1	0
	13	10	3
Portobello—Rev. Mr. Arneil— Collection at Meeting, per Rev. Mr. Young	8	0	0
Clerks in a Writer's Office ..	1	9	6
Interest received from the Bank	1	14	0
	11	3	6
	597	18	5
Less Expenses	38	7	11
	559	10	6
Glasgow—Nile Street, by Rev. G. Ewing	30	10	7
George Street, by Rev. Dr. Wardlaw ..	30	0	0
Melville Street, by Rev. A. O. Beattie	20	0	0
Dove Hill, by Rev. J. Barr	12	10	6
John Street, by Rev. W. Anderson ..	8	15	10
Trade Hall	18	6	0
Less Expenses ..	2	15	6
	15	10	6
Coldstream—Rev. A. Thomson	8	2	8
Mr. Paxton's Missionary Box	0	12	0
	8	14	8
Less Expenses ..	0	4	0
	8	10	8
Kelso—Rev. Mr. M'Cheyne (Parish Church) Collec- tion after Sermon	5	0	0
Rev. Mr. Lundie's—Collec- tion after Public Meeting ..	12	5	0
	17	5	0
Selkirk—Rev. Mr. Lawson —Public Meeting	6	0	6
Less Expenses ..	0	6	0
	5	14	6
Hawick—Rev. Mr. Henderson —Collection after Sermon ..	7	3	7
Rev. Mr. Brown, ditto ...	2	7	4
Collection in Subscription Room	3	10	1
	13	1	0
Less Expenses ..	0	4	0

Cavers Parish Society for the Diffusion of Religious Knowledge at Home and Abroad	5	0	
Annan—Rev. Mr. Dobie—Collection after Public Meeting	5	11	
Dumfries—Rev. Mr. Duncan, ditto	6	6	
Falkirk—Rev. Dr. Belfrage— Collection after Sermon, by Rev. G. Young	4	0	0
Falkirk Society for diffusing Religious Knowledge, Rev. D. B. Mackenzie, Treas... ..	6	0	0
	10	0	
Alloa—Rev. W. Frazer— Collection per Rev. G. Young	4	11	0
P. M'Farlane, Esq. (Annual)	1	1	0
	5	12	
Arbroath—Rev. J. Hay—Col- lection, per Rev. G. Young	7	13	4
Independent Chapel, per Rev. J. Ramsay, Monthly Prayer- Meeting	2	6	8
Friends	0	15	6
	10	15	
Montrose—Parish Church— Collection at a Public Meet- ing, per Rev. G. Young ...	14	15	9
Independent Chapel, Prayer- Meeting, per Rev. J. Mur- doch	1	1	0
Mrs. Paton	1	0	0
	16	16	9
Less Expenses ..	0	16	9
	16	0	
Frederick-street Chapel, Rev. R. Penman,—Collection per Rev. W. Ellis	7	0	0
Blackfriars'-street, Rev. J. Spence,—Ditto, per ditto ..	13	8	6
Relief Church, Rev. S. M'Mil- lan, per Rev. G. Young ..	2	17	0
United Secession Church, Rev. H. Angus, per ditto	8	15	2
Missionary Association	2	4	10
George-street Chapel, Rev. A. Thomson, per ditto ...	11	4	3
East Church—Public Meeting	12	2	4
George-street Chapel,—Ditto	12	1	6
East Church Association, per Rev. J. Murray, A. M. ...	10	0	0
Aberdeen Auxiliary Missionary Society, per P. Duguid, Esq., Treasurer	15	0	0
Grange—United Associate Con- gregation, Rev. J. Prim- rose	2	0	0
Penny-a-Week Auxiliary So- ciety, per Mr. W. Matthews, Jun., Treasurer	8	0	0
DONATIONS, at East Church and George-street Chapel.			
P. Duguid, Esq.	10	0	0
C. Ross, Esq.	1	0	0
J. Fleming, Esq.	5	0	0
Mr. P. Taylor	1	1	0
Mr. A. Innes	2	2	0
Mrs. J. Leslie	1	1	0
Rev. J. Murray, A. M.	1	1	0
Professor Bentley, A. M. ...	1	0	0
Missionary Box, by the Chil- dren of the late Rev. Dr. Milne	0	7	0
Mr. G. King	1	0	0
W. Duncan, Esq.	5	0	0
Mr. W. Matthews, Jun., ...	5	0	0
W. Matthews, Esq.	10	10	0
Mr. J. Vass, per ditto	2	2	0
Mr. J. Lesslie	1	1	0
Mr. J. Williamson	1	1	0
Miss Dunn	1	0	0
Mr. W. Thomson, Jun.	1	1	0

Mr. A. Florence	2	2	0		
Mr. T. Elmsly	1	0	0		
Friend (G. E.) per Rev. G. Young	1	1	0		
Mr. C. King and Friends ..	1	0	0		
Small Sums	8	16	6		
	169	10	7		
Less Expenses ..	0	15	7		
				168	15 0
Kirkcaldy—Rev. J. Martin,— Collection by Rev. J. Fletcher	10	7	3		
Mr. Duncan	3	0	0		
A. Watson, Esq.	1	1	0		
Mr. Arthur	1	1	0		
Mr. Tosh	1	1	0		
Mr. Swan	1	1	0		
A Lady, by Rev. Mr. Bain ..	1	1	0		
Anonymous, by ditto	1	0	0		
A poor Woman	0	2	6		
A Friend	1	1	0		
				20	15 9
St. Andrew's—Rev. Mr. Lothian —Collection by Rev. J. Fletcher	6	2	10		
St. Andrew's Auxiliary Missionary Society	10	0	0		
Rev. Dr. Haldane	2	0	0		
Miss Wilson, by ditto	1	0	0		
	19	2	10		
Less Expenses ..	0	5	4		
				18	17 6
Dundee—Rev. D. Russel—Collection after Sermon	21	10	0		
Rev. Mr. Donaldson, ditto ..	8	2	3		
Ditto, after Public Meeting ..	23	0	0		
West Port Missionary Society	5	0	0		
A Friend, by Rev. D. Russel ..	0	17	0		
Rev. Dr. Peter	1	0	0		
Rev. D. Russel	1	0	0		
Prayer-Meeting in a School at Hawkhill	0	11	0		
Rev. Mr. Donaldson	1	1	0		
J. P. Toms, Esq.	1	0	0		
E. Baxter, Esq. .. (Annual)	2	0	0		
Small Sums	0	7	6		
Old Independent Chapel, Mr. T. Hunter	2	2	0		
Chapelshade—Penny a-Week Society, by Rev. Mr. Donaldson	1	10	0		
Miss Laing, by Rev. D. Russel	5	0	0		
	79	0	9		
Less Expenses ..	0	9	6		
				78	11 3
Biggar—Rev. Mr. Smith, for Support of a Native Teacher in India, to be called Biggar, (Annual)	10	10	0		
Biggar Female Association for Religious Purposes, for the Education of Female Children in India	3	7	6		
				13	17 6
Dunfermline, by Rev. W. Ellis. Rev. Mr. Fisher's—Collection.	15	3	6		
A Servant	0	2	6		
Mr. Dewar	2	0	0		
				17	6 0
Kinross—Rev. Mr. Hay,—Collection by Rev. W. Ellis ..	8	11	6		
Less Expenses ..	0	10	0		
				8	1 6
Perth, by Rev. Messrs. Ellis and Collection at Rev. Mr. Newland's Chapel	7	8	0		
Rev. Dr. Pringle's and Rev. Mr. Young's, ditto	11	17	0		
Rev. Mr. M'Rhay's, ditto ..	22	13	0		
Public Meeting	18	1	5		
J. M. Nairne, Esq.	5	0	0		
Lady Abercromby	2	2	0		
Mrs. Willison	2	2	0		
	69	3	5		
Less Expenses ..	0	16	6		
				68	6 11
Cupar in Fife, by Rev. Dr. Paterson. Cupar Auxiliary Missionary Society, by Dr. Spence	10	0	0		
Mr. J. Hayworth, by Mr. J. Watson	1	0	0		
Mr. T. Greig	0	10	6		
Friends	0	8	0		
R. Methven, Esq. .. (Annual)	2	2	0		
	14	0	6		
Less Expenses ..	0	14	6		
				13	6 0
Huntly—Rev. Mr. Hill—Collection by Rev. W. Ellis	12	11	0		
Calbrach Bible and Missionary Society, by Mr. Taylor	4	0	0		
				16	11 0
Elgin—Rev. Mr. McNeile—Collection by Rev. W. Ellis ..	4	17	0		
Elgin and Morayshire Missionary Society	10	0	0		
				14	17 0
Forres—Rev. Mr. Martin—Collection by Rev. W. Ellis	6	1	0		
Nairne—Rev. Mr. Dewar—Ditto by ditto	2	3	6		
Inverness—Rev. Mr. Finlay—Collection by Rev. W. Ellis	13	0	0		
At Rev. Mr. Kennedy's	4	0	0		
Donation	0	10	0		
Inverness Juvenile Missionary Society	3	3	0		
				20	13 0
Dunkeld—Rev. Mr. Black—Collection by Rev. W. Ellis	5	6	6		
Stirling—Rev. J. G. Smart and Rev. D. Stuart, Collections after Sermons in the Church	17	3	6		
Ditto, after Public Meeting ..	7	0	6		
Society for Stirlingshire and its vicinity, in aid of Missions and other Religious Objects, per Mr. Hutton, Treasurer ..	22	0	0		
				46	4 0
East Calder—Rev. A. Lowrie—Collections	4	8	6		
G. Hastie, Esq. per Rev. G. Young	1	0	0		
				5	8 6
Mid Calder—Rev. A. Duncan—Collection	1	8	8		
Kirkintulloch—Parish Church, Rev. A. Forman—Collection	6	3	0		
Widow's Mite	0	2	0		
				6	5 0
Kilsyth—Parish Church, Rev. W. Burn—Collection	2	0	0		
Kilsyth Female Missionary Association	0	10	0		
				2	10 0
Kilmarnock—Relief Church, Rev. W. M'Dougald—Collection	7	18	2		
Rev. P. Campbell—Collection	4	12	10		
Wellwisher, per ditto	1	0	0		
				13	11 0
Irvine—Relief Church, Rev. A. M'Laren—Collection	6	3	4		
Largs—Rev. D. M'Lean—Collection at Public Meeting	5	12	10		
Largs Auxiliary Missionary Society	3	0	6		
				8	12 10
Helensburgh—Rev. J. Arthur—Collection	2	15	0		
A Friend by ditto	1	0	0		
				3	15 0
Greenock—Independent Chapel, Rev. J. Hercus—Collection at Public Meeting	8	0	0		
Collection after Sermon	8	10	0		

MISSIONARY CONTRIBUTIONS.

Gaelic Chapel, Rev. A. M'Bean Collection	6	10	0
Chapel of Ease, Rev. N. Mor- rean—Collection	10	14	8
A Lady, by Rev. J. Hercus ..	1	0	0
	34	14	8
Less Expenses ..	0	9	0
	34	5	8
Palsley — High Church, Rev. J. Geddes—Collection	12	5	1
Relief Church — Rev. Dr. Thomson—Collection	6	5	1
Rev. Dr. Ferrier's Church— Collection at Public Meeting	14	18	6
Mr. David Stewart, per Rev. G. Young	1	0	0
	34	8	8
Less Expenses ..	1	1	0
	33	8	8
Haddington — Rev. W. Hogg— Collection at Public Meeting	11	4	8
Less Expenses ..	0	8	0
	10	16	8
Dunbar—Rev. A. Jack— Collec- tion at Public Meeting	8	0	0
Less Expenses ..	0	6	0
	7	14	0
Jedburgh—Rev. W. Nicol—Col- lection	21	14	2
Less Expenses ..	0	4	0
	21	9	8
Dunse—Rev. J. Mc Gilchrist— Collec- tion at Public Meeting	11	0	0
Total	1466	12	1



1817

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1829.

BRIEF MEMOIR
OF
THE LATE WILLIAM SHRUBSOLE, Esq.,
OF THE BANK OF ENGLAND.

THE following sketch is supplied from the funeral sermon preached for the deceased at Lower Street, Islington, by the Rev. John Yockney.

Mr. William Shrubsole, our lamented friend, whose sudden decease took place on Lord's day, the 23rd of August, in his seventieth year, was the descendant of a pious parentage. His father, whose name he inherited, was through a long course of years the honoured pastor of a congregation of Protestant Dissenters at Sheerness, in the county of Kent. An interesting memoir of this revered minister of Christ is recorded in the Evangelical Magazine for the year 1797. At the period when the future prospects of a son become the objects of anxious solicitude to parents, he was placed in the family of a friend, where he had free access to a very

extensive collection of books in every department of knowledge and science, and especially of systematic and controversial divinity; and here there is reason to believe he acquired a taste for literature, and that habit of diligent reading and reflection which never afterwards forsook him.

At what period of his life the first deep and durable impressions of the value of personal religion were made on his mind, and by what particular instrumentality a saving change was effected in his character, is not ascertained. It does not, however, appear that during the earlier periods of his history the mind of our lamented friend was brought under the positive influence and authority of Christian principle, which teaches us that real religion is not hereditary, and cannot be bestowed or bequeathed by parents to children as a legacy or family heirloom.

For many years he was a constant worshipper at the Tabernacle, where it is probable his mind was first savingly illuminated and impressed, and in that extensive circle his well informed understanding and exemplary conduct obtained for him the affectionate esteem of many attached friends, amongst whom the greatest harmony of sentiment prevailed as to his excellence, both as a man and as a Christian.

In a character of so much distinguished worth there were some features of moral beauty so prominent, that they give a cast of decided strength to its general tone and impression, which teach us that the truths of the Gospel, when cordially embraced and obeyed, impart consistency to the entire deportment of a Christian in every situation and relation of life; that they are not mere opinions, but holy and influential principles, enabling their possessor "to adorn the doctrine of God his Saviour in all things." Our late friend reached the high estimation in which he was justly held, not by any particular advantages of birth or of education, but by a careful and conscientious improvement of those means of moral and spiritual attainment with which Providence had favoured him; being fond of reading he constantly perused those works which enrich and strengthen the understanding. Christian authors were his favourites; the writings of Barrow, Baxter, Taylor, Howe, and similar deep thinkers and profound reasoners on Divine truth, were his companions: he loved the solid and the serious in theology, and felt a great aversion to fanciful compositions on topics of sacred interest. Without attempting to trace him through all the endearments of family and friendly intercourse, it may be observed that he uniformly evinced

in the private and domestic circle the same even and unassuming freeness and frankness of manners, which so peculiarly characterised his public deportment. The domestic circle was indeed the sphere where he shone to the greatest advantage; its tender associations were always congenial to his mind; *there* he was at home; he loved its attractions, and lingered in its scenes. His manners were simple and sincere, unpretending and unassuming; for he disdained and despised affectation. He was always the same: there was no artificial accommodation to persons and circumstances; to all parties he appeared in the same attitude of easy and unconstrained kindness; cheerfulness was the characteristic feature of his mind and his manners.

In adverting to the public character of our deceased friend, in which the interests of religion have experienced a great loss, and his relation to those objects which adorn the age and country in which we live, much might be said honourable to his memory. As he esteemed the various Christian institutions of the present day, which are exerting so beneficial an influence over the mental and moral happiness of mankind, the noblest objects of human attention, he therefore identified himself with them; and to his credit it should be observed, that he did not wait till plans of contemplated usefulness had obtained the suffrages of popular approbation and support before he espoused them, but he was found amongst the first and foremost of their advocates; contributing, by the wise and cautious suggestions of his mind, to their formation on principles most adapted to secure their extensive and permanent usefulness. To enumerate all the institutions he thus zealously patronized and supported is unnecessary; let it suffice to observe, that

the London Missionary Society, the Bible Society, the Hibernian Society, the Tract Society, the London Female Penitentiary, and the Hoxton College, were but some of those valuable institutions to whose interests he lent the most important and efficient aid; for he did not merely enrol his name on the lists of their pecuniary benefactors and supporters, but he expended much time in their service, and on various occasions employed his pen in adjusting and advocating their interests; indeed his influence in their several committees and councils was felt and appreciated; for few men were better able to guide the deliberations of a board of direction than himself, and few men could bring a more willing and devoted mind to such services. To the London Missionary Society he was attached for more than thirty years, having been appointed at its first general meeting one of its gratuitous secretaries, and the minutes of its earliest proceedings are recorded in his own handwriting. His services also in the Highbury College, to which he was devotedly attached for nearly forty years, were held in the highest estimation by its respected treasurer, tutors, and committee; and they deplore the loss that useful institution has sustained by his sudden removal. As a private Christian his character was most amiable and exemplary, and few ever regretted the occasion that introduced them into the circle where he was found; indeed it was impossible to be in his company without wishing to renew the opportunity of enjoying his interesting and entertaining converse. He

was also distinguished by a sincerely devotional spirit, which was very apparent in the exercises of family and social worship; holy meditation, and communion with God, were the chosen occupations of his leisure hours. He seemed habitually to cherish a deep sense of the great value of divine things, and to have had a constant relish for them. His supplications at the throne of grace were marked by a peculiar earnestness and holy unction, and he generally succeeded in carrying the thoughts and feelings of those with whom he worshipped "within the veil." His removal was very sudden: his family and friends had, indeed, for a few months past, observed some unusual tokens of debility, of which, from certain expressions he occasionally dropped, he was himself growingly sensible. But these indications of infirmity were by no means sufficient to awaken any serious apprehension of the event which so unexpectedly terminated his valuable life. Feeling rather indisposed on the Sabbath which ended his mortal career, he retired to his chamber to spend the morning in the exercises of private devotion; and when he was found in his room, having been seized by a fit, there was little doubt, from his posture, that he had received the stroke of death in the attitude and exercise of prayer. "Let me die the death of the righteous, and let my last end be like his," is the sentiment which every well-regulated mind must cherish in contemplating such a close to such a career of usefulness in the church of Christ.

BRIEF DELINEATION OF THE LIFE AND FUNCTIONS OF SCRIPTURAL FAITH.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

FAITH is the first, or vital principle of the spiritual life of the believer. It is the parent stock of all vitality in religion, and is altogether a different thing from mere belief; for a man may have a general belief of what is contained in the Bible, and at the same time not have his heart rightly affected with the important truths contained therein. True faith is generated by the Spirit of God; and, while it lays the soul low in the dust of self-abasement, it apprehends and embraces the atonement, firmly grasps the imputed righteousness of Christ, and constantly lives upon the revealed will of God. It is a grafting into Christ, according to that beautiful simile, John xv. 1, 2, 5; and is the commencement of a new life in the soul, whereby the believer is made a new creature in Christ Jesus, and has imparted to him the true properties of spiritual life and action: hence believers are addressed in the word of God as those who are capable of performing the duties of the Christian life, and which are considered the proper fruits of a living faith. A newborn infant brings into life with it the power of action, so that in natural things we can act or refrain from acting at pleasure. And the spiritual life is analogous. The progressive growth of the work of grace in the heart of a believer is taken for granted:—hence St. Paul speaks of "babes in Christ" who have "need of milk," and of those who are of "full age," and are capable of digesting "strong meat," "who by reason of use have their senses exercised to discern both good and evil." And as in the rational, so in the vegetable kingdom: according to the con-

stituted order of things which it hath pleased God to ordain, "the earth bringeth forth fruit of herself," and this is manifest in the endless variety of its productions, from the germ of spring to the fruit of autumn. So is the kingdom of grace, as explained in several beautiful parables of our Lord. And although there are several texts of Scripture which assert the utter impotency of the Christian's own strength, to warn us of self-confidence, yet it is quite as absurd for a child of God to say he cannot do any thing of himself in the way of spiritual exercise, as it is for a man, who has the proper use of his limbs, to assert that he cannot walk except God enables him. This is according to the cant of some noisy professors, who, it is much to be feared, adopt this mode of speech to excuse their want of conformity to the requirements of the Christian profession; but the sincere and humble disciple of Jesus should be careful to avoid putting so unwarrantable a construction on the language of Scripture.

Faith is a progressive principle: fixing its eye on eternal invisible realities, it is ever drawing the soul from earth to heaven, and striving to bring it into an entire conformity to the mind and will of Christ; takes holy delight in the sacred Scriptures, and reads and hears the word as the word of God, and not as the word of man; comes to a throne of grace with humble and filial confidence as to a father; sustains the mind in the darkest seasons; maintains the arduous conflict with the world, the flesh, and the devil; looking to Jesus for those promised supplies of grace and strength which shall ensure the victory, and never ceases the warfare till its wrestlings are crowned with glory.

15th Sept. 1829.

R. H.

A FRIENDLY LETTER TO THE MINISTERS OF THE GOSPEL, ON THE IMPORTANT OBLIGATION DEVOLVING UPON THEM TO PREACH IN THE OPEN AIR, IN THE MOST DESTITUTE AND POPULOUS NEIGH- BOURHOODS OF THE METROPOLIS AND OTHER LARGE CITIES.

To the Editor.

IN this day of great religious effort to promote the spiritual welfare of the human race, each Christian has a particular

object to which he directs, or ought to direct, his attention; and while this is the case, it affords an unspeakable gratifica-

tion to the individual believer to know that so many of his fellow travellers toward the heavenly city are concentrating their energies, and faculties, and powers, to destroy the "kingdom of darkness and advance the kingdom of God's dear Son." But, although many means of a comparatively novel description have been called into exercise, there is one of a more ancient nature, which seems to be almost forgotten by some and totally discounted by others. That to which I refer will be easily anticipated; I mean preaching in the open air,—a practice which has been adopted by the most eminent and devoted servants of Christ, which has been confirmed by the most extensive usefulness, and followed with the evident blessing of the great Head of the Church.

Many ministers, I shall be told, have not physical strength for the task; but this objection will apply to few amongst the number of ministers with which the metropolis and other large cities abound. It may be urged again, that ministers have two sermons to preach on the Sabbath, and that their energies would be impaired by this additional exercise; but the plan I would beg leave to suggest would, if adopted, obviate such an objection. It is as follows: that the minister take with him several members of his own congregation, men of approved talents and piety, who would afford him every necessary support, and conduct the singing and other parts of the sacred engagement, so as to leave the preaching only for the minister, and then one half hour's address of a plain scriptural awakening tendency, on the vast importance of religious concerns, would be attended with benefit incalculable to the souls of his hearers, while the shortness of the service could not possibly impair the minister's strength. Here let it be observed, that the Sabbath morning, at seven o'clock (at least in summer), appears to the writer the most suitable time, although, if more convenient, the afternoon, at three o'clock. And the multitude, thus assembled, would at the close be supplied by some pious laymen with tracts on the infinite importance of attending public worship, from which they would derive some spiritual admonition for their private contemplation at home. Only let us imagine for a moment what would be the pleasing result, if our Burders, Claytons, Coxes, Bennetts, Mortimers, Bickersteths, Raffles, Robys, Jays, Jameses, and other eminent ministers in the Christian church; what, I say, would be the result,

if they would come forth in this way among the people, declaring (with a zeal becoming the importance of the message, and an apostolical boldness, which the powers of darkness cannot dismay,) the way of salvation through a precious Redeemer? We might then expect to see some great accessions to the number of our several communions, and a still greater increase of personal holiness in those who now only bear the Christian name. We have heard much from your lips and your pens lately on the subject of revivals; but does it not become the minister himself to inquire, whether there is not a revival, and indeed a reform necessary, in his mode of operation, before the church at large can experience these hallowed seasons of refreshment and joy? Allow me here to make the inquiry, what is the reason this valuable mean for the extension of the Redeemer's kingdom is discontinued in modern times? Is there any thing degrading in a sincere minister of the Gospel following the footsteps of his Divine Master, who made it his business to preach *wherever* and *whenever* the people were assembled to hear him? Is there any thing so formidable in the appearance of a rude and uncultivated assembly, which can daunt the ardour of a man who professes himself a servant of Christ, and whose duty, as such, frequently requires of him to preach even in the valley of *dry bones*? Is there any unbelieving fear as to the success of the measure in a man who reposes confidence in the assurance of a "God who cannot lie," and who reads in the inspired page, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it?" Certainly none of these can be supposed to operate as obstacles to such an undertaking.

Whatever others may say, I for my own part must be candid enough to express the conviction of my own mind on the subject, which is, that you, as ministers, have in this respect been guilty of a very great dereliction of duty. And while I would not speak with severity, I must be bold to affirm, that so far from "girding up the loins of the mind," and being "instant in season and out of season," you do appear for the most part as if ashamed of the Gospel you profess, and hereby render yourselves justly chargeable with a species of cowardice, altogether inconsistent with the character of men, who must "endure hardness as

good soldiers." Your duty it is to "cry aloud," "to blow the trumpet," and to be ready to suffer persecution for the sake of the cross. Is not the commission, "Go into the highways and hedges, and compel them to come in, that my house may be full?" Is there not another equally imperative command, "Go preach the Gospel to every creature?" And pray, if these commands are worthy of any consideration,—are binding at all on the minister's conscience,—how are they to be executed, while he is contented to preach in the pulpit alone, and confines his instructions to the narrow limits of his own congregation? It is now high time to awake out of sleep: the enemies of divine revelation are going on, leaving no stone unturned to promote their diabolical purposes; and yet the Christian minister appears comparatively lukewarm. There is no pains spared by the infidel Taylor, no energy left unemployed, nothing whatever to which he can apply himself has been wanting on his part to depopulate the kingdom of Christ, by gaining votaries to his own hellish scheme; and, while this is the case with an apostate infidel, can it be that the ministers of God's holy Gospel are afraid of their principles, and are beaten out of the field! No, never. That carnality and love of ease which hath characterized too many of the present day, must immediately give place to a persevering activity, and each must indeed dare to be singular, if he cannot obtain the countenance and co-operation of his ministerial brethren in this glorious undertaking. And convinced I am, that not all the church and chapel preaching would be found so productive of good to the lower orders of society, as that to which I now refer; for there are multitudes who cannot be persuaded to enter a place of public worship. In confirmation of which, permit me to say, that in passing up Drury-lane one Sabbath morning, between ten and eleven o'clock, I beheld a sight truly affecting to a Christian mind. From Great Queen-street to Holborn, hundreds of persons thronged the pavement on either side, dirty, swearing, fighting, and idling away in sin those precious moments which ought to be employed in the worship of God. Four individuals (friends of the writer) determined, from this circumstance, to go out on the Sabbath morning and distribute tracts; and for the encouragement of ministers who may feel rather timid on the subject, he is happy to state that his

friends met with scarcely any opposition, although the persons amongst whom they went were for the most part the lowest description of Irish. Many other places too there are sunk into a state of moral degradation equal to that above-mentioned; such, for instance, is Peter-street, Soho, Saffron-hill, Whitechapel, and the public markets, where the people habitually assemble, for no other ostensible purpose than the profanation of the Lord's day. I acknowledge the Christian world has done much, both at home and abroad; but it is still very deficient in the public exhibition of divine truth; and here seems to be the radical failing in our attempts to evangelize our benighted fellow-creatures. If men are unwilling to come to our places of worship, I conceive it an obligation on our parts to carry the Gospel to them. I suppose, taking London for example, that there are no less than from eight hundred to one thousand ministers in the establishment and out of it, and pray what happy results might not be realized, if the half of that number would bear this public testimony to the Redeemer's cause, and thus prove that they are indeed and in truth not ashamed of the Gospel of Christ, since it is the "power of God unto salvation to every one that believeth." It is my happiness to know, that amongst the few who have already adopted this plan, their labours have been abundantly successful. I will just refer you to one case of a minister in the vicinity of London, who has commenced it only within these last three months, who has now the unspeakable joy of witnessing the consistent character of the Christian in three individuals, who, up to the time of his commencing this plan, were Sabbath-breakers, drunkards, and profane, even to notoriety, in the neighbourhood in which they reside. Yes, this holy man, notwithstanding the labour of three public services in his church, preaches in the open air at seven o'clock in the morning; and the three individuals above-mentioned, in conjunction with many others which I could name, are daily blessing God that ever he was induced to adopt the plan of preaching in the open air, as they never could be persuaded to go to any public means of grace. This is the result of one individual's labours, and that, you see, in the space of a very short time. What might not be expected if the practice were universally prevailing? Are not souls valuable? Truly, they are; and, while this continues the case, I would say

to every Christian minister, "Go thou and do likewise." Motives need not be long sought for; every Christian immediately calls to mind, as inducements to this glorious work, "the value of the soul," "the shortness of time," "the glory of God;" "the command of the Saviour." Christ himself, the apostles, their successors, and even modern ministers, have done the same thing; and, I again repeat it, you yourselves, if you would be found faithful, must act upon the same plan. The sabbath-schools have indeed done great good; the several district visiting societies have been made eminently useful; the Christian Instruction Society has indeed proved itself a valuable auxiliary to the other means; but there is still a vacuum which remains for you to fill up in the completion of that Godlike enterprise, on which so many have entered, with a view to promote the evangelization of the souls of their neighbours. And I do most importunately entreat of you, my highly-esteemed fathers and brethren (to whom the Christian church looks up for its accustomed supply of spiritual food), that you will lay yourselves out a little more in the way proposed in our blessed Master's service, and that you will listen to the cry,

"Come over and help us," which now issues from the hearts of those who are engaged in a more humble sphere of duty in disseminating divine truth.

The example of Wesley, Rowland Hill, Matthew Wilks, John Hyatt, should operate as a stimulus to your exertions; and, if what has been already advanced does not afford sufficient encouragement, we would remind you of that great and illustrious example of ministerial zeal, the immortal Whitfield; who, on one occasion, received notes from nearly 1000 persons who were pricked to the heart, and led to cry out, "What must we do to be saved," from the effect of his preaching in one day in Moorfields.

Go on then, my esteemed friends; gird on your sacred armour afresh, and with the sword of the Spirit as the weapon of your warfare, your happy endeavours will be made eminently conducive to the pulling down of the strong holds, and ministers and churches will then rejoice together in the Lord, ascribing eternal praises to their conquering King; exclaiming, "Who art thou, O great mountain; for before Zerubbabel thou shalt become a plain; and the shoutings of the top stone shall be Grace! grace, unto it!"

CHARACTER OF THE NONCONFORMIST WRITERS.

To the Editor.

THE celebrated Hervey somewhere says, "I esteem the Puritans as some of the most zealous Christians that ever appeared in our land, to settle faith on its proper basis—the meritorious righteousness of Christ; to deduce obedience from its true origin—the love of God shed abroad in the heart; to search the conscience, and convince the judgment; to awaken the lethargic, and comfort the afflicted soul;—with a thorough knowledge, joined to a masterly application of the Divine word. These are real excellencies: these if we may credit history, entered into the preaching; these, if we examine impartially, are to be found in the writings of the Puritans." Mr. Whitfield bears the same testimony:—"The Puritans of the last century, burning and shining lights, wrote and preached after they were cast out of the church, as men having authority: a peculiar unction attends their writings to this day; and for

these thirty years past I have remarked that the more true and vital religion hath revived at home and abroad, the more the good old puritanical writings have been called for." Brown, of Haddington, also in his general history has the following remarks:—"Never, perhaps, since the apostolic age, was the Christian system better understood than by the British divines under Cromwell. T. Goodwin, Marshall, Strong, Clarkson, Caryl, Calamy, Charnock, and a multitude of others, deserve our distinguished regard." "The Puritans," says Mr. Robert Hall, of Bristol, "are unquestionably the safest of all uninspired guides. The masculine sense, the profound learning; the rich and unequalled unction of the fathers of the modern church, exert a powerful influence on the mind, and greatly contribute to form and mature the characters of men."

Mr. Thomas Erskine, in his prefatory essay to the abridgment of Baxter's *Saint's Ever-*

lasting Rest, very finely remarks, that "this class of men, in respect of character and services, are now universally venerated. By their sufferings and labours they rescued the key of knowledge from the unworthy hands in which it had long lain rusted and been misused, and generously left it as a rich inheritance to all coming generations. They speak with the solemn dignity of martyrs—deep and solemn seriousness is the common character of them all. They seem to have felt much; religion was not allowed to remain an unused theory in their heads; they were forced to live upon it as their food; to live upon it as their only strength and comfort; hence their thoughts are never given us as abstract views. These venerable worthies do not merely give us ideas, but ideas coloured by the deep affections. This gives us a great interest in their writings. They are real men, and not books, we are conversing with. These were the great men of England. To them, under God, it is indebted for much of that which is valuable in the character of her people, and in her public institutions; they were indeed a noble army." We rejoice to see ministers editing the works of Howe, Owen, Baxter, Charnock, and also the smaller ones of Watson, Alleine, &c. These last are in danger of being lost altogether unless speedily reprinted. For a few pounds a great number of these works might be

sought out and purchased by one, or a few, who know them, with a short account of their lives from Palmer's Nonconformist's Memorial, and a recommendation by some evangelical minister. This precious treasure might be of invaluable use to the souls of men in the British empire, the United States of America, and wherever the English language is spoken. The renowned Hervey seems to have felt the need of this in his day. In a letter a short time before his death, referring to Fletcher's Purple Island (an excellent poem), he says, "Methinks if a subscription to rescue valuable authors from the pit of oblivion was properly set on foot, and the proposals well drawn up, it would meet with due encouragement." Now many excellent books of the last century are now out of print, whereas a number of useless and pernicious writings are continually published.

I close this paper by referring to the names of a few of the nonconformist writers, whose works will be precious as long as the world stands:—Doolittle, Pearce, Brooks, Case, Ryther, Reyner, Rowe, Gouge, Fox, Wilkinson, Thomas Cole, Grew, Sprustow, Stockton, Collins, Mead, Newcome, Vincent, Steel, Shower, Swinock, Howe, Charnock, Watson, Durant, Flavel, &c. &c.

J. B.

PLAN FOR AUGMENTING MISSIONARY FUNDS.

As it is the duty of every one who makes a profession of attachment to the Saviour to do what he can to assist in sending the knowledge of salvation to those who have it not, I should be happy if the suggestion of a plan for increasing the funds of the London Missionary Society, which I will here detail, should be adopted, and prove as successful as I anticipate it would be. It is simple, and may appear trifling; but, if it produces such results as may fairly be calculated on, it will produce no trifling augmentation to the funds of this Society.

The plan is, to fix a missionary box, having a lock and key to it (one key may be made to open twenty locks), on the upper part, inside each pew-door in every place of worship; and let it be distinctly understood, throughout each congregation, that every attendant is expected to

put *one penny per week* into it: placed thus it will be easy to put money into the box as they go in or come out of the pew; and when the pew-doors are opened the collectors can easily get at the boxes. Appoint two gentlemen to every twenty pews (more or less), and let it be their business, every Sabbath morning or evening after the service, to open every box under their charge, and count the money; one of them to do this, and the other to enter the amount in a book provided for this purpose—this book having the names of the collectors written outside. Let the amount from all the collectors be paid to a sub-treasurer or secretary, who will enter the amounts so received against the names of the pew collectors: thus the amounts received will be correctly entered at the time, and one book will be a check upon another. Each collector must

also be furnished with a bag. Let the books and bags be kept by the proper person, under lock and key, at the chapel, and delivered by the pew-opener to the

collectors before or after the service. The whole business need not occupy much time.

W. R.

PROPOSALS FOR A

CHRISTIAN COLONY AT THE SWAN RIVER.

SIR,—Permit me through the medium of your much esteemed work to suggest an idea to the Christian public which has forcibly impressed my own mind, and which if carried into effect, by united co-operations, would, I am persuaded, be the means of doing much temporal, and, I think ultimately, spiritual good.

You are aware, most likely, that a bill has lately been passed to facilitate the colonization of a certain part of New Holland, called the Swan River Settlement; and in order to which our government proposes to grant a certain number of acres of land, as freehold property, to any enterprising individuals, whether capitalists, mechanics, or agriculturists, who may be inclined to go out, in a limited time, as settlers; and also to render them every assistance in protecting that property and providing stores, &c. &c. The climate is reported to be congenial to Europeans, and the soil productive and capable of growing any thing, and would in all probability soon repay the expense and trouble of cultivating. The expense, however, of the passage, &c., which, notwithstanding the very favourable propositions on the part of our government, amounts to £25 for each man, £45 for a man and his wife, and £10 for each child, must operate as a prohibition with the last class referred to. I have therefore thought, that if the more wealthy churches and congregations of this country were to unite and form a society to aid the emigration of practical agriculturists and mechanics, of various descriptions; and each church to select from amongst themselves one, two, or more individuals, and furnish them with the means of undertaking such a voyage; a goodly number of pious men might be found willing and suitable to form a Christian colony and missionary station in that vast island, or as it may be called new continent. By the introduction of

civilized arts and sciences, preaching the Gospel, and by a practical illustration of its precepts, we may, I think, under the blessing of God, calculate upon much good, moral and spiritual. Care should be taken to send out those artisans only, in the first place, who might be considered adequate to the building a town, and making and repairing agricultural implements; and if it could be so arranged they should have, as with primitive Christians, all things, to a certain extent, common, at least for a time: and having one common interest, and one common end, and dwelling together in love, we should soon see a new Salem arise. A Christian church would at once be planted, which, under the holy influences of Gospel principles, would spring up and bring forth fruit a hundred fold. It was persecution and distress that was the cause, in the first instance, of spreading the Gospel; and it was persecution and distress, in days that are passed, in this country that obliged many worthy characters to seek in America an asylum. And are we not warranted in concluding, that much of the good that now exists in that country may be traced to that event? And is not the present unexampled commercial distress designed, under the direction of God, to accomplish similar ends? There are at this time great commotions in the world, and many mighty engines at work; but still there remains much to be accomplished before the kingdom of Christ becomes universal, and it is the duty of every member of Christ to assist in that great work.

If, Sir, the above hints should be thought calculated to do any good, and could with propriety be admitted into the pages of the *Evangelical Magazine*, you would oblige me, a constant reader.

I am, Sir, yours, &c.,

A MECHANIC.

Stepney, Sept. 7, 1829.

POETRY.

“ LOOK UNTO ME AND BE YE SAVED.”

How sweet is the word of thy grace, O my God,
There is nothing but this can true comfort afford ;
'Tis the rainbow of Heaven that smiles on my heart,
Till the storm and the clouds that affright me depart ;
And firm on my mind let the words be engraved,
Which bid me look up unto thee and be saved.

When bow'd down with guilt, and with sorrow oppressed,
A refuge thou art for the soul that's distressed ;
Should hell with its legions my spirit assault,
And weary and faint, I am ready to halt,
If I look unto thee, I shall not look in vain,
But help and deliverance shall surely obtain.

When the night of affliction and trouble shall come,
Perhaps I may doubt whether Heaven is my home ;
Then what shall I do when such waves dash and roll ?
Or who in such moments could bear up my soul,
But Jesus, whose power controlleth each wave,
And speaketh in righteousness “ mighty to save ?”

While crossing the world with its pains and its tears,
Perplexed with trials and filled with fears,
(My foes being many, and lively, and strong,)
It is grace that supports and assists me along :
From Jesus alone I derive all my strength,
And by him I hope to be saved at length.

When I languish in sickness, in weakness, in death,
And just as I'm heaving the last parting breath,
In the swellings of Jordan I'll lift up mine eyes
Unto him who will not my groaning despise ;
Yes, Jesus, my God, I will look unto thee,
For thou in rich mercy my Saviour wilt be.

Waltham Abbey.

R. G.

THOUGHTS

SUGGESTED WHILE DRESSING FLOWERS PLANTED
OVER THE GRAVE OF A DEARLY BE-
LOVED AND INTERESTING CHILD.

Beneath this flowery plot consuming lies
The lovely object of my heart's delight ;
With trembling hand I closed his “ beamless
eyes,”
When from this world he took his upward
flight.

Alas ! he's gone ! he shall no more return,
To visit us in this sad world of woe !
Sunk deep in grief, he left us here to mourn ;
It is the will of God it should be so.

But shall the grave her prisoner thus retain
For ever, in her loathsome lone abode ?
Shall gloomy death its ruthless sway main-
tain,
And chain its victim underneath this sod ?

No, no,—a day *shall* come, when Death *must*
die,

A day replete with hope and joy,
And though in moulder'd ashes here he'll lie,
I then, in angel's form, shall see my boy.

Cease then to mourn, dry up thy weeping eyes,
Water no more these plants with briny
tears ;

His better part, triumphant in the skies,
Shall animate this clod when Christ ap-
pears.

Haste, haste, dull Time, the day of sweet
relief,
When sighs and tears for evermore shall
cease,
That day ! the sovereign antidote to grief,
Shall crown with joy, with happiness and
peace.

ORNUM.

CHRIST'S MILLENNIAL REIGN.

Rev. xxii. 20.

Why doth the car of triumph wait?
Why do the lingering wheels delay?
Come! Saviour, come! assume thy state,
And usher in thy regal day!

No more the cross, no more the pain,
No more the lowly man of grief,

But Lord of lords, o'er kings to reign,
Earth's sole and universal chief.

Bid every power of sin depart,
And cause millennial suns to rise;
Come Lord! come quickly? every heart
The fervent deep Amen! replies.

Homerton.

JAMES EDMESTON.

REVIEW OF RELIGIOUS PUBLICATIONS.

ON THE DIVINE ORIGIN OF CHRISTIANITY,
*deduced from some of those Evidences which
are not founded on the Authenticity of Scrip-
ture.* By JOHN SHEPPARD, author of
"Thoughts on Private Devotion," &c.
Two vols, 12mo. 14s.

THE work before us is the offspring of no common intellect, and the result of no common pains. The patient working of an acute and comprehensive mind, under the full influence of conscientious feeling, and the earnest pursuit of truth, is discoverable in every page. As the title imports, the author does not profess to rest his arguments on those evidences which are founded on the authenticity of Scripture, but rather to prove "that even if the New Testament had been unhappily destroyed, or its genuineness were not ascertainable, yet, provided the primitive spirit of the religion could be learnt from the writings of early believers, and those *indirect* proofs collected of its rise and progress, and their causes, which now exist, we ought not to reject it, but to judge that it came from God."

In pursuing a train of powerful reasoning, the author establishes a series of separate and distinct propositions, each, however, having a certain relation to that, which has preceded it. Every step is made secure, and guarded from objection with the most scrupulous care; while the inferences throughout are clearly and legitimately deducible from the foregoing premises. The line of argument is preserved unbroken in the text, the illustrations being given in the form of notes, aided by supplements at the end of each chapter, in which a mass of important documents, displaying considerable learning and indefatigable research, is condensed into a small compass, in order that the reader may have before him the very authorities on which the author's reasoning is founded.

From this slight sketch of the plan, it will be easily perceived that Mr. Sheppard has chiefly written for the more intellectual class of readers; for those who are capable of ap-

preciating or pursuing a train of close and connected investigation, and are desirous of obtaining every proof, whether direct or collateral, of the Divine origin of Christianity. To such, the volumes before us will prove a treasure, affording an admirable example of clear, cumulative, powerful, and successful argumentation. And who can duly estimate the importance of having the mind strongly fortified by every possible proof upon so momentous a subject? Who can say that a time shall never arrive, when sudden doubts may be injected into the mind upon one or another species of evidence, and when the possession of a different, though collateral kind of proof, may become of inexpressible interest? It is indeed for the questioning and excursive spirit that Mr. Sheppard's work is peculiarly adapted, and to such, we trust, it will prove of eminent utility.

It was our intention to give a condensed analysis of the work, and we much regret that our limits will only permit us to conclude our opinion of its general character, with a brief outline of the leading propositions discussed, and a specimen or two of Mr. Sheppard's very interesting and satisfactory mode of treating his subject.

The general design of the work may be expressed in the author's own words. He affirms (I.) that "before studying either the miraculous or prophetic proof of Christianity, or the written accounts of its progress, whether by friends or enemies,—there may be enough known, from a view of its distinctive character,—of its actual effects,—of its continued and prospective spirit and tendency,—and of its acknowledged commencement,—to yield a complex presumption that it is 'not of men but of God.'"

"II. There are statements concerning Christianity (and other coeval religions)—in extant Jewish and heathen writers;—in citations of lost works from its adversaries;—in notices of current oral objections to it;—in public appeals as to public facts by early Christian apologists;—in details by Christian

writers of events, the general truth of which is amply confirmed by their opponents ;—together with implications in the silence of some Jews and heathens, and in the conduct of others ; which concur to furnish very strong additional grounds for believing its supernatural origin.”—“ If,” adds our author, “ by these partial means of proof the truth of our religion can be evinced, then the inquirer, who is shaken by critical or doctrinal difficulties, or by an infidel insinuation against the Scriptures, has strong intrenchments, within which, for the time, he may shelter and defend his faith, not open to similar assaults.”

Under the first proposition, the author expatiates “ on the singular characteristics of Christianity, as exteriorly compared with other religions :” in which, after giving a masterly sketch of the false religions of China, India, ancient Greece and Rome, &c., showing that human merit, or the gratification of pride and sensuality, more or less distinguishes them all,—strikingly exhibits the specific difference of Christianity as entirely opposed to the former both in its spirit and tendency.

Under the second proposition, the author argues, 1st, On the circumstances of Jesus and his first disciples, as collected chiefly from enemies.

2ndly. On the admissions of persons not professing Christianity as to the moral character of Jesus, and that of the early Christians.

3rdly. On the oppositions which Christianity was likely to encounter from Jews.

4thly. On the oppositions which Christianity was likely to encounter from the heathen.

5thly. On the known oppositions which Christianity experienced from Jews.

6thly. On the known oppositions which Christianity endured from the heathen.

7thly. On the rapid progress of Christianity in the apostolic age.

Mr. Sheppard then presents the sum of his cumulative argument in the following paragraph :

“ It was shown, first, that this new (the Christian) system possessed a character pure and elevated, unprecedented, and improbable ; secondly, that it was introduced by an agency, and under circumstances, than which none can be well conceived more inadequate or adverse ; thirdly, that all the virulence of Jews and heathens in the first centuries was not able to fix any definite imputation on its founder ; fourthly, that the moral effects on its early converts were the very reverse of what might be expected from imposture ; fifthly, that a powerful prejudice was to be expected against its author in the mind of every Jew, as a religious innovator, aggravated by the claim for this crucified teacher of a title which they fondly associated with

visions of secular greatness in its possessor, and of honour, wealth, and freedom, national and personal ; sixthly, that the doctrines and requirements of this system must have been yet more at all points repulsive to heathens than to Jews, and its first missionaries yet more disqualified to persuade them ; seventhly, that there were, in fact, from the first, severe oppositions practised against the religion by the Jews, extending to the utmost of their limited power in that age ; lastly, that it endured, at the same time, among heathens, violent and multiplied persecution, both of force and opinion, both from the state and from the people.”

The first volume concludes with an earnest and pathetic appeal to the conscience of the reader.

In the second volume, we are presented with “ some parts of the proof for Christ’s resurrection,” followed, successively, by dissertations, 1st, on the probability that miracles would be wrought by Christ’s immediate followers ; 2ndly, on the indirect evidence for the apostolic miracles ; and, 3rdly, on the indirect evidence for the miracles of Christ. The volume (with the exception of the appendixes, which are also highly interesting), concludes with the following appropriate application : “ Yet, be it solemnly remembered, had we the powers of a philosophic mind, and the years of a patriarchal life, exactly to investigate the whole, most profoundly would it concern us not to be satisfied with this. The whole great structure of Christian evidences is but, as it were, the pedestal of the cross. . . . While we are anxiously inspecting the foundations, because unbelief continually labours to sap them, and because our distrust observes the attempt with pain, there is danger lest we look too long downward from that living “ image of the invisible God,” that “ brightness of his glory,” by whom and for whom the “ whole building” was raised ; whom it elevates to enlighten and to cheer a darkened world ; without whom the temple of revelation grows desolate, and its very inscription of immortality is but, for the transgressor, as a memorial of despair. Many of the poor and unlearned, the humble and the simple, that are quite unable to explore and measure its foundations, have been gazing intently the while upon that glorious image, and been made sure by the healing and transforming brightness which beams thence into their hearts, that Christ is the Light of the world.”

We take our leave of Mr. Sheppard, with sincere congratulations on his having achieved so important a work, and which we doubt not will be estimated far more highly by the public than the unpretending modesty of the author may have allowed him to expect. We trust, also, that he will have the far richer reward of its being honoured with extensive usefulness.

THE CHRISTIAN MINISTRY, with an Inquiry into the Causes of its Inefficiency, and with an especial Reference to the Ministry of the Establishment. By the Rev. CHARLES BRIDGES, B. A. Vicar of Old Newton, Suffolk, and author of an "Exposition of Psalm CIX." 12mo. 6s. 6d.

Seeley and Son.

(Continued from page 410.)

IN our number for September we promised a fuller review of this most admirable work; in doing which we know not what will better exhibit its true character than to present to our readers the author's outline of thought; an outline which is not meagrely, but amply and usefully filled up. Part I. contains a *General View of the Christian Ministry*, and is divided into seven chapters. 1. The Divine Origin and Institution of the Christian Ministry. 2. The Dignity of the Christian Ministry. 3. Uses and Necessity of the Christian Ministry. 4. The Trials and Difficulties of the Christian Ministry. 5. The Comforts and Encouragements of the Christian Ministry. 6. The Qualifications of the Christian Ministry. 7. Preparation for the Christian Ministry—habits of Study—Special Study of the Scriptures—habits of special Prayer. Part II. *General Causes of the Want of Success in the Christian Ministry*. 1. The scriptural warrant and character of ministerial success, together with the symptoms of want of success. 2. The withholding of Divine influence the main cause of the want of ministerial success. 3. The enmity of the natural heart a main cause of the want of ministerial success. 4. The power of Satan a main hindrance to ministerial success. 5. Local hindrances to ministerial success. 6. The want of a distinct ministerial call a main cause of failure in the Christian Ministry. Part III. *Causes of Ministerial Inefficiency connected with our Pastoral Character*. 1. Want of entire devotedness of heart to the Christian Ministry. 2. Conformity to the world. 3. Fear of man. 4. The want of Christian self-denial. 5. The spirit of covetousness. 6. Neglect of retirement. 7. The influence of the spirit of pride. 8. Absence or defect of personal religion. 9. The defect of family religion, and the want of connexion of the Minister's family with his work. 10. Want of faith. Part IV. *Causes of Success connected with the Public Ministry*. 1. The institution and importance of the ordinance of preaching. 2. Preparation for the pulpit; composition of sermons; habits of meditation; special prayer. 3. The scriptural mode of preaching the law. The preaching of the law; its character, uses, and obligations; the connexion of the law with the Gospel. 4. The scriptural preaching of the Gospel; doctrinal preaching of the Gospel; experimental preaching of the Gospel; practical preaching of the Gospel; applicatory

preaching of the Gospel; discriminating preaching of the Gospel; decided preaching of the Gospel. 5. The mode of scriptural preaching. Topical and expository preaching; extempore and written sermons. 6. The spirit of scriptural preaching—boldness, the spirit of scriptural preaching; wisdom, the spirit of scriptural preaching; plainness, the spirit of scriptural preaching; fervency, the spirit of scriptural preaching; diligence, the spirit of scriptural preaching; singleness, the spirit of scriptural preaching; love, the spirit of scriptural preaching. Part V. *The Pastoral Work of the Christian Ministry*. 1. The nature and importance of the pastoral work. 2. The treatment of cases in the pastoral work; the ignorant and careless; the self-righteous; the false professor; natural and spiritual convictions; the young Christian; the backslider; the unestablished Christian; the confirmed and consistent Christian. 3. The visitation of the sick. 4. Pastoral ministry of the young; the Sunday school; its importance, constitution, and superintendence; the treatment of the young in a hopeful state of impression; young men; practical suggestions on confirmation. 5. Sacramental instruction; baptism; the Lord's Supper. 6. Church communion; clerical communion; church communion. 7. The office and uses of helpers. 8. Miscellaneous.—Part VI. *Recollections of the Christian Ministry*. Index.

In a former number we pronounced this work to be "the most perfect of its kind in the language." By this opinion we still abide; at the same time we are sorry to observe that the excellent author is not altogether free from the charge of bigotry and intolerance. In his preface, indeed, he seems to display a truly Catholic spirit, and he does not hesitate to declare that "though he has had a special regard to the ministry of the establishment, yet he would be sorry to refuse a cordial admission, and to neglect a diligent improvement, of the acknowledged excellencies of the honoured men of God in different communions." Such a concession is no more than what we should expect from a man of Mr. B.'s piety and good sense; but we are at a loss how to reconcile this statement with several observations which occur in other parts of the volume. After enumerating a variety of impediments to ministerial success, the author thus expresses himself: "The ground may have been pre-occupied by one or more of the organized systems of dissent, recognising the grand principles of the Gospel, but under a form in many particulars opposed to the frame-work of our own system. *This, under the most favourable circumstances, must be regarded as an evil.*"

Now what are the most natural inferences to be drawn from such an observation as this? Suppose, for instance, a whole parish to be placed at the entire disposal of an un-

godly clergyman, "a blind leader of the blind." The vineyard is uncultivated by any other hand, and multitudes of souls are left to perish "for lack of knowledge." According to the view of Mr. Bridges (as far at least as we may judge from the extract which we have just quoted) it is better that things should remain in this state, than that the ground should be occupied by "any organized system of dissent, though recognising the grand principles of the Gospel!" The wilderness, it should seem, must continue a wilderness, and that from age to age, unless an evangelical clergyman can be got to break up the soil, and sow the seed of pure episcopacy. We are unwilling to believe that Mr. B. would deliberately cherish such a sentiment, but we cannot give any other interpretation to his words. Indeed he positively asserts, that if the ground be pre-occupied by Dissenters, "even under the most favourable circumstances," though the intrusion should be made by a Baxter, a Watts, or a Doddridge, "it must be regarded as an evil."

We have to complain that Mr. Bridges does not always speak in very respectful terms of his "Dissenting brethren." He sometimes shews a partiality to the illiberal slang which was very much in vogue among the high-church controversialists in the time of Whitfield and Wesley. The expressions to which we allude are such as these:—"The ground has been occupied by *sectaries*;" "the defalcation of our people to *sectaries*," &c. A sectary, according to Dr. Johnson, is "one who divides from public establishments, and joins those distinguished for particular whims." Now, we ask, is it just to characterise such men as Owen, Flavel, Alleine, and Howe, and many other divines of equal eminence in the church of Christ, as persons distinguished for particular whims?

Mr. B. quotes largely from archbishop Secker; and, among other extracts from the writings of His Grace, we find the following lamentation:—"We have, in fact, lost many of our people to *sectaries* by not preaching in a manner sufficiently evangelical." We hardly need inform our readers that archbishop Secker himself was, at one period of his life, a Dissenter, or sectary, or, according to Dr. Johnson's definition, "a person distinguished for particular whims." Such a reflection, therefore, comes with a very ill grace from him.

"Et TU, Brute!"

Before we conclude, we would just remind our episcopalian brethren, that they are far more indebted to "the sectaries" than they seem to be aware, or are willing to acknowledge. Some of the most illustrious prelates that ever wore the mitre in this or any other country were born and bred among the Dissenters. Dr. Clarke, in his *Memoirs of the Wesley Family*, has shown that arch-

bishop Tillotson was once a preacher among the Puritans. Bishop Butler, the incomparable author of the *Analogy of Religion*, went from a Dissenting academy to Oriel College, Oxford; and archbishop Leighton, before his elevation, was a Presbyterian minister. We may add, that the Rev. John Newton's connexions were chiefly among the nonconformists before his entrance into the church; and, while a resident at Liverpool in the former part of his life, he occasionally preached in a private room to a small society of Christians. Mr. Cecil's mother was a Dissenter; and, if we mistake not, used to take him when a child to a meeting-house at Stepney. We believe that the church of England is more indebted to the writers whom we have here named, than she is to all her other champions since the days of the Reformation—and yet they were all more or less connected with the Dissenters. We confess we are grieved to observe any thing like a disposition to superciliousness in a clergyman of Mr. Bridges's character; and, as his work deserves to go down to posterity, we sincerely hope that the objectionable passages and expressions to which we have alluded, will be omitted in a future edition. When infidelity is making such a fearful havock on every side of us, it is high time that all the professed followers of Christ should "endeavour to keep the unity of the spirit in the bond of peace."

THE AMULET, for 1830: a *Christian and Literary Remembrancer*. Edited by S. C. HALL. 12s. Elegantly bound in silk.

Westley and Davis.

As this is the fifth annual appearance of the *Amulet*, and as it has hitherto borne a character highly respectable, we feel disposed to welcome it as an old and tried friend. Unlike some other friends we have met with, we are glad to find that it has every year improved upon acquaintance; so that we can, with a good conscience, affirm, that it never deserved so much of our confidence as it does at the present moment. Under the superintendence of Mr. Hall, its gifted editor, it has risen in public esteem a hundred per cent. Whether it is now to be regarded as having reached the climax of its improvement, or whether we are yet to expect an annual progress towards higher degrees of merit, is a problem which we must leave for solution to the taste, enterprise, and Christian feeling, of its present spirited conductors. Of this we can assure them, that there is good sense and generosity sufficient in the country to mark and reward any advances which they may yet make in the noble effort to improve the taste, and to augment the happiness, of the rising generation, and to encourage the progress of the fine arts, too much depressed in this great mercantile community.

In looking with much care over the Amulet for 1830, we feel happy in bearing testimony to its unexceptionable morality. This we consider no mean praise in speaking of a work where tales and poetry abound—the too frequent vehicles of a polluting sentimentalism. Some of the articles have struck us as possessing religious and literary merit of the highest order. There is, for instance, a poem on the Crucifixion, in illustration of a splendid representation of this unparalleled event, from the magic pencil of Martin, which has few competitors among our minor poems on sacred subjects. If we do not greatly mistake, it must have been furnished by a clergymen of the Church of England, whose genius has already elevated him to a rank far above common minds. Though our review department is necessarily circumscribed, we cannot deny ourselves the pleasure of laying the entire poem before our readers; who, if they agree with us, will consider the Amulet worth possessing for its sake.

“THE CRUCIFIXION.

“City of God! Jerusalem,

Why rushes out thy living stream?

The turban'd priest, the hoary seer,

The Roman in his pride are there!

And thousands, tens of thousands, still
Cluster round Calvary's wild hill.

“Still onward rolls the living tide,

There rush the bridegroom and the bride;

Prince, beggar, soldier, Pharisee,

The old, the young, the bond, the free;

The nation's furious multitude,

All maddening with the cry of blood.

“'Tis glorious morn;—from height to height

Shoot the keen arrows of the light;

And glorious, in their central shower,

Palace of holiness and power,

The temple on Moriah's brow,
Looks a new risen sun below.

“But woe to hill, and woe to vale!

Against them shall come forth a wail:

And woe to bridegroom and to bride!

For death shall on the whirlwind ride:

And woe to thee, resplendent shrine,

The sword is out for thee and thine!

“Hide, hide thee in the heavens, thou sun,

Before the deed of blood is done!

Upon that temple's haughty steep

Jerusalem's last angels weep;

They see destruction's funeral pall

Black'ning o'er Sion's sacred wall.

“Like tempests gathering on the shore,

They hear the coming armies' roar:

They see in Zion's halls of state,

The Sign that maketh desolate—

The idol-standard—pagan spear,

The tomb, the flame, the massacre.

“They see the vengeance fall; the chain,

The long, long age of guilt and pain:

The exile's thousand desperate years,

The more than groans, the more than tears;

Jerusalem a vanished name,

Its tribes earth's warning, scoff, and shame!

“Still pours along the multitude,

Still rends the Heavens the shout of blood;

But in the murderers' furious van,

Who totters on? A weary man:

A cross upon his shoulder's bound—

His brow, his frame, one gushing wound.

“And now he treads on Calvary.

What slave upon that hill must die?

What hand, what heart, in guilt embued,

Must be the mountain vulture's food?

There stand two victims gaunt and bare,

Two culprit emblems of despair.

“Yet who the third? The yell of shame

Is frenzied at the sufferer's name.

Hands clenched, teeth gnashing, vestures
torn,

The curse, the taunt, the laugh of scorn,

All that the dying hour can sting,

Are round thee now, thou thorn-crowned
king!

“Yet cursed and tortured, taunted, spurned,

No wrath is for the wrath returned;

No vengeance flashes from the eye;

The sufferer calmly waits to die:

The sceptre-reed, the thorny crown,

Wake on that pallid brow no frown.

“At last the word of death is given,

The form is bound, the nails are driven;

Now triumph, Scribe and Pharisee!

Now Roman, bend the mocking knee!

The cross is reared. The deed is done.

There stands MESSIAH's earthly throne!

“This was the earth's consummate hour;

For this had blazed the prophet's power;

For this had swept the conqueror's sword,

Had ravaged, raised, cast down, restored;

Persepolis, Rome, Babylon,

For this ye sank, for this ye shone.

“Yet things to which earth's brightest
beam

Were darkness—earth itself a dream.

Foreheads on which shall crowns be laid

Sublime, when sun and star shall fade:

Worlds upon worlds, eternal things,

Hung on thy anguish—King of kings!

“Still from his lip no curse has come,

His lofty eye has looked no doom;

No earthquake-burst, no angel brand,

Crushes the black, blaspheming band,

What say those lips by anguish riven?

‘God, be my murderers forgiven!’

“He dies! in whose high victory

The slayer, Death himself, shall die.

He dies! by whose all-conquering tread

Shall yet be crushed the serpent's head;

From his proud throne to darkness hurled,

The god and tempter of this world.

"HE dies! Creation's awful Lord,
 Jehovah, Christ, Eternal Word!
 To come in thunder from the skies;
 To bid the buried world arise;
 The Earth his footstool; Heaven his throne;
 Redeemer! may thy will be done.

"Χριστιανος."

We have selected the above merely as a specimen. There are other pieces deserving equal commendation, and destined equally to live. We would point attention to "The Two Delhis," a Turkish Tale, as exhibiting extraordinary powers both of conception and delineation, as well as accurate knowledge of the historical events embodied. "Anna Leslie," by Mrs. Hall, is a fine illustration of the fair author's national sympathies, and of her accurate observations of the scenes and circumstances of her early days. "The First Invasion of Ireland," by Dr. Walsh, is a fine fragment of Irish history, written with singular taste and energy. "The Tale of Pentland," by the Ettrick Shepherd, is a finely illuminated edition of one of Woodrow's Cameronian stories, and presents an instance of disinterested benevolence, which even the ingenuity of Sir Walter Scott would in vain search for in the entire annals of the Claverhouses. "The Lost Life," by Miss Jewsbury, is an affecting caveat against infidelity, and a seasonable warning to those gay and unprincipled young men who trifle with the tenderest sensibilities of the female bosom. "The Old Man's Story," by Mary Howitt, will be read with prodigious interest. It is written in rhyme, and discloses a tale of murder, of shipwreck, and of wonderful preservation, which, irrespective of the writer's exquisite diction, will find a direct pathway to the heart. "A Lay of the Martyrs," by the Ettrick Shepherd, does equal honour to his principles, and to his poetic fire. "The Castle in the Air," by Miss Mitford, is such a castle as most have been doomed to rear. It contains a lively moral, much sprightly wit, and is, moreover, beautifully written. "The Voice of Prophecy," by the Rev. Charles Williams, of Newark, is a piece of beautiful composition, and presents a striking view of the prophecies which were uttered in reference to ancient Tyre, and of their sublime accomplishment in the dispensation of Divine Providence: the interview of Alexander with the Jewish High Priest is admirably managed. "The Austral Chief," by the Rev. W. Ellis, is a glowing picture, equally fitted to administer pleasure and improvement. In thus pointing out a few of the articles which grace the pages of the Amulet, we by no means disparage any of the rest. Indeed the entire volume is rich in contributions of the choicest character. The engravings, with two minor pieces, are thirteen in number. Of some of them it would be impossible to

speak in extravagant terms. Of "The Crucifixion," by Martin and Le Keux; of "The Minstrel of Chamouni," by Pickersgill and Robinson; of "The First Interview between the Spaniards and Peruvians," by Briggs and Greatbach; of "The Darty Bairn," by Wilkie and Mitchell; of "The Sisters of Bethany," by Leslie and Danforth; of "The Gleaner," by Holmes and Finden; and of "The Fisherman's Children," by Collins and Rolls, we are constrained to speak in terms of unhesitating commendation. They are gems which do honour to the age in which they have been produced.

To say that this elegant volume is faultless would be very absurd. The contributions are, beyond doubt, of very diversified merit, and some of them do not rise above mediocrity; but that reviewer must be indeed fastidious, who, amidst so much that is praiseworthy and excellent, can take any pleasure in the exercise of a severe or acrimonious criticism.

THE JUVENILE FORGET ME NOT. *A Christmas and New Year's Gift, or Birth-day Present, for the Year 1830.* Edited by Mrs. S. C. HALL. 8s. elegantly half-bd.

Hailes; Westley and Davis; and Jennings.

THIS volume, we think, ought in general to accompany the Amulet into the families of our friends; inasmuch as it bears a similar character of sobriety, good taste, and moral feeling. It is greatly improved in every department since last year; and is really a most suitable and engaging present for the young. The fair conductor deserves well at the hands of fathers and mothers; for she has provided for young people a fund of rational and uncontaminating amusement for the approaching winter evenings. The embellishments are eleven in number, and the subjects are skillfully selected and arranged. "My Brother" is a most pleasing and elegant exhibition of smiling infancy. "Bob-Cherry" is a subject of the same order, equally successful and equally amusing. "Hugh Littlejohn" is a portrait of Sir Walter Scott's grandson, which all who have read "The Tales of a Grandfather" will be glad to see. "The Irish Cabin" cannot be looked at without calling forth emotions of sympathy on behalf of the sister island. In "The Juvenile Forget Me Not" there are charming contributions from Dr. Walsh, Mrs. Barbauld, Mr. J. Montgomery, Miss Mitford, Mr. Hall, Allan Cunningham, Bernard Barton, the Ettrick Shepherd, Mrs. Hall, Miss Jewsbury, and many others equally distinguished. We wish this beautiful little work success; and we doubt not it will realise it. We would gladly furnish specimens but our limits forbid.

THE CORRESPONDENCE AND DIARY OF PHILIP DODDRIDGE, D. D., *illustrative of various particulars of his Life, hitherto unknown; with Notices of many of his Contemporaries, and a Sketch of the Ecclesiastical History of the Times in which he lived.* Edited from the original MSS. by his great grandson JOHN DODDRIDGE HUMPHREYS, Esq. 2 vols. 8vo. With a Portrait.

Henry Colburn and Richard Bentley.

It is a somewhat striking circumstance, that after a lapse of nearly eighty years from the time of Dr. Doddridge's death, the public should be favoured with so much that is new and interesting in reference to this good and great man.* We are quite aware that very different and contradictory opinions will be entertained among different individuals, as to the merits of these volumes. For our own part we heartily rejoice in their production, and are quite willing to contemplate such a man as Philip Doddridge in the ease and grace of his own native character, even though there may be points in it that we do not altogether admire. We have not the honour of an acquaintance with the present biographer of Dr. Doddridge; but we apprehend that in many points we differ seriously from him in opinion. We suspect him of something bordering on latitudinarianism, from the commendation which he bestows upon the ancient system of Dissenting academies in this country, which made no positive demand for piety in the ministerial candidate, and as little often for orthodoxy of sentiment. We heartily rejoice that the spurious candour of our forefathers has been abandoned; and that worldly young men, and Socinians and Arians cannot, except under disguise, find admission into any of the Independent or Baptist academies of the present day. As every man ought to fight under his own proper colours, we cannot but rejoice in the existing system, as more consistent in principle, and more uniform and happy in effect, than the one which we trust has for ever passed away.

We are not disposed, however, to quarrel with a biographer who has supplied such an immense mass of interesting materials, and who promises us the high gratification of two additional volumes. Whatever may be the opinion entertained respecting his own comments, no one can deny that he has allowed Dr. Doddridge to speak for himself on almost every subject connected with religion and manners. If he has presented the revered subject of his memoir in certain lights in which he had not been accustomed to be contemplated, it cannot be charged upon him that it has been in the way of general observation, but in the far less suspicious represen-

tations of a letter correspondence. As far as Mr. Humphreys has yet proceeded in his task, we have seen nothing about which any great variety of opinion can arise, save on the subject of Dr. Doddridge's method of conducting his intercourses with the female sex, which we do apprehend, after all that his apologist has said of his natural temperament, of the usages of the seventeenth century, and of the example of such a man as Pope, will greatly surprise many of the readers of Dr. D.'s devotional writings. The question is, would it be desirable that all ministers should go the lengths which Dr. D. did in flirting with ladies, and using toward them a style of language which might, indeed, find a warrant in the habits of gay and worldly society, but none whatever in the precepts of the New Testament, and in the models of ministerial behaviour which even Doddridge himself would have approved? At the same time we do not for a moment charge upon Dr. D. any thing like a want of purity of conduct in the matter referred to; nor do we sympathise in the slightest degree with a certain reviewer in the *Literary Gazette*, who has been able to discover nothing in the two extraordinary volumes before us, but the amours of the Nonconforming Divine. The very greediness, however, with which this writer has seized upon Doddridge's very facetious correspondence with the fair sex, proves to us, that such correspondence had better never have existed. We must, however, pronounce it a piece of flagrant injustice in any writer, to rise up from the perusal of these admirable volumes, with the determination to speak only of the love scenes of a history so replete with sacred and literary memorials.

While we have thus frankly expressed our opinion on what we deem to be the objectionable parts of this work, we feel ourselves compelled to speak of it as a production of rare and diversified merit. The correspondence which it contains will introduce the reader to several of the most eminent Dissenting ministers and laymen of Doddridge's times; and the style of writing which characterises the letters of that extraordinary man is easy, elegant, and witty beyond what is common. Indeed, we must say that these volumes must take their rank with our first English classics, and must go down to posterity as specimens of the English language rarely surpassed. When the remaining part of the work appears we shall enter a little more into detail. We have only to add, that the two volumes before us take us down to the period of Doddridge's settlement at Northampton, in 1729.

THE SAINTS' EVERLASTING REST. By RICHARD BAXTER; abridged by ISAAC CREWDERSON. Second edition. 12mo. 1s. 6d.

Fisher, Son, and Jackson.

* Our readers are no doubt aware that lives of Dr. Doddridge have been already written by Job Orton and Dr. Kippis.

THIS very admirable abridgment of one of the best of uninspired compositions has been effected by one of the Society of Friends, well known for his religious feelings and benevolent character. We understand that 4000 copies of the first edition were disposed of in less than three months. Its cheapness, being at the same time so beautifully printed, is a great recommendation; and we must really give it as our deliberate opinion, that the sentiment and devotional vigour of the original work are happily preserved.

THESAURUS LINGUÆ LATINÆ COMPENDIARIUS: *Ainsworth's Latin Dictionary, reprinted from the Folio Edition of MDCCLII; with numerous Additions, Emendations, and Improvements.* By the Rev. B. W. BEATSON, A.M., Fellow of Pembroke College, Cambridge. Revised and Corrected by WILLIAM ELLIS, Esq., A.M., of King's College, Aberdeen. Large 8vo. £1 11s. 6d.
J. O. Robinson, Poultry.

WE have heard an eminent scholar pronounce a favourable opinion as to the accuracy of this beautiful edition of Ainsworth's Thesaurus; and with regard to its elegant adaptation for common use there can be but one conviction at the very first sight of it. To the libraries of ministers and students, whose resources are often the reverse of splendid, it will prove a most acceptable addition; and from its superior accuracy it will necessarily diminish the sale of all former editions, and ultimately exclude them from the market. The typography is beautifully clear; and the arrangement of matter in the page evinces the good sense and taste of the enterprising printer. To such a work we cannot but wish every degree of success.

THE HISTORY OF THE JEWS. 3 vols. 12mo. 15s. Vols. I. and II.
Murray, Albemarle Street.

WE understand that this elegant work, two volumes of which are now before us, is from the pen of Professor Milman, who is well known to the public as the author of several beautiful poems. How far he will succeed in his present undertaking we cannot yet determine till we have seen his last volume. In the mean time we may assure our readers that there is great fascination in the manner in which Mr. Milman embodies his narrative. Perhaps, now and then, he has allowed history to degenerate almost into fiction. We have some apprehension also that Mr. M. does not well understand the character of the Mosaic dispensation. If he does not agree with Warburton, he has evidently too much sympathy in his general notion of that economy. We will not pronounce a decisive opinion, however, till Mr. M. has completed his interesting undertaking. The first vo-

lume is divided into eight books. Book I. The Patriarchal Age. II. Israel in Egypt. III. The Desert. IV. The Invasion. V. The Conquest. VI. The Judges. VII. The Monarchy. VIII. Kingdoms of Judah and Israel. In this volume are several illustrative plates and maps. Vol. II. extends to book XV. Book IX. The High Priests. X. The Asmonæans. XI. Herod. XII. The Herodian Family. XIII. The Roman Governors. XIV. Preparations for the War. XV. The War. In these volumes also there are numerous maps, &c.

THE MORNING REPAST; *a Collection of Texts, with original Meditations and Hymns; arranged for Daily use in private Devotion. Also four Meditations and Hymns on the second Advent of Christ.* By a LADY. 1s. 6d.
Hatchard and Seeley.

THIS is a work of great piety and devotion, much fitted to improve the heart, and to lift its affections to heaven. The fair author is evidently a Christian of a superior order, who lives near to God, and is anxious to aid others in the same delightful duty. The meditations in this little volume, which are thirty-four in number, and which are founded upon some text of Scripture, are brief and pointed, and carry the mind immediately to the word of God. The hymns are not wanting in poetic feeling, and they are rich in the spirit of faith, and love, and holiness. We can cheerfully commend a work, the aim of which is so excellent, and the execution of which is so creditable to the head and heart of the writer.

ELEMENTS OF NATURAL HISTORY; *or, an Introduction to Systematic Zoology, chiefly according to the Classification of Linnæus, and aided by the Methodical Artificial Memory.* By JOHN HOWARD HINTON, M.A. 4to.

Holdsworth and Ball.

THIS is a happy effort to blend amusement with instruction. Mr. H. has shown himself well acquainted with the principles of analytical arrangement; and has succeeded, in a few pages, in furnishing a very intelligible system of zoology. We can with great confidence recommend these tables and explanations as the best upon a small scale that we have seen; and we may also assure our readers that the plates of the different animals are executed with neatness and taste. To families and schools this work cannot fail to be useful.

SCRIPTURE QUESTIONS *on the Principal Discourses and Parables of the Lord Jesus Christ.* By the Rev. ALBERT JUDSON, of America. 8d. bound, 6d. in stiff covers.
Religious Tract Society, 56, Paternoster Row.

THIS is one of the many useful publications the Tract Society is constantly issuing from its prolific press. In Sunday schools and Bible classes it will be found of the utmost service. The plan is easy of comprehension. We have tried, and find it answer exceedingly well.

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THIS is a judicious selection, upon a variety of subjects connected with religion, from the writings of departed and living divines. As the selections are brief and forcible they are fitted to be useful, especially to those whose time for reading is limited.

WORKS RECENTLY PUBLISHED.

1. *The Living Temple*; or, a Good Man the Temple of God. By the Rev. JOHN HOWE, A. M. With an Introductory Essay, by THOMAS CHAMBERS, D. D. Professor of Theology in the University of Edinburgh. 12mo. 3s. 6d.

2. *Familiar Letters*, on a variety of seasonable and important Subjects in Religion. By the Rev. JONATHAN DICKINSON, A. M. President of Prince Town College, New Jersey. With an Introductory Essay, by the Rev. DAVID YOUNG, Perth. 12mo. 5s.

3. *Thoughts on the Covenant of Works*: an Explanatory Address to Junior Ministers of the Gospel of all Denominations. Dedicated to his Grace the Archbishop of York. By JOHN EAGLETON. 3s.

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6. *Friendship's Offering*: a Literary Album, and Christmas and New Year's Present, for 1830. 12s.

7. *Sympathy*; or, the Mourner advised and comforted. By the Rev. JOHN BRUCE. 12mo, 5s. in cloth.

8. A Fifth Edition of *Sermons*, by the Rev. W. JAY. In 2 vols. 8vo.

WORKS PREPARING FOR PUBLICATION.

1. *A Memoir of the Life, Letters, and Pulpit Recollections*, of the late ALEXANDER WAUGH, D. D. composed from materials furnished by his Family Friends and numerous Connexions, by HENRY BELFRAGE, D. D. and JAMES HAY, A. M. is in the press, and will appear early in January.

2. We understand "AFFECTION'S OFFERING," which made its first appearance last year, at the low price of 4s. will be published in a few days at the same price, with increased attractions.

3. *A Brief Treatise on the Sanctification of the Lord's Day*, is preparing for publication, by the Rev. J. SHERMAN, of Reading, and is expected to be ready by the beginning of November.

RELIGIOUS INTELLIGENCE.

LONDON.

LONDON HIBERNIAN SOCIETY.

WE beg the particular attention of our friends to the state of the funds of this Society, as noticed in an advertisement on the cover.

CHRISTIAN INSTRUCTION SOCIETY.

WE are happy to find that this indefatigable Society proceeds, in its work of faith and labour of love, with extraordinary tokens of the Divine approbation. Those who wish to form an accurate opinion of the good which, by the Divine blessing, it is effecting, have only to refer to its Quarterly Record, under the name of "The Christian Visitor," for a full detail of its proceedings. Of this publication three numbers have appeared, and they are all well worthy of perusal.

We rejoice to learn that the Committee of this Society have resolved to convene a special general meeting of its subscribers and friends on Tuesday evening, 3rd Nov. at Al-

bion Chapel, Moorfields, when it is proposed to submit a series of resolutions in reference to the increasing profanation of the Sabbath in the metropolis, and with the hope of prosecuting some effectual measures to oppose this increasing and appalling evil.

MERCHANTS' LECTURE, NEW BROAD STREET, INSTITUTED 1672.

THAT this ancient weekly service has sunk into decay has for some years been the subject of lamentation to those serious people who feel an interest in its welfare. Within the recollection of at least a few, it was respectably attended and supported. The attendance has for a considerable time been declining; the funds which were bequeathed for the support of the lecture, have been entirely exhausted; and although great diligence has been exercised to preserve it in existence, and to awaken attention to its interests, it has worn the mournful appearance of that which "decayeth and waxeth old,

and is ready to vanish away." Amidst these gloomy and disheartening anticipations, the lecturers and their friends have endeavoured to stimulate each other to new exertions. They were not willing that a weekly lecture, which has existed from the days of Manton and Bates, Owen and Howe, and Baxter, who were among the first lecturers, should be altogether abandoned; and the resignation of the Rev. John Goode and the Rev. George Burder, on account of age and infirmities, having occasioned two vacancies, it became necessary to determine whether the lectures should be continued, and if continued, who should be invited to succeed these excellent ministers, who had for many years been engaged in this ancient service. It is not wonderful, that in obedience to the divine precept, "Strengthen the things which remain, and are ready to die," they came to the resolution to continue the lecture. Two highly respectable ministers, the Rev. Joseph Fletcher, of Stepney, and the Rev. Henry Foster Burder, of Hackney, have acceded to the request of the subscribers and the lecturers, to take their part in a service, which was formerly considered one of the most honorary stations among the congregational Dissenters in the metropolis. With a view of awakening some regard to this venerable institution, the lecturers have selected a variety of instructive and useful topics of discourse; and it is fervently hoped that some may willingly come forward as hearers and worshippers; and that the respectable members of the congregational churches, together with other denominations, will encourage the lecturers in this good work. Amidst the numerous new methods of doing good which characterise the present day, it would be honourable to resolve that this long-continued service shall not be lost.

It will appear from the ensuing list of preachers and subjects, that there are six lecturers, who, in their appointed order, may be expected to preach on the subjects chosen every Tuesday morning at eleven o'clock. There is a peculiarity in the order of the preachers, which, as well as the number of lecturers, has been preserved from the beginning. It was probably adopted, to give each lecturer an opportunity of extending his meditations on the same subject to two discourses, delivered at no great distance of time. In a funeral sermon for Dr. Bates, by the great John Howe, at the Salters' Hall Tuesday's lecture, in which each of these distinguished men bore a part, and in which the same arrangement was observed, a description of it occurs in language very characteristic of its venerable author. He calls it "a doubled three-monthly course." Indeed the whole passage is so truly eloquent, that nothing but the want of room prevents the insertion of it. The "*throne assembly*," which he mentions as the state of attendance

on that lecture, was equally descriptive of the "Pinners' Hall" lectures, from which that at Salters' Hall emanated, and which is the very service now continued at New Broad Street. Who will not adopt, in reference to it, the prophet's prayer, and do all in his power to accomplish the grant of the petition, "Renew our days as of old!"

FRIENDLY HINTS TO MANAGERS OF SOCIETIES.

DEAR SIR,

AT a period when so much money is called for to carry on our various religious societies, it becomes the sacred duty of their directors to adopt every plan which may tend to lessen the expense connected with their management.

Might not, therefore, I would ask, the quantity of printing occasioned by the *annual* lists of subscribers' names be done away with? I will not now inquire whether the practice comports with the injunction of our Saviour, "Let not thy left hand know what thy right hand doeth;" what I am anxious to call public attention to at present, is the enormous expense which it entails. Moreover, our societies are now in the habit of printing the names of subscribers to auxiliaries and branch societies, and very small sums are thus advertised; the consequence of which is, that our reports are very voluminous, and the printing and carriage of them is a very serious charge upon the funds.

The writer of this is but a young man, and diffidence always becomes the young; he has therefore, before venturing to throw out the foregoing hints, consulted older and wiser men than himself; and will only mention in corroboration of his own, the opinion of one of them, an eminent and beloved minister it was—that every end would be answered by inserting merely the amount received from each district; and that it was desirable, on every ground, that names should be omitted.

I am, dear Sir,
Yours, very respectfully,
N. E. S.

Oct. 7, 1829.

ROBBERY OF CHAPELS, &c.

MOST of our readers have probably heard that numerous depredations have lately been made on chapels, meeting-houses, &c., in London and its vicinity. Clocks, bibles, gowns, cushions, &c. &c., have been stolen. Most of the thieves have escaped detection; but we are glad to hear that one at least has been brought to justice. A few Sundays ago, a fellow climbed up to the vestry window of Fetter Lane chapel, during the morning service, while the minister was preaching, and stole two hats which had been left there; but being observed by some of the

people, he was immediately pursued, and after a violent resistance taken. He has been lately tried at the Old Bailey, convicted, and sentenced to be transported for seven years.

TO THE MEMORY OF WHITFIELD.

Mr. Strothers, of Philadelphia, has lately put up in the first Presbyterian church in Newburyport, a cenotaph to the memory of Whitfield, after a design of Strickland. The following is the epitaph:—

“This cenotaph is erected with affectionate veneration to the memory of the Rev. George Whitfield, born at Gloucester, England, Dec. 16th, 1714; educated at Oxford University; ordained 1736. In a ministry of thirty-four years, he crossed the Atlantic thirteen times, and preached more than 18,000 sermons; as a soldier of the cross, humble, devout, ardent, he put on the whole armour of God, preferring the honour of Christ to his own interest, repose, reputation, or life; as a Christian orator, his deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action, and utterance; bold, fervent, pungent, and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the Gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of the hearers. He died of asthma, Sept. 30th, 1770; suddenly exchanging his life of unparalleled labours for his eternal rest.”

Mr. Whitfield, it is well known, died in Newburyport, and in his last moments requested that his body might be buried under the pulpit of the church which now contains his monument; and there accordingly his dust still reposes.—*Newburyport Herald*.

PROVINCIAL.

THE Rev. James Elborough, formerly pastor at Thetford, Norfolk, and since at Clare, Suffolk, has accepted an unanimous call to the pastoral office over the Independent church at Leominster, Herefordshire, and commenced his stated labours there the second Sabbath in October.

ASSOCIATION.

THE next half-yearly meeting of the Wilts Associated Ministers and Churches will be held at Mr. Honywill's, Melksham, on Tuesday, the 10th of November. In consequence of the lamented death of the Rev. D. Fleming, of Bradford, the morning service will be devoted to the improvement of this solemn event. Mr. Roberts, of Warminster, is expected to preach in the morning, and Mr. Jay of Bath, in the evening.

The Rev. John Kelly, of Ringwood, Hants, has accepted a unanimous invitation to become the pastor of the Independent church and congregation assembling in Salem chapel, George Street, Wakefield, (vacant by the resignation of the Rev. Dr. Cope in June last), and has entered upon his stated ministry in that place.

AN IMPOSTOR.

A YOUNG man has been for some time past collecting monies, professedly towards the repairs of the Independent chapel, Jackson's Lane, Hulme, but which he has appropriated to his own purposes. He has possession of a book containing a statement drawn up by the minister, by means of which he succeeds in his deception. He has been requested to give up this book, and warned that should he persevere he would expose himself to the most serious consequences. But he has taken no notice of this communication. He has since been collecting in several parts of Lancashire, and will probably extend his efforts to other parts of the country.

PURTON, WILTS.

AT this village, four miles from Wootton Bassett, a new chapel, thirty feet by twenty, was opened on Thursday, July 23rd, 1829. The Rev. R. Elliott, of Devizes, preached in the afternoon from Matt. v. 25, 26, and the Rev. J. E. Good, of Salisbury, in the evening, from Isaiah lv. 3. The Rev. Messrs. Slater, of Wootton Bassett, Larter, of Ighworth, Drury, of Cricklade, and Clemens, of Cirencester, engaged in the other parts of the services of the day.

The erection of this chapel is the result of Mr. Slater's labours, who, since the commencement of the year 1824, has regularly gone over to this village every Sabbath afternoon. Previous to this period prejudice and ignorance had kept out the preaching of the Gospel and gloried in the success of their efforts; but those days are now over, and the most cheering prospects are presented. Some persons from this place have been added to the church at Wootton Bassett, and others, it is hoped, are prepared to follow their example.

FORMATION OF A CONGREGATIONAL CHURCH, AND ORDINATION OF A PASTOR AT GARSTANG, LANCASHIRE.

THE Rev. James Grimshaw, who has for upwards of thirty years preached at Fonton and Garstang chapels, was compelled, through the increased infirmities of age, to resign the ministerial charge of the congregation at Garstang in February 1828. Since that time the place has been chiefly supplied by the neighbouring ministers and the students of the Blackburn Independent Academy, with

encouraging prospects of success. On May the 25th, 1829, a church, consisting of ten members, was formed on congregational principles. The Rev. Messrs. Bell, of Lancaster, D. Edwards, of Elswick, and R. Slate, of Preston, assisted on the interesting and solemn occasion. The pastors and members of sister churches present united with the newly-formed church in commemorating the death of their common Lord and Saviour.

Mr. E. Edwards, late a student of Blackburn Academy, having preached at Garstang about six months, received a unanimous invitation from this newly-formed church to become their pastor, and was ordained to his office June 12th, 1829. The Rev. W. L. Alexander, M. A. Classical Tutor of Blackburn Academy, commenced the service by reading suitable portions of Scripture and engaging in prayer. The Rev. S. Bell, of Lancaster, delivered the introductory discourse. The Rev. L. Forster, of Blackburn, asked the usual questions, and received the minister's confession of faith. The Rev. D. Edwards, of Elswick, offered up the ordination prayer, which was accompanied with the imposition of hands. The Rev. R. Slate, of Preston, gave the charge to the minister from Ezek. xxxiii. 7. The Rev. D. T. Carson, of Preston, preached to the people from Phil. ii. 29. The Rev. J. Edmonds, of Shelton, and the Rev. J. Alexander, of Norwich, (a deputation from the London Missionary Society), conducted the other devotional parts of the service. A deep solemnity was experienced by all present, and the ordination was rendered increasingly interesting by its connexion with a missionary meeting, which was held in the same place in the evening. The attendance on both occasions was very gratifying.

ORDINATIONS.

On Tuesday, April 7th, James Gwyther, from Blackburn Independent academy, was ordained to the pastoral office over the church of Christ in Jackson's Lane, Hulme, Manchester, as successor to the Rev. J. Smith, now a missionary in Madras. The Rev. J. Pridie commenced the service by reading and prayer; the Rev. J. Ely delivered the introductory discourse; the Rev. J. A. Coombs asked the usual questions; the Rev. R. S. Mc All offered the ordination prayer; the Rev. G. Payne gave the charge to the minister; Dr. Raffles preached to the people; and the Rev. J. Birt concluded by prayer. The whole service was unusually interesting and impressive.

On the 18th of June was ordained to the pastoral charge over the Independent church at Spalding, in Lincolnshire, the Rev. George Robert Hewlings, formerly under the tuition of the Rev. J. Scott, of Rothwell. Mr.

Porter opened the service with reading and prayer. Mr. Haynes, of Boston, in the introductory discourse, defined the nature of a Christian church. Mr. Wright, of Stamford, asked the questions; Mr. Blackburn, of Pentonville, offered up the ordination prayer; and Mr. Scott, of Rothwell, delivered a most impressive and energetic charge from the words of Timothy—"Make full proof of thy ministry," &c. In the evening Mr. Blackburn preached to the people, when a collection was made towards defraying the debt, which as it presses heavily on the slender resources of the congregation, will, it is hoped, by the help of a few contributions, be speedily liquidated. Mr. Hewling's ministerial labours in this place, for the last two years, have been highly instrumental in restoring the tone of piety and Christian zeal which had been visibly declining. Appearances are encouraging; and there is presented to him a very flattering prospect of further usefulness.

— THE Rev. Henry Cresswell, from Highbury College, was ordained at the new chapel, St. Nicholas Street, Ipswich, on Tuesday, June 23rd. The Rev. T. Sloper, of Beccles, commenced by prayer and reading the Scriptures; the Rev. A. Bromiley, of Needham Market, offered a general prayer; the Rev. W. Ward, of Stowmarket, stated the nature of a Christian church, and asked the usual questions; the Rev. J. M. Ray, of Sudbury, offered the ordination prayer; the Rev. R. Philip, of Kingsland, delivered the charge, founded on Heb. xiii. 17—"They watch for your souls as they that must give account;" and the Rev. W. Notcutt, of Ipswich, concluded by prayer. In the evening the Rev. J. Sprigg, of Ipswich (Baptist), commenced the service; the Rev. J. Herrick, of Colchester, preached to the people; the Rev. Mr. Cowell, of Walton (Baptist), concluded. The hymns on the occasion were read by the Rev. Messrs. Muscutt, of East Bergholt, T. Atkinson, missionary to South Africa, B. Man, of Boxford, and M. Jeula, of Bury.

On Thursday, June 25th, the Rev. Edw. Adey, late a Student of the Newport Pagnell Evangelical Institution, was ordained Pastor of the Baptist Church at Leighton Buzzard, Bedfordshire. The Rev. Thomas Terry, of Princes Riseboro', commenced by reading and prayer. The Rev. J. Brooks, of Fenny Stratford, gave a luminous exposition of the principles of nonconformity. The examination was conducted by the Rev. T. Middle-ditch, of Biggleswade. The ordination prayer was offered in a very solemn and impressive manner by the Rev. T. Uppadine, of Hammersmith. The Rev. T. P. Bull, tutor of Mr. Adey, delivered a very affectionate and appropriate charge from 1 Cor. ix. 17. "A dispensation of the Gospel is committed unto

me." The Rev. E. Daniels, of Luton, delivered a most seasonable and energetic address to the church, from Phil. ii. 2. "Fulfil ye my joy." And the Rev. M. Castleden, of Woburn, concluded the solemn services of the morning.

The hymns were given out by the following Independent Ministers: Rev. Messrs. Aston, Denton, Gunn, Hitchin, Phillips, Skeen, and Wayne.

The Rev. Samuel Hillyard, of Bedford, delivered a very affectionate discourse at night. And the Rev. Samuel Hobson, of Maulden, preached an appropriate sermon at the preparatory service the preceding evening. The services of the day were unusually solemn and edifying, and the attendance exceedingly numerous and highly respectable. The friends of this interest desire to record their gratitude to the great Head of the Church, for the enjoyment of peace and the appearance of prosperity. We are happy to state, that the increased number of hearers renders an enlargement of the meeting-house desirable and necessary.

On July 2nd, 1829, the Rev. John Griffiths was set apart as pastor over the churches assembling in Pont and Dovaston, Shropshire. The services on this occasion was held at Pont. The Rev. S. Barber of Bridgnorth, introduced with reading and prayer. The Rev. John Rees of Sarney, delivered the introductory discourse, and the Rev. S. Barber, asked the usual questions. The Rev. George Ryan offered up the ordination prayer. The Rev. T. W. Jenkyn of Oswestry, addressed the minister from 1 Tim. vi. 11—14. The Rev. T. Weaver of Shrewsbury, addressed the church from Mal. ii. 7. and the Rev. Mr. James Peregrine of Domgay, concluded with prayer. The Rev. Thomas James of Minsterley, and the Rev. Thomas Jones of Forden, preached in the evening.

Both these churches were formerly branches of the church of Oswestry, now under the care of the Rev. T. W. Jenkyn, and were collected by the labours of the late Rev. Mr. Whitridge of Oswestry.

On Wednesday the 15th of July the Rev. David Rees, of the North Wales Academy, was solemnly ordained to the pastoral office over the Independent church, at Chapel-Als-Slanelly, Carmarthenshire. The Rev. J. Lloyd of St. Asaph, commenced by reading and prayer. The Rev. David Davies of Panteg, with great ability and clearness, described the nature of a christian church, and received the young minister's confession of faith. The Rev. Mr. Jones of Treleach (Mr. Rees's former pastor), addressed the charge to the minister, founded on 1 Tim. iv. 16. At two o'clock in the afternoon the Rev. J. Roberts

of Llanbrynmair, delivered a most impressive charge to the church from Psalm xviii. 25.; and Rev. John Evans of Three Crosses, preached to the congregation. In the evening the Rev. Messrs. J. Jones of Portleymryd, preached (in English), E. Jones of Treleach, and W. Davies of Glandwr (Wesleyan), and formerly missionary to Sierra Leone (in Welch). Three sermons were delivered the preceding afternoon, by the Rev. Messrs. Jones of Swansea, in English, Davies of Glandwr, and Griffiths of Llanavet. The devotional parts were conducted by the Rev. Messrs. Hamerton of Newton, Evans of Loucharne, Griffiths of Swansea. The attendance was numerous and respectable; and the deepest solemnity pervaded the congregation.

On Wednesday, July 22nd, the Rev. James Buckpitt was ordained to the pastoral office, over the Independent church at Burwell, Cambridgeshire. The Rev. Thomas Mays, of Fordham, commenced the solemnities of the day by reading an appropriate portion of Scripture, and prayer. The Rev. Charles Dewhirst, of Bury St. Edmunds, delivered the introductory discourse, on the principles of dissent, and received Mr. B.'s profession of faith. The Rev. John Reynolds, of Isleham, offered the ordination prayer, The Rev. George Collison, of Hackney, Mr. B.'s tutor, gave the charge. The Rev. William Clayton, of Saffron Walden, preached to the people, and the Rev. Philip Cater, of Newmarket, concluded by prayer. The Rev. Messrs. Heafford, of Shelford (Baptist), Harris, of Ely (countess of Huntingdon's connexion), and Compton, of Isleham (Baptist), also took part in the services of the morning.

In the afternoon a meeting was held in the chapel, for conversation on important subjects connected with the religious aspect of the present times. The meeting was opened by solemn prayer, presented by the Rev. J. Harris. Suitable addresses, involving much important and deeply affecting information, were delivered by the chairman, the Rev. George Collison, and most of the gentlemen who took part in the previous services of the morning. The business of the day was closed by the Rev. C. Hickman imploring the Divine benediction.

Throughout the day the chapel was crowded by a highly respectable and attentive congregation. The services were of the most impressive description, and are remembered with feelings of no common interest. May the impressions produced upon the mind of both minister and people be as permanent as they were delightful.

On Wednesday, Aug. 5, the Rev. Wm. Wheeler, formerly a student of Highbury College, was ordained pastor of the Independent church at Wells, Somerset. All the

services were deeply interesting. The Rev. Mr. Baker, of Shepton Mallet, read the Scriptures and prayed. The Rev. S. Curwen, of Frome, delivered the introductory discourse. The Rev. Mr. Luke, of Taunton, asked the questions. The Rev. Mr. Corp, of Bridgewater, offered up the ordination prayer. The Rev. J. Liefchild, of Bristol, gave the charge, and the Rev. T. Groser, concluded the morning service by prayer. In the evening, the Rev. W. H. Lewis, of Glastonbury, commenced the service by reading and prayer. The Rev. Robert Hall preached to the people, and the Rev. T. Gibson, of Chelwood, concluded the service.

The dissenting interest in this city had been for a long time on the decline; but by the successful labours of Mr. Wheeler for upwards of two years, it has hopefully revived, and its prospects are full of encouragement; and it is hoped that the deep solemnity of each part of the ordination service, which produced a powerful impression upon the auditories, will greatly conduce, through the Divine blessing, to its future happiness and prosperity.

ON Wednesday, August 19th, Mr. W. S. Berry (formerly assistant to the Rev. J. Freeman, of Kidderminster) was ordained pastor over the united congregations of Stalbridge and Henstridge, the former in the county of Dorset, the latter in that of Somerset. The Rev. T. Durant, of Poole, preached on the preceding evening at Henstridge. Rev. T. Evans, of Shaftesbury, commenced the engagements of the day at Stalbridge by reading the Scripture and prayer. Rev. M. Caston, of Sherborne, delivered the introductory discourse; Rev. T. Durant, of Poole, asked the questions and offered the ordination prayer; Rev. J. Liefchild, of Bristol, gave the charge; and Rev. R. Keynes, of Blandford, preached in the evening to the people. It is the sincere and fervent desire of both minister and people, that the solemn and deeply interesting services of the occasion may leave a deep and permanent impression.

ON Thursday evening, 20th August, the ordination of the Rev. G. B. Kidd, took place in the Independent Chapel, Roe Street, Macclesfield, in the presence of many ministers from the neighbourhood, and a crowded audience. The Rev. Job Wilson, of Northwich, having commenced the service with reading and prayer, an excellent discourse, on the scriptural form of Church government, was delivered by the Rev. J. Gilbert, of Nottingham; and at his request the Church signified their acquiescence in the settlement then about to be confirmed. Mr. Kidd answered the usual questions in a manner which, while indicating no common piety, gave high promise of his future devotedness

to the service of the Redeemer. The ordination prayer was then offered up by the Rev. R. S. McAll, of Manchester, and was characterised by the most affectionate desires for the prosperity of his former people and valued successor. The remaining parts of the service were conducted by Mr. Kidd's tutors. The Rev. Dr. Bennett delivered to the new minister a most impressive and appropriate charge. The people were addressed by the Rev. T. Smith, Classical Tutor of Rotherham College, and in a strain so faithful and animated, that the unusually lengthened service seemed not to have wearied the attentive and deeply interested congregation.

ON Tuesday, Sept. 1, 1829, the Rev. S. Simon, late Student in Newtown College, Montgomeryshire, was ordained Pastor of the Congregational Church at Bullock Smithy, near Stockport, Cheshire. The Rev. R. Ivy, of Dukinfield, commenced the service by reading and prayer. The Rev. J. C. Patter, of Tintwistle, delivered the introductory discourse. The Rev. J. Turner, of Knutsford, received the confession of faith. The Rev. Job Wilson, of Northwich, offered the ordination prayer. The Rev. Thomas Bennett, of Hathertow, gave the charge from 1 Tim. iv. 16. The Rev. N. K. Pugsley, of Stockport, preached to the people from Luke viii. 18. The Rev. G. B. Kidd, of Macclesfield, gave out the hymns. As this was the first ordination ever known in Bullock Smithy, considerable interest was excited, and a deep solemnity attended the whole of the service. The interest at Bullock Smithy was raised by the exertions of the Cheshire Union. For more than two years Mr. Simon has been engaged at this station as an itinerant. Since he commenced his labours a neat chapel has been erected, and it is hoped much good has been done in a village which was deplorably deficient of religious instruction. Connected with this interest is a flourishing Sunday school.

THE recognition of the pastoral connexion of the Rev. James Pridie with the congregational church at Sion chapel, Halifax, took place on Wednesday, September 23rd, in the presence of a numerous and deeply interested congregation. The Rev. J. Barling, of Halifax, read appropriate portions of Scripture, and offered the introductory prayer; the Rev. T. Scales, of Leeds, delivered a discourse on the principles of dissent, of a character unusually lucid and convincing; the Rev. Dr. Boothroyd, of Huddersfield, offered the designation prayer; the Rev. R. S. McAll, A.M., of Manchester, gave an eloquently impressive charge to the minister; and an excellent discourse was preached in the evening to the church and congregation, by the Rev. C. Perrot, theological tutor of Rother-

ham College. The Rev. J. Scott, Dr. Clunie, R. Pool, T. Barker, and J. H. Crisp, were also engaged in the interesting and impressive services.

FOREIGN.

PERSECUTIONS IN SWITZERLAND.

THE definitive sentence, after appeal, was pronounced, Aug. 19, upon M. Durand, the laborious and useful deacon of the Dissenting church at Vevay, for having signed a letter of recommendation of M. Lenoir as a Christian brother and a preacher; and upon M. Henri Olivier, pastor of the church at Lausanne, and M. Werly, a deacon of the church at Orbe, for having added a confirmatory postscript. The two former are condemned to *one year's banishment*; the last, to be *confined six months within the boundaries of his commune*, that is, the circle of authority of the local magistrate. M. Charles Rochat, being in England, has not been brought to trial; but, though the government know where he is, they have gratified their malice by advertising for his apprehension, by placards posted in the public places, conjoining his name with that of a criminal who had fled from justice. The accusation against him is the same as that of M. Durand. The latter gentleman is a wine-merchant, in extensive business; and he was allowed three or four weeks for the arrangement of his affairs previously to his quitting his country. M. H. Olivier has left the canton, and has made Geneva his abode for the present. The church at Vevay feels deeply the loss of its pastor and most active deacon; but the members persist in maintaining union and discipline, and in holding their meetings, in which suitable persons conduct the worship by prayer and reading.

The arbitrary disposition of the Lausanne Council of State has been further manifested towards the two literary gentlemen mentioned in our last, who had been declared by the tribunals to have committed no offence. Yet the Council has imposed a fine (the amount not mentioned in our letters) upon Professor Vinet, for having published, without license from the censors of the press, his pamphlets in favour of liberty of conscience, entitled, "Observations upon an Article relative to the Secretaries, in the Lausanne Gazette;" and "Further Observations," &c.; and Professor Monnard, for assisting in the publication, has been suspended from his professorship, that of French Literature, till Oct. 1st, 1830.

But the Grand Council of Berne has far exceeded in the style of its tyranny. Without law, without trial, without giving the accused an opportunity of defence, it has decreed, in a secret sitting, BANISHMENT FOR LIFE against above twenty persons, for holding religious meetings. Among these is M. De Roth, the young Noble mentioned in our last. When he was brought before the Prefect to receive his sentence, and to engage upon oath that he would not violate the banishment, he made some remarks upon the iniquity of the proceeding, and applied the words of Luke x. 11, 12. Perhaps this was imprudent and presumptuous, unless it was accompanied with a guarding explanation. It procured his being reconducted to prison. The interest of his father, a Counsellor of State, procured his enlargement. But while he was preparing for his perpetual banishment, two or three days being allowed for that purpose, he was privately informed, from a source of high authority, that a plan was laid for an assault on his person, and that, if he were found in the city of Berne four hours longer, his life would be in danger. Having full evidence that this information was well founded, M. De Roth hastened his departure. Where he is gone, we know not. Other Dissenters in Berne were apprehensive of imprisonment. Of the exiles, we are informed that the larger number had arrived at Geneva, where they were received with Christian kindness.

As soon as the Committee of the London Board of Congregational Ministers shall have obtained sufficient information for regulating the distribution of the small fund in their hands, they will act upon it without delay.

Oct. 17, 1829.

J. PYE SMITH.

	£.	s.	d.
Balance in hand.....	16	11	7
Christian Brother at Reading.....	5	0	0
Mrs. Nokes	1	0	0
Mrs. Nixon	1	0	0
E. H. R.	1	0	0
Mademoiselle du Pasquier, Farnham	1	0	0

Donations are requested to be sent to Messrs. HANKEY, London.

ERRATA in our last Number.—P. 462, col. 2, for Hengsterberg read Hengstenberg. P. 463, col. 1, for Gallacia read Gallicia.—In the No. for August, p. 375, col. 2, note, for inestimable read estimable. P. 376, col. 1, for Villeneuve read Villeneuve.

OBITUARY.

MR. JOSEPH ELLIS, OF THRIPOLOW.

ON the 15th of August died Mr. Joseph Ellis, at Thriplow, in Cambridgeshire, at the advanced age of eighty-four. He had been for forty years deacon of the Independent

church at Foulmire; an office which he had sustained with such exemplary piety as to win the admiration and affection of all who knew and observed him.

He was born at Kine in the same

county, and was in early life brought to an acquaintance with the truth through the preaching of that devoted servant of Christ, the Rev. John Berridge. He was accustomed to walk many miles to enjoy the ministry he had found so profitable; and often returned from evening worship late at night, regardless of those difficulties which too easily discourage many professors of the present day. But he found his reward. Providence blessed him not only with temporal benefits, but by remarkable decision, integrity, and uprightness of character.

At the age of seventeen he lost his father, and cheerfully undertook to conduct a farm for the support of his mother and the younger children. From small beginnings, with extraordinary prudence and industry, he rose to the possession of handsome property.

On the formation of the Dissenting interest at Foulmire, and the erection of the place of worship about forty years ago, Mr. Ellis was chosen a deacon of the infant church, which office he sustained to his death. He was distinguished in his official situation by solicitude for the spread of the Gospel; by uniform punctuality of attendance; by indefatigable exertion to promote and keep up the village lectures and prayer meetings; willingly undertaking to read short sermons to large and attentive companies of poor people on the Sabbath evening, and at other times when required. Punctual to the moment he took his place; and, when nearly eighty years of age, would walk from Thriplow to Foulmire, for the third time, to fulfil this labour of love.

He was not, however, without severe spiritual conflicts and trials. There were many difficulties connected with his station in the church, and long seasons of drought and barrenness. These things produced deep distress in his mind, and often led him to mourn and cry for the outpouring of the Spirit. God was pleased to answer his prayer; and about eighteen years since a considerable revival took place. Though our beloved friend was then advancing in years, he gladly aided his pastor in the formation of a Branch Missionary Society, and the establishment of Sabbath-schools in four villages.

The Bible and Irish Evangelical Societies were aided; and it might be said with adoring gratitude, that "the wilderness and the solitary place became glad." Amongst his fellow-members he was a lover of peace, rejoicing in the extension of the church, and meeting differences of opinion with great moderation and evenness of temper.

Though strictly economical in his own family, he was very liberal in the cause of Christ. The poor were freely relieved, and their necessities kindly considered. Mr. Ellis was accustomed to supply their wants from his garden and his table, and often with his own hand,

He was a man of strong sense; shrewd in his remarks, and cheerful in his conversation. He was fond of reading the works of the Puritans, and very partial to Dr. Young's poems, which he often quoted.

Such was the strength of his constitution that his medical attendants considered it probable he would have continued many years to bless his friends; but this hope was frustrated by a fall from his horse, which laid the foundation of all his subsequent illnesses. His last attack, which terminated in a constipation of the bowels, lasted for four weeks. As long as his strength would allow he glorified God, desiring to depart and to be with Jesus.

The following sentences were taken down by his daughter and other friends during his sufferings:—"The interest at Foulmire has laid near my heart. I have prayed for it with many cries and tears. I have long worshipped there with pleasure and delight. I am anxious for it for the sake of my family. It is not likely I shall worship there again; but I shall begin an eternal Sabbath where the worship never breaks up, and, *more than that*, where the worshippers are never weary. There will be no more pain or sickness!"

When his pain returned, his son said, "It is through much tribulation we must enter the kingdom." To this he replied with deep emphasis, "*Yes; yes, it is*: but the conflict will soon be over, and then *all will be well*!"

Again he said, "There are many prayers on the file in heaven which I have offered for my family. Some of them were cold; but I trust many of them have been accepted."

When a little cold water was given him, he said, "I shall soon drink of the living spring; and thirst no more for ever. Lord, be thou the strength of my heart, and my portion for ever!"

At another time he remarked, "Many an hour have I spent in the garden, in sweet communion with my God and my own heart."

In great pain he said, "I want to die, but death flies from me. Lord, if it be thy will, take me to thyself!" Looking at his hands, he said, "These active limbs of mine will soon lie mouldering in the grave!"

To his son D., when raising him on his bed, he said, "You do not know what I suffer. Words cannot describe. It is as much as I can bear. Like a martyr!" His son said, "The conflict will soon be over:" he replied, "It is a very sharp one."

Frequently he quoted his favourite author, Dr. Young:

"At thy good hour
Gently, ah! gently, lay me in my bed,
My clay-cold bed!
A snuff extinguished! A just opening grave!
And, oh! the last, last—what? Can words express?
Thought reach? the last, last silence of a friend!"

At another time—

"Man's sickly soul, tho' turn'd and toss'd
From side to side, can rest on nought *but thee* for
ever.—
Here is *full trust!* Hereafter is *full joy!*"

"When I am gone," he said to his daughters, "remember the *old man*; not to copy after him, but to trust in God. God Almighty bless you all for your care of me."

Again—"I am not afraid of death, nor its terrors. I want to die. I know the Lord loves me. What a mercy it is not to have the righteousness of Christ to seek now! What can I do! I can't compose my thoughts. Lord, I am distressed; undertake for me!"

He requested those about him to pray for patience, and wished to see those who called to inquire after him; but was so fatigued when they left he would ask to be turned, saying,

"In secret silence of the mind,
My heaven, and there my God I find."

Often would he say, "If I perish, I perish at the feet of Christ."

"Other refuge have I none;
Hangs my helpless soul on thee," &c. &c.

A few days before his death he requested Mr. Miles, his minister, to preach from these words after his departure: "Unto you which believe, he is precious;" adding, "Jesus Christ is the foundation on which I have long built." The last words he was heard to utter were, "*Comfortable, quite comfortable!*" In this delightful frame of mind he sweetly fell asleep in Jesus.

On the Lord's day, after the funeral, the event was improved to a large and respectable congregation, from the words he had chosen; on which occasion twenty-six of the family attended as mourners.

From the time Mr. Ellis lost his father till he settled at Thriplow, he attended the ministry of Mr. Bond, at Eversden meeting. When he went to Thriplow, there was no meeting at Foulmire, but he attended the ministry of Mr. Cooper, of Melbourn, four miles from Thriplow, till the meeting was erected at Foulmire, being a period of about seventeen years from his father's death.

JAMES STANGER, ESQ., OF LONDON.

Died, April 4th, at his house in Doughty Street, James Stanger, Esq., in his eighty-sixth year. Of this estimable man it may be truly said, that as few live to so advanced a period as he did, so there are few who have exhibited more unblemished integrity in business and social intercourse, or more perfect consistency of character, whether as a man or as a Christian. His descendants and connexions, near and remote, will long cherish his memory, both on account of the example which he set them of steady, well-regulated, and rightly-principled exertions in his sphere of life, and on account of the uniform kindness which he displayed towards them. The

reward of his diligence in business was opulence; yet not that opulence which blazes out like a meteor, and is sudden, deceitful, and oftentimes really injurious; but a gradual advance in the career of prosperity, honourable to the commercial character, and advantageous to the community, by the opportunity which it afforded him, during many of his latter years, of devoting a considerable portion of his time to general usefulness, and of promoting the interests of others along with his own.

Modest and unassuming, sincere and uniform, he lost no friends except by death, and it was his happiness to gain many as life proceeded. He was a firm Dissenter from principle, but without the least bigotry; and a warm friend of general liberty, without any of the asperity of a party man. A kind Providence blessed him with a very considerable portion of strength and vigour, even beyond the period of fourscore; and just when life, owing to increasing infirmities, was beginning to be nothing to him but labour and sorrow, God called him away, by an easy transition, to the reward of the good and faithful servant.

Mr. Stanger was born in the year 1743, at Cockermouth, in Cumberland, where his family had been long settled, and well known as warm supporters of the Presbyterian church established there in 1651. It appears from the interesting records of the history of this church, preserved from its first foundation (an abridgment of which was published in the *Congregational Magazine*, in 1822), that his great-grandfather, Thomas Stanger, filled in succession the offices of deacon and of ruling elder, and was distinguished among its early members when this church suffered persecution in the reign of Charles II., and that in these times of difficulty some of its meetings were held in his house.

He came to London in 1763, where he soon entered the house of Mr. Francis Moore, in Cheapside, a most liberal and worthy man, distinguished by several ingenious mechanical inventions. In 1771 he was admitted by him into partnership, in connexion with Mr. Topham and Mr. James, and was subsequently for many years the senior partner in that respectable firm. He retired from business five years ago, when his younger son was admitted a partner, which his elder son had been seven years before. He married in 1791 a relation of the same name from Cumberland, sister to Dr. Stanger, whose amiable disposition, engaging manners, virtue, and piety, rendered her an ornament of her sex, and justly endeared her to the excellent husband with whom she was united. They lived in undiminished attachment, and more than a common share of prosperity and happiness, during twenty-seven years, and were blessed with five children—three of whom survive to cherish the memory

of their uniform kindness and parental care. In 1810 Mr. Stanger purchased an estate at Crosthwaite, near Keswick, in the vicinity of the property which had long been possessed by his family; and built a mansion, where he generally enjoyed the society of his relatives and friends during three or four months in the summer.

Such was the nature of the complaint with which he was afflicted previously to his death, that he was precluded from conversing much on any subject; but he manifested a calm resignation to the Divine Will, looking for the hour of his dismission, but patiently waiting till it pleased the Almighty to call him to his heavenly rest, in the full plenitude of his days, as a shock of corn in his season for the harvest of the Lord.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

THE REV. SAMUEL CROWTHER, OF CHRIST CHURCH.

THIS laborious, faithful, and catholic-spirited minister of Jesus Christ, expired on Sunday, Sept. 27th, after a protracted period of languor and debility, by which he had been laid aside from the duties of his sacred calling, in which he was wont to take so much delight. His end was perfect peace; and the solemn scene presented on Thursday, Oct. 8th, the day of his funeral, evinced the truth of that Divine oracle, "the memory of the just is blessed." His parishioners demonstrated their sorrow for the loss of a pastor so faithful and devoted by the shutting of shops, the shedding of tears, and other signs of grief and respect equally unequivocal and spontaneous.

REV. B. T. VAUGHAN, VICAR OF ST. MARY'S, LEICESTER, AND VICAR OF POSTON.

On Saturday, the 26th of September, this respected and amiable clergyman, after a short illness, was summoned to his heavenly reward. His private and ministerial character presented a happy union of integrity, devotion, and active benevolence. In his Theory of Human Government, and in his System of Theology, Mr. V. recognised opinions highly mystical, not to say very absurd and dangerous; but we have been informed, whether correctly or not we cannot vouch, that towards the close of his ministry his ultra-calvinism underwent slight modifications. Would that the effects produced by such a discourse as "*God the doer of all things*" could be

perfectly obliterated. It is a mournful circumstance that so many men of genius allow themselves to be entangled by fascinating but delusive theories. While we thus speak we greatly venerate the memory of Mr. Vaughan.

REV. R. SHUFFLEBOTTOM, OF BUNGAY.

This venerable and beloved minister of Jesus Christ, forty-seven years pastor of the Independent church at Bungay, entered upon his rest on the 23rd of September, in his eighty-fourth year. He was a native of Manchester, was educated at Heckmondwycke Academy, and possessed attainments above mediocrity. His death was a gentle and welcome passage from feebleness and decrepitude to the imperishable bliss of that state, in the believing hope of which his own life had been spent, and to the attainment of which he had never ceased to exhort and to direct his fellow-men. His mortal remains were deposited in the burial-ground attached to the Independent meeting at Bungay. The Rev. E. Hickman delivered an appropriate address; and in the evening the Rev. Isaac Soper, of Beccles, preached a funeral discourse from Zech. i. 5, "Your fathers, where are they? and the prophets, do they live for ever?"

JOSEPH NUNNELEY, ESQ. OF LEICESTER.

Died, at Leicester, July 29th, Joseph Nunneley, Esq., aged fifty-nine. By this event the cause of evangelical religion has lost one of its most zealous, steady, and efficient supporters. Prospered by Divine Providence in his worldly undertakings, he consecrated a liberal proportion of his substance to the Lord. The advancement of the Redeemer's kingdom was promoted by him in various ways; but, perhaps, in none more remarkably than in the erection and enlargement of places of worship in his own county. For many years he had been a deacon of the church in Bond Street, where he was interred Aug. 6th, in the presence of a great multitude of sympathising friends. His funeral sermon was preached by his pastor on the following Sabbath, from Acts xiii. 36: "For David, after he had served his own generation by the will of God, fell on sleep:" a text which was felt to have been strikingly illustrated in his life and death.

MRS. MARY PARNELL, OF WARMINSTER.

Died, on the 28th of July, after a very distressing and protracted illness, borne with exemplary Christian patience and pious resignation to the Divine will, Mary, the faithful and beloved wife of Mr. T. O. Parnell, of Warminster, and youngest daughter of the late Mr. James Osborne, of that town.

MISSIONARY CHRONICLE

FOR NOVEMBER, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SOUTH SEAS.

LEEWARD ISLANDS.

Extracts of a Letter from J. Williams, dated Borabora, 19th August, 1828; addressed to the Foreign Secretary.

REV. AND DEAR SIR,

My small vessel having just returned from her voyage to the Harvey Islands, I hasten to give you the interesting news she has brought. She touched first at Rarotogna, where she landed all Mr. Pitman's goods, and supplies for both Mr. Buzacott and Mr. Pitman. The King, also, and his party landed in health, laden with the presents he had received from Raiatea, Huahine, &c. &c., amidst the joyful acclamations of his subjects, who even wept for joy to see him return. Not being able to visit any other islands, except Rarotogna and Aitutaki, when I was down, and there being no vessel to go round, Mr. Platt and myself determined to send one deacon from the church of Tahaa, and another from that of Borabora, to see all their brethren at the out-stations. However, when the vessel touched at the latter place, the deacon who was appointed did not feel disposed to make the voyage; and as, in the absence of Mr. Platt to Tahiti, no other person was substituted, so the one from Tahaa alone went to visit the out-stations of our three churches.

After leaving Rarotogna (having landed the goods, supplies, &c., as already mentioned) they steered for *Aitutaki*, with the intention of carrying the people of *Manuae* back to their own island. But, as I do not remember having mentioned in any former letter the particulars of that island, I hasten to give you a brief account of it.

Description of Manuae, &c.

Manuae is what is called in English the Harvey Islands. They are two small low islands, about 50 miles S. E. by E. of *Aitu-*

taki. The Gospel was introduced there by some Rurutuans and an American sailor, who had been down to Rimatara from Rurutu, and in returning got drifted off. After being three weeks at sea they were thrown, at midnight, on the reef at *Manuae*. Here they found no more than six grown people, three men and three women, as the natives had destroyed themselves by frequent wars. The young people and the children amounted to thirty persons altogether. The Rurutuans and William Breton, the American sailor, staid twelve months with them, induced them to embrace Christianity, erected a chapel in the island, and taught the people to read and pray. After this they built a canoe, in which they came down to *Aitutaki*. The two teachers at that station then fitted out two large canoes to fetch all the natives of *Manuae*. One of these canoes arrived safely at the former island, and brought all its inhabitants to *Aitutaki*; but the other upset, and after being eight or ten days at sea, and losing ten people, returned with the emaciated and miserable remains of her poor suffering crew.

When I was at *Aitutaki*, I found the people of *Manuae* anxiously wishing to return to their own miserable island. They pressed me much to carry them back, but I could not do it, as our vessel was so leaky; but promised them that on my return to Raiatea I would send my small vessel down, and she would carry them all back, with a teacher for them, from *Aitutaki*. They had put to sea in their ill-constructed canoes three times before I arrived, and had the narrowest escape for their lives. The last time I strictly charged them not to put to sea, as they would be sure to be lost. Consequently the vessel went with the full intention of carrying them back; but their obstinacy had prevailed over my remonstrances, and, against the teachers' opposition, they were gone to sea. Three or four of them had reached Atui, having missed their own island, and all the *Aitutakians* who conveyed them are lost.

State of Aitutaki.

The teachers were well, and the work going on prosperously. They have succeeded in breaking up all the large canoes, and insist that the people build no more canoes except such as are necessary for the purposes of fishing, &c. They have written, informing me that they have procured a good quantity of sinnet for their subscriptions to the Society, and rope to pay for their books, beside the hogs already subscribed. The lathe I made them is actively employed in turning useful articles. The congregation wrote a letter to the church at Raiatea, pressing them to diligence, as their eyes were directed to them from whom they received the Gospel.

State of Atui.

After two days' sail they reached Atui. They found all the four teachers, with their wives and families, in good health, and the people behaving with the greatest kindness towards them, and paying the strictest attention to their instructions. This was the more gratifying, as the poor teachers have, from the beginning, suffered much, and had many narrow escapes for their lives; but the Lord has preserved them and blessed their perseverance. As four teachers are not wanted in this island, two of them will be removed to some other station the first opportunity. They have written a letter to the church at Borabora, stating their prosperity.

State of Mitiaro.

From Atui they proceeded to Mitiaro. Here also they found the teachers well, and the people attentive to their instructions. The teachers are treated with the greatest kindness by the people; but the soil of the island is so unproductive, that the inhabitants are obliged to eat the stump of the *Banana* mixed up with a kind of red earth. Our people had abundance of food on board the schooner, and the teachers begged the stalks of the plantains from them. Knowing this, we shall send them a quantity of food every time the vessel is going down to visit those islands.

Visit to and state of Mautii, &c.

After leaving Mitiaro the vessel went to Mautii. Both the teachers were well, and the work going on. Many of the people can read well. There are comfortable places of worship at all the stations, and plastered dwelling houses. As several attempts to visit *Mangeea* were unsuccessful, owing to contrary winds the vessel bore away for *Rurutu*. The teachers at this station were well, and the people in as good a state as formerly. They were anxiously expecting me there, and, finding that I was not in the vessel, have sent one of their own deacons to Raiatea on purpose to fetch me. So I am now about to take a voyage to *Rurutu*.

I have not time to say much about my own stations, Raiatea and Tahaa; they are hold-

ing on well at present. I beseech an interest in your prayers, and

I remain, &c.,

J. WILLIAMS.

Extracts of a Letter from Mr. John Williams, Missionary at Raiatea, dated 26th January, 1829, containing some particulars of a recent visit by him to Rurutu and Rimatara, two of the Islands of Raiavavai, addressed to the Directors.

Dear Fathers and Brethren,

Having just returned from a visit to Rurutu and Rimatara, I hasten to inform you of the particulars of our visit. By the return of my boat from Rarotoa, &c., an account of which I wrote to you, the teachers of Rurutu sent one of their deacons to request that I would come and open their chapel, and settle their perplexing difficulties. This was therefore the first voyage taken in the new vessel. We started on the 20th of December last, taking with us Tamatoa the king of Raiatea, one of the deacons, and twenty or thirty of the under-chiefs from Raiatea and Tahaa.

Arrival at Rurutu.—Description of a New Chapel.

After a few weeks' passage, we arrived safely at Rurutu. We landed on the 30th, receiving a cordial welcome from the teacher stationed at the settlement on the north side, Mahamene, and his people. After taking refreshment, we went to see the new chapel. It is an excellent building: far superior to any building of the kind in the islands. It is about 60 or 70 feet long by 40. The ridge pole is supported by two large pillars of the Aito wood. It is surprising how so few people could have prepared such heavy trees. The out-posts which form the walls are also of this heavy substantial wood. Every other post is kneed, the knee neatly finished, extending five feet up the post, and trunnelled down to the joists which receive the floor. The pillar in the centre has four knees, each neatly finished. The thatching is extremely well done, so close that it takes 500 reeds of thatching to reach from the wall plate to the ridge pole. The thatch is made in lengths of six feet each. The pulpit is eight-square, well made, standing on one pillar coloured very neatly, partly with paint and partly with native produce. To the flight of steps there is a hand-rail, the balusters of which are made of warriors' spears, as was the case in the former chapel. The doors are folding, with Gothic tops, well made, panelled, and coloured. The windows are painted white, and the walls are white-washed; the posts forming the walls placed at equal distances of about three feet apart; they are nine inches wide, coloured with a kind of

mahogany colour. The seats covered with white cloth, the floor carpeted with a shining black cloth, which the Natives manufacture. The whole doing credit to their judgment and industry.

Visit to Puna's Settlement.

After viewing the chapel and several well finished houses, we conversed about opening the chapel. The teacher and people inquired whether we would have a regular feast prepared on the occasion, and wait while various kinds of food were preparing, or take what was at hand? I replied, that, on many accounts, I should prefer a common meal of the food which was at hand, and on Friday we would open the chapel. This was on Wednesday the 31st of December. After this conversation we walked across the mountains about three miles to the settlement on the south side, under the charge of Puna. We had service in the afternoon, and I preached to them from Tit. ii. 11, 12: "For the grace of God which bringeth salvation," &c. I was much pleased with the spirit with which they sang, young and old united. Spent the evening agreeably with Puna and a few of the most intelligent natives, conversing on different portions of Scripture, especially the Epistle to the Hebrews, Epistles of John, &c., these being the last portions of Scripture they had received.

Thursday the 1st of January, after family prayer, the bell rang for school, which I attended, and was well pleased at the fluency with which the people read, and the readiness with which they gave their answers to the questions I proposed on the verses they read. Puna deserves praise for his diligence in this respect, viz. in teaching his people to read and understand the Scriptures. I think there are no adults that cannot read. If any, they are few in number.

In the forenoon there was a feast in a house which the people had fitted up for that purpose. There were two rows of sofas and tables capable of dining about one hundred and fifty persons. Puna and his wife attended. After some lively speaking, we concluded with prayer. Having walked round Puna's settlement, we returned over the mountains to the settlement on the north side, the whole of the people of Puna's settlement accompanying us.

Opening of the New Chapel, &c.

On Friday, at ten o'clock, we entered the chapel, taking care to avoid what is by far too much followed and allowed in the South Sea Islands, viz. of allowing the king to enter first. It is a heathenish practice founded on their heathen notions. They look on a place of worship, as they did on their maraes and canoes, as very sacred, and imagine that the king is the person who must enter first to remove the great sacredness before other persons

dare go in. Tamatoa, of Raiatea, is by no means obstinate in such practices, but readily yields to advice. To remedy the objectionable practice, and yet show the king and chiefs respect, I desired that the people might go in and take their seats, and the king, the chiefs, the Native teachers, and myself, would walk in procession afterwards. Another evil we had the means of removing was a contention among the chiefs as to who should sit in the king's seat. I requested Tamatoa to take his seat any where, and desired some of the under-chiefs of ours to go and sit in the part appropriated to the king and family, which would remove all ideas of one part of the chapel being more sacred than another. Tamatoa being so much greater a chief than any of them, and not being at all particular as to where he sat, they would be ashamed to say any thing about it ever after. I preached from Haggai i. 8. After service we took our food in an enclosure on the ground, laid with clean grass. During meal-time many speeches were delivered both by the Raiatean visitors and the Rurutuans.

On Saturday we held a church-meeting, preparatory to the ordinance on the Sabbath-day. The people were exhorted to peace and unity. The two churches united on the occasion. Sabbath morning, I preached to them on the necessity of the blood and spirit of Christ, from 1 John v. 6; after which the ordinance of the Lord's supper was administered to about eighty persons. After refreshments, we re-assembled in the chapel, and questioned the people on the discourse they had heard in the morning. We spent the remainder of the time, till afternoon service commenced, in reading and explaining the Scriptures, and answering questions. In the afternoon they heard a discourse on the water out of the Rock, 1 Cor. x. 4. In the evening the house was crowded till a late hour, by visitors, and we were principally employed in answering questions, partly on the discourses of the day, partly on portions of Scripture which they did not understand.

Departure from Rurutu for Rimatara.

Early on Monday morning we held another meeting, when I read to those assembled what we had all agreed to,* and gave a copy publicly to the principal judge of each station, which settled the whole. We received presents of food, shook hands with them all, and took our departure for Rimatara, having an addition of two passengers, one a chief from Tubuai to Tahiti; the other a Rurutuan to Raiatea to learn what he could. The Tubuai chief had been waiting at Rurutu upwards of two years to see me.

* Some general regulations adopted by the chiefs and people for the maintenance of order and peace in the island.

MISSIONARY CHRONICLE

Visit at Rimatara, &c.—Return to Tahiti.

"On Wednesday morning we got on shore at Rimatara; very dangerous landing. The settlement presents a fine appearance from the sea. It consists of a long straight row of white cottages of a large size. We found Faaraoa and his wife in good health. The chapel is gone to decay, but the people are preparing to build a new one. We examined them in the Acts of the Apostles; about eighty persons can read. Faaraoa was very diligent in improving the little time we had to spend. He collected all the intelligent people in the evening, which we spent in answering questions on a variety of subjects. The following day, after service and school, we took leave and sailed for home, but foul winds and calms caused our passage to be long. We arrived at Eimeo a week after we left Rimatara. Being becalmed about twelve miles off the land for twenty-four hours, I took the boat, and went in to Eimeo; and from thence I went over to Tahiti in the night to see my brethren, and make arrangements as to the first trip of the vessel. It was agreed that she should go to the Marquesas with Messrs. Pritchard and Simpson, touching at Tubuai, Raiavai, and Rapa, in their way thither.

"Wishing you prosperity in all your labours of love, I remain, &c.

J. WILLIAMS.

"P. S. Our employment on the voyage to and fro was reading the Scriptures and catechising. We went through the Gospel of Mark and the Epistle to the Galatians. We had family prayer morning and evening, and services on the Sabbath. I also wrote out a correct copy of John in the Rarotogna language, which Mr. Barff now has, and is printing."

ULTRA-GANGES.

JAVA.

Extracts of a Letter from Mr. Medhurst Missionary, dated Batavia, Jan. 24th, 1829.

[Continued from page 467.]

Tringano

Is to appearance a more considerable settlement than *Pahang*; the town itself is larger and more populous, and there is a greater show of bustle in it; but the territory, subject to the rajah of *Tringano*, is not so extensive or productive as that of *Pahang*. It stretches farther along the sea-shore, and its inhabitants are more devoted to trade and navigation; but the river of *Tringano* is of less extent, and no gold mines enrich the interior. Indeed *Tringano* is a narrow stripe of land, skirted at the back by *Pahang*, which runs so far to the north-westward as to meet the territories of *Klinton*, a state much farther to the northward. *Tringano*

has some plantations of pepper, and yields a few hundred piculs of gee, or melted butter, prepared from the herds of buffaloes, which graze at pleasure through the uncultivated wastes of the interior. Some of the people are employed in the fishery; and dried fish and tortoiseshell help to enrich their list of exports. The only thing that has brought *Tringano* into the least repute is its being a convenient port between *Siam* and the Straits of *Malacca*, where the products of different countries were collected, and the *Tringanese* supported themselves by being the carriers of the east coast of *Malacca*. But, since the establishment of *Singapore*, even this source of gain is cut off, and *Tringano* as a commercial mart is every day sinking into insignificance. The rajah of *Tringano* is absolute and arbitrary in his own territories, but professes subjection to the king of *Siam*, of whom he is greatly afraid, and to whom he sends a yearly tribute. While I was on the coast, two vessels were sent up to *Siam* with the royal presents on board, consisting of gold, tin, silk sarongs, and other productions of the Peninsula, but in such small quantities, and accompanied by such a number of people, as must occasion all the profit of the presents to be eaten up in the accommodation afforded to the bringers. The *Tringanese* are, however, obliged thus to seek the favour of their more powerful neighbours, in order to prevent an attack on their country. From the side next the ocean, they are not afraid, as the Siamese are not a seafaring people, and the *Tringanese* could take to their vessels, and ship off the whole nation to the neighbouring islands, in case of an alarm; but from the land side, they are much exposed, as there are three months in the year when the mouths of all the rivers on this coast, are shut up by the violence of the surf, that not even a fishing-boat can go out to sea: in this season, should the Siamese make an attack by land, which they can easily do on elephants, then the whole of *Tringano* would be swallowed up, and not a vestige be left of what was once a populous town. Hence the *Tringanese* are obliged to pacify them by an annual tribute; and, on the accession of a new rajah, they must send to *Siam* for the confirmation of the appointment, otherwise the young sovereign cannot expect to sit safely on the throne. The present rajah has raised himself to the throne, to the exclusion of his elder brother's children; but, having obtained the sanction of the Siamese government, no man dares to disturb him in his usurped possession. His will is absolute in the management of affairs. I heard of no court of justice, and no regular written laws; but offences and contentions are easily settled, by mutilation, or the *creese* in one case, and by confiscation or forfeiture in the other. No medium is observed in his judicial awards: the parties are either declared innocent, and the com-

plainants sent empty away, or vengeance severely falls on the supposed criminals, dictated chiefly by the pride or passion of the royal judge. Murder, of all other crimes, seems to be visited most lightly: hence the frequency of its occurrence; almost daily instances of assassination occur, which, when brought before the rajah, are passed over as proofs of the personal courage of the perpetrators, or as being richly deserved by the unhappy victims,—more particularly, if they be committed by the immediate followers of the rajah, who are very numerous, and who insult and oppress all within their reach. Such, in consequence, is the insecurity of persons and property in this place, that every common individual is obliged to carry half a dozen weapons about him; and no man, however rich, dares to make known the extent of his property, lest it should be taken from him. The Chinese, especially, are greatly oppressed by their Malay rulers, who come into their houses, and take away the best of their goods, or the fairest of their wives and daughters, without the possibility of restoration or redress; but the abject Chinese tamely submit to all this, with the distant view of overreaching their oppressors, in some way or other, and thus making up by deceit what they lose by violence. The only sign of civilization *Tringano* seems ever to have possessed, is a Custom-House, where five per cent. duties are generally levied; but, in the lapse of time, the building is fast dilapidating, and, through partiality or covetousness, the duties are often diminished or increased, by which trade is again verging to the same state of uncertainty which always prevails in Malay states. The palace of the rajah is here larger and finer than the one at *Pahang*; the entrance to it is through a high gate, which opens to a court of large dimensions, having a hall of audience in the centre, about the size and appearance of a common bungalow, open on all sides, and adapted for receiving strangers, or for giving audience to his people on particular occasions. Behind this is the rajah's private residence, having on one side, an ugly brick-built store, and on the other a passage which leads to the Custom-House. The rajah himself affects no state: at least, I never saw him dressed in anything better than an old sarong, with a pair of yellow breeches; and his son, a boy of fourteen, partially attired, was carried about in arms, like a child, lest he should defile his royal feet by putting them to the ground. A few elephants are kept, on which the great man sometimes rides; but the chief thing in which he shows his dignity, and that of his family, is by making every individual crouch down in his or their presence, and this not only in the palace and at an audience, but even in the streets and markets; whenever a royal personage appears, the whole multitude must immediately crouch down (the richest and greatest

not excepted) till the cavalcade is passed. Shooting is a very favorite amusement with the nobles of *Tringano*, who go out almost every evening to exercise their rifles: the gunsmiths here are not inexpert in their trade, and it is the principal business of the royal family to superintend the making of new firearms, in which they employ themselves nearly all the day. The *Tringanese* are not a brave and warlike people, but they have been frequently guilty of piratical acts on defenceless vessels off the coast. The worst of these piratical expeditions is, that they do not content themselves with taking the vessels and cargoes they can master, but they almost invariably murder every soul on board to prevent the circumstances being known. Alas! how long will it be, before such a people can be brought under the peaceful and benign influence of Christianity—how many barriers have they themselves built up to prevent the introduction of the truth! They are so used to murder and robbery abroad, that their very shores are dreaded, so tyrannical and arbitrary at home, that upright men cannot live peaceably among them; and withal they are such bigoted and prejudiced Mohammedans, that the very name of Jesus is hated, and the slightest attempt at their conversion would be attended with danger, if not with death. When shall these dark places of the earth cease to be the habitations of cruelty?

Klinton.

Northward of *Tringano* lies the rich and populous country of *Klinton*, a new state, but, owing to its extensive gold mines, lately risen to great importance. The interior of *Klinton* is very wide, reaching even to the mountains which skirt the territory of *Pahang*, passing over *Tringano*, and including all the richest part of the Peninsula. Its gold is reckoned the best on the coast, but the rajah levies an impost of fifty dollars on all Chinese vessels, great and small, visiting the port, which was the reason why our *prau* did not enter. It is said that this duty is levied to discourage the introduction of opium into his country, which these vessels always bring with them—if so, this prince may be considered a little wiser than his neighbours.

Patani

Is the next state to the northward, once an important settlement, but now much reduced in size, strength, and value. It had formerly an English and Dutch factory, and carried on a considerable trade between India and China; its town was then several miles in extent, and fortified with high wooden palisades; but now its former grandeur is all fled, its trade ruined, its town annihilated, and nothing remains but an inconsiderable village, several miles distant from the site of the former town. After the Europeans left the place, the native princes in succession

endeavoured to keep up their dignity; but repeated and overwhelming attacks from the Siamese weakened and impoverished them, till at length the whole town was reduced to ashes, when the natives took up their residence on the banks of a small river, which flows into the larger one, where the present town is situated. Of the old town of *Patani* nothing remains but foundations of buildings and mausoleums, the bricks and stones of which have lately been collected and employed in building a Mohammedan mosque, which is now the most considerable object that presents itself on entering the bay. It is certainly pitiable to see the least degree of civilization and prosperity succeeded by wasting ruin and wild confusion, and a place where Christianity once held its sway sunk back into Heathenism, without the least trace of the former being observable. On the view of such a scene we may truly say, "Oh God, the Heathen have come into thine inheritance, and the dwelling place of thy sanctuary have they defiled down to the ground."

The river of *Patani* is the finest on the whole coast, having water sufficient to admit vessels of moderate burden, with a bay at the mouth, where larger ships might ride safe at anchor during the greatest part of the year. It extends very far into the country, and flows over a rich and fertile tract, where rice is cultivated to a great extent, and where gold and tin may be procured in abundance; yet, owing to the dismemberment of the original kingdom, the territory is now divided into eighteen petty states, who, from their mutual dissensions, neither benefit themselves nor each other. The present rajah of *Patani* retains merely the shadow of royalty, having little command over the interior of his country at home, and being entirely subject to the Siamese authorities abroad. During my stay, he was absent at *Songāra*, where he is obliged to attend at the slightest summons, as nothing can be settled without the confirmation of the Siamese. The people of *Patani* are so intolerably lazy, that it is impossible to procure laborers of any sort in the place—boatmen, porters, hewers of wood, and drawers of water, cannot here be obtained; and though the country abounds with wood on the banks of all the rivers, yet ships that touch here cannot get a load of wood unless their crews cut it themselves. The Chinese are as numerous here as at any of the other settlements on the coast, and in the interior they are the only workers of the mines; but they are sadly given to gaming.

Songāra

Is the first regular Siamese town on the coast; the approach to it is romantic and picturesque—several Siamese pagodas are observed gilding the tops of the hills, as we

round the point that leads into the bay, and the files of Siamese junks moored along the wharf, close to the town, present a lively and interesting appearance. *Songāra* is situated on a strait, or arm of the sea, formed by a large island close to the main land. Two large rivers flow into the bay, and, the water being generally salt, large quantities of prawns are caught, which form a considerable article of trade among the inhabitants. Large ships generally lie outside, under shelter of a small island, called *Rat Island*; but vessels of moderate burden may enter the bay. Here is no regular Custom-House, nor are any duties charged on the import or export of goods; but a present is expected on the arrival of any vessel, and the merchandize must be first offered to the ruling authorities before it be put up for general sale. Substantial houses may here be seen, and the whole settlement wears the appearance of bustle and activity not usually met with in these parts. The Siamese language is current, but the dialect varies a little from that spoken at the capital of *Siam*: the present ruler is of Chinese extraction, and speaks that language remarkably well: hence the freedom and facilities for trade and commerce which the Chinese here enjoy. The Chinese town is laid out in regular streets, intersecting each other at right angles, and was once surrounded by a high wooden palisade, but that is now in many parts fallen into decay. Several Chinese temples stand at the heads of the different streets; and round the outskirts of the town, some Siamese pagodas peep here and there through the bushes: the adherents of these two religions seem to agree very well together, as in fact both are worshippers of Buddha. The Siamese priests swarm here; every morning the streets are yellow with them, going about to beg for their daily alms, and, like locusts, leaving no good thing behind them. I have seen them of all ages, from the child of six years to the helpless old man—of all ranks, from the prince to the peasant, both from Chinese and Siamese families, all living together in cloisters, in a state of celibacy, beggary, and idleness. No business must occupy the attention of the holy brotherhood, not even the transcribing of their manuscript prayers, lest their attention should be taken off from the repetition of the sacred name of Buddha, which holy employment elevates to the highest pinnacle of felicity, and ensures the welfare of the country in which they live. From *Songāra*, the usual route is across the Peninsula to *Quidah*, which is undertaken on elephants, and occupies six or seven days. The Chinese are continually going and coming between these two places in considerable numbers, and I would have accompanied the caravan had it started about the time when I was there; but twenty days must have elapsed before they would even set out,

and during that time I hoped to get to Singapore, and proceed on my intended journey to Borneo.

[To be concluded in our next.]

EAST-INDIES.

CUDDAPAH.

Letter from the Rev. W. Howell, Missionary at Cuddapah, dated 10th April, 1829.

Dear and respected Brethren,

After closing my last to you in January, I had the pleasure to receive your letter of the 11th of August, 1828, acknowledging the receipt of letters from me up to January of last year. The approbation of the Directors, respecting my labours and plans, affords me much encouragement to persevere, and, I trust, it will stimulate me also to greater diligence, through the preserving grace of God, in the furtherance of the good work at this place; and my ardent desire is, that health and strength might be continued to me, to spend and be spent in the service of Christ among the heathen. I feel thankful to our Heavenly Father, that I am enabled to write to you at this oppressive season, and also for being able to discharge my daily duties.

Intended Tour into the Country.

It is my intention shortly to make a tour into the country, not only for distributing tracts and preaching the Gospel to the heathen; but also for restoring my impaired health and wasting strength. I am desirous to make this circuit at this season, however oppressive, for the following reason, viz. that the inhabitants are just now more at leisure, being disengaged from their husbandry, than they would be at any other time of the year.

A Brahmin Convert baptized.

It is with much pleasure I have to bring to the notice of the Directors a Brahmin convert, about thirty years of age, belonging to a place called Mudaka Seerah, in the Bellary Zillah. He came here in September last to get instructed in the Christian faith, and, upon inquiring into the circumstances of his former life, he gave the following account:—

He said that his father led an ascetic life, had renounced idolatry and caste, and had instructed him in the mystic tenets of that sect to which he himself belonged, and on the death of his father he also became a Sennassi, and travelled to various sacred places of the Hindoos, and, after having spent many years in search of truth, returned to his native place disappointed. The late Mr. Gosling (Assistant Collector), a pious gentleman, had come to his village in 1822, and put into his hand the Telooogo Scriptures, and, soon after this, he got the Canarese

Scriptures also from a Native who had visited the Humpee festival. He read these books with great attention; but, wishing to be better informed and instructed, he proceeded to Bellary, having heard of the brethren there, and remained in the mission about a month, where he was induced to relinquish his Sennassi habits, by cutting off his beard, which was grown a cubit in length. His quitting Bellary was chiefly owing to persecution, carried on in a secret way by some respectable Natives, who had before revered him, but now, being deceived, were determined to be revenged on him. On hearing of Cuddapah, and feeling anxious to learn the way of the Lord more perfectly, he thought proper and preferable to come and settle here, that he might quietly enjoy the privileges of a preached Gospel.

I have taken this man under my protection, and, from the frequent conversations I have had with him, I find he had read the book that is so much admired by the heathen, called Tutwum, which relates to metaphysics; and this he is able to repeat with great fluency, so as to excite the admiration of the ignorant. He is also very expert in performing some mystic feats (by keeping in the breath, closing the eyes, ears, &c.) to the astonishment of the people, who are made to believe there is a great merit in these performances, and by means of which his character, as to sanctity, has been estimated. He is now so far enlightened by the reading of the sacred Scriptures, and the preaching of the Gospel, as to acknowledge the folly of these things to the heathen when they converse with him upon those matters. He has read all our tracts, and committed to memory, lately, the Assembly's Catechism, from which he has received a correct view of all the doctrines of the Christian religion. With a view of rendering him useful to this mission, I placed him under my Moonsee for further instruction, and he has made considerable improvement in reading, writing, and arithmetic for the last six months, so as to be able to conduct the duties of the Christian school, in which he is now employed. It gives me pleasure to inform you, that I recently baptized him, after having evidence of his sincerity in the faith of the Gospel. He has also been admitted into communion. While a Sennassi he used (from pride of heart) to call himself *Veerat*, which means "Supreme Being;" but the Gospel has humbled his spirit, and he now submits to be called *Veerapah*. 2 Cor x. 4, 5.

Official Communication respecting the Mission Premises.

I have lately received an official letter from the Collector at this station, respecting the Society's premises. A copy of the letter I beg to send for the information of the Directors.

"To the Rev. W. Howell, Missionary,
Cuddapah.

"SIR,

"I have the pleasure to inform you that the Government has been pleased to give authority for remitting the quit-rent of rupees, 13—10—4 per annum, assessed on ground held by you under grants, No. 1765 and 1766; so long as the premises are employed for purposes connected with Missionary objects.

"I have the honour to be,

"SIR,

"Your most obedient servant,

(Signed) "J. A. DALZELL.

"Principal Collector."

Zillah of Cuddapah,
23rd Feb. 1829.

With fervent wishes for the prosperity of the Society, and entreating your prayers and support,

I remain,

Yours very faithfully in the Gospel,

WILLIAM HOWELL

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS.....	Rev. Henry Nott	Tahiti.....	25 April, 1829.
	— George Pritchard	Ditto	26 May, 1829.
	Mrs. E. Pritchard	Ditto	29 April, 1829.
	Messrs. Darling and Henry.....	Ditto	5 January, 1829.
	Rev. D. Darling.....	Ditto	{ 16 and 18 March, 17 and 27 April and 23 May, 1829.
	— John Davies	Ditto	12 March, 1829.
	— W. P. Crook.....	Ditto	1 and 14th May, 1829.
	— W. Henry	Ditto	30 April, 1829.
	— A. Simpson	Ditto	24 May, 1829.
	Messrs. Simpson & Pritchard.....	Ditto	30 May, 1829.
	Mr. Elijah Armitage.....	Elmeo	30 April, 1829.
	— Thomas Blossom	Ditto	{ 25 September, 1828, and 12, and 30 March, 1829.
ULTRA GANGES....	Rev. John Smith	Malacca.....	17 February, 1829.
	— Thomas Beighton	Pinang	10 January, 1829.
	Mrs. A Beighton	Ditto	7 May, 1829.
EAST INDIES.....	Rev. A. F. Lacroix	Chinsurah	6 April, 1829.
	Messrs. Adam and Robertson.....	Benares	No Date.
	Rev. M. T. Adam	Ditto	11 May, 1829.
	— E. Crisp	Madras	{ 11 April, 30 June (three letters,) and 10 July, 1829.
	— John Smith.....	Ditto.....	27 June and 1 July, 1829.
	— William Howell.....	Cuddapah.....	10 April and 1 July, 1829.
	Mr. George Walton	Bellary	1 May, 1829.
	Rev. W. Campbell	Bangalore	5 May, 1829.
	— H. Crisp	Salem	18 June, 1829.
	— Charles Mault	Nagercoil	6 January and 10th June, 1829.
RUSSIA.....	— J. C. Thompson	Quilon	11 April, 1829.
	— A Fyvie	Surat	10 June, 1829.
	— Richard Knill	St. Petersburg.....	23 July and 24th September, 1829.
MEDITERRANEAN..	— E. Stallybrass	Khodon	3 June, 1829.
	— R. Yuille	Selensginsk	1 July, 1829.
SOUTH AFRICA....	Rev. J. Lowndes	Corfu	7 July and 22 August, 1829.
	— S. S. Wilson.....	Malta	16 July, 1829.
AFRICAN ISLANDS..	R. Miles	Cape Town.....	6 and 20 July, 1829.
	— D. Jones	Tananarivou	4 May, 1829.
WEST INDIES.....	Messrs. Jones and Griffiths	Ditto	24 April, 1829.
	Rev. D. Johns.....	Ditto	7 May, 1829.
	— J. J. Freeman	Ditto	16 April, 1829.
	Mr. E. Baker	Ditto	6 May, 1829.
	Rev. John Wray.....	Berbice	13 August, 1829.
	— Joseph Ketley	Demerara	9 July, 1829.

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

WILTS AND EAST SOMERSET.

August 5th and 6th, the eighth annual meeting of this Auxiliary Society was holden

at Frome. On Wednesday evening the Rev. Dr. Henderson preached at Rook Lane Chapel to an attentive audience. The following morning the Rev. Samuel Saunders of Liverpool, formerly the respected Baptist minister of Frome, preached at Zion Chapel, to a vast and deeply interested congregation. Messrs.

Good and Roberts engaged in prayer. At the close of this service, the ordinance of the Lord's Supper was administered to several hundred communicants of various churches and denominations, who had collected at this feast of love. The Rev. Timothy East presided; and the Rev. Messrs. Newman, Baptist minister of Frome, and the Rev. John Campbell of Kingsland, addressed the communicants and spectators. In the evening a public meeting was holden in the same chapel. John Bull Emery, Esq., of Glastonbury, was called to the chair, and introduced the business of the evening by an appropriate address. Mr. H. Winzar engaged in prayer. The report, which was read by the Secretary, stated, that there was a gradual augmentation in the collections through the county; and, while there was yet a necessity for larger contributions and increasing exertions, the churches included in the sphere of the County Society were generally alive to the demands of the parent institution upon their liberality. The meeting was addressed by the Rev. Messrs. Skinner, Roberts, Campbell, Saunders, East, Good, Watson, Dr. Henderson, and John Spenser, Esq., of Oakhill. Large collections were made at the close of each service.

It is not easy to convey an adequate idea of the lively interest which was excited on this occasion, or of the deep impression produced by the sermons and addresses which were delivered. Long before the chair was taken in the evening every seat in the chapel was occupied, and by six o'clock standing room could not be obtained. The congregation was all eager to hear of the spread of the Gospel, and desirous to assist in its promotion. The circumstance of two of the former pastors of the town being present was highly interesting, and produced a salutary effect: and the whole of the meeting left an impression on those who attended that will not, it is presumed, be speedily effaced.

GLOUCESTERSHIRE.

The fourteenth anniversary of this Auxiliary Society was held in Rodborough Tabernacle, on the 14th of September, at 5 o'clock in the afternoon. Mr. Walthen, the treasurer, was in the chair, and the chapel was filled with attentive auditors. Mr. Edkins implored the blessing of God on the meeting; Mr. Burder read a concise Report; and, in order that the meeting might not be protracted to an undue length, and that, at the same time, the strangers, with whose company the anniversary was favoured, might have ample scope, only two resolutions were submitted to the meeting. These were moved and seconded by Mr. Ellis, Mr. Mundy, Mr. Geo. Bennet, and Mr. Davies, the minister of the place. The communications which were made respecting the progress of the Gospel in various parts of the world, but especially in the islands of the south, deeply interested the

assembly, and many thanksgivings were offered to God for his goodness in preserving Mr. Bennet's life amidst so many perils.—On the preceding day Mr. Ellis and Mr. Mundy preached for the Society at Stroud and Ebley. The collections amounted to about £50, and would have been much more, but for the unusual measure of distress which now prevails in that manufacturing district.

CARMARTHENSHIRE.

The Carmarthenshire Auxiliary Missionary Association held its annual meeting on Wednesday and Thursday, 16th and 17th of September, at Bethlehem and St. Clears. The services commenced at Bethlehem, on Wednesday morning, at 10 o'clock, when the Rev. E. Jones, of Treleach, introduced them by reading and prayer, and the Rev. Messrs. D. Rees, of Llanelly, and T. Griffiths, of Hawen, preached. The meeting for business was held at three o'clock in the afternoon, at St. Clears, George Bowen, Esq. of Llwyngwair, presided, and very interesting speeches were delivered in moving and seconding the resolutions, by Major O'Donnoghue, Rees, Edwards, Esq., and the Rev. Messrs. Josiah Richards, T. Griffiths, D. Peter, W. Jones, D. Davis, M. Jones, J. Davies, J. Lloyd, D. Rees, D. Thomas, W. Davies, and J. Griffiths. A meeting was afterwards held at seven o'clock in the evening, when the Rev. Messrs. J. Richards, of London, and W. Jones, of Rhydybont, preached, and D. Thomas, of Abergwilly, conducted the devotional part of the service. The services on Thursday morning commenced at ten o'clock, when the Rev. Messrs. T. James, of Abergorlech, prayed, and D. Peter, Carmarthen, and H. George, Brynberian, preached. Immediately after the morning service, the sacrament of the Lord's Supper was administered to a numerous assembly of Christians of various denominations. At this delightful service the Rev. Messrs. D. Peter and M. Jones presided; the Rev. Messrs. D. Davis and J. Griffiths addressed the communicants. The Rev. J. Lloyd concluded the service by a suitable address and prayer. Thus ended this most interesting meeting, which will be long remembered by the numerous and respectable assembly present. It is likewise just to observe, that the liberal collections made after each service strongly prove the lively interest which the audience felt in the prosperity of the Missionary cause.

BUMPSTEAD.

The first anniversary meeting of the North Essex Branch Auxiliary Missionary Society was held at the Rev. John Robinson's meeting-house, Bumpstead, on Thursday, the 17th of Sept., when an excellent sermon was delivered by the Rev. A. Wells, of Coggeshall, Secretary to the county auxiliary Society. The chair was afterwards taken by

the Rev. Mr. Pyne, of Duxford, and the meeting was addressed by the Rev. Messrs. Hopkins, of Linton, Wells of Coggeshall, W. Clayton of Saffron Walden, Wilkinson (Baptist minister), of the same place, Carter of Braintree, and Hopkins of Newport. A vote of thanks to the chairman was moved by the Rev. John Bunter, of Finchingfield, and seconded by the Rev. P. Sibree of Weathersfield. The services and proceedings of the day were exceedingly interesting; and the numerous attendance, and deep impression which appeared to be produced on all assembled, of the great importance of the Missionary cause, afford ground to believe, that whilst this auxiliary yields no inconsiderable aid in propagating the Gospel abroad, it also produces a very favourable influence on the interests and prosperity of religion in its own neighbourhood. The receipts for the year were £224. 19s.

BRIGG.

The twelfth anniversary of this Auxiliary Missionary Society was held the 9th and 11th of October, when the Rev. W. Ellis, Missionary, and the Rev. J. Arundel, one of the secretaries, were present, as a deputation from the Parent Society. The public meeting was held in the afternoon of the 9th, when J. Tidd, Esq., took the chair, and the meeting was addressed by the deputation, and the Rev. Messrs. Wild, Marston, Winterbottom, and Gatley: On the Lord's Day the Rev. J. Arundel preached two very appropriate sermons. Collections amounted to about £33.

GAINSBOROUGH.

The twelfth anniversary of this Auxiliary Missionary Society was held on the 11th and 12th of October. The Rev. W. Ellis, through indisposition, was enabled only to preach once on the Sabbath, in consequence of which the pastor of the church preached in the morning. The public meeting was held on the evening of the following day, when the Rev. Messrs. Arundel and Ellis, as the deputation from the Parent Society, together with Messrs. Gatley, Chettle (Wesleyan minister), Thomas (Baptist minister), and Wild, addressed the meeting. An excellent feeling pervaded the assembly, and it was followed by corresponding effects. Several donations were presented by individuals besides the ordinary contributions, making the whole amount of contributions at the anniversary about £45, being nearly £22 more than the preceding year.

FORMATION OF NEW SOCIETIES.

On the 15th of September a public Missionary Meeting was held at Brentwood, Essex, at the Meeting-house of the Rev. D. Smith, for the purpose of forming a district association, including Brentwood, and the adjacent congregations.

Divine worship commenced at 11 o'clock; the Rev. Algernon Wells, of Coggeshall, begun by reading the Scriptures and offering up solemn prayer; the Rev. J. Arundel then preached an interesting and impressive sermon; after which the Rev. Dr. Henderson was called to the chair, who, in his opening speech, explained and enforced the claims of the Missionary Society, and the advantages of district associations. The meeting was then addressed in the most animated and delightful manner by the Rev. J. Clayton, Sen., the Rev. W. Ellis, Missionary, the Rev. Messrs. Thornton, Woodwork, Wells, Arundel, Isaac Taylor, Temple, and Smith. A numerous and respectable congregation attended; several donations were given, new subscribers obtained, and a collection of nearly £18 received at the doors. It was truly a season of sacred delight and edification—none could entertain a doubt but that the Holy Spirit was poured out from on high. The assembly departed, saying, "It was good for us to be there." May faith, and love, and missionary zeal, greatly abound in that important district.

PROVIDENTIAL ESCAPE.

Extract of a Letter from George Bennet, Esq., to his friend Rowland Hodgson, Esq., of Sheffield, dated Hackney, 10th October, 1829.

MY DEAR FRIEND,

I had last night the happiness to find your welcome letter of October 6th, in the handwriting of your amiable niece, and find that God has mercifully spared you to us and to the world. For this he claims, and I trust he has, our devout acknowledgments.

How constantly, and instantly I may say, we are reminded of our dependence and helplessness, and of his mercy, care, and goodness. I have myself (as well as my friend and namesake Dr. Bennett) experienced another signal deliverance from danger and death.

Yesterday morning at Brighton, where we had been attending a Missionary Meeting, two places (inside) were taken for us in a nine o'clock coach. The coach called to take us up, and then it would proceed with us, and take up a lady on the cliff, and afterwards intended to proceed on to the coach-office in the town, to take up others there, and start for London. When the coach called, Mr. Goulty, my host, said, you had better send your luggage in the coach, and walk down to the office. This we did, and went to the coach-office at the appointed minute; but, finding no coach there, we enquired concerning it of two respectable females who were in the office, and, to our utter surprise, they burst into tears, and said the horses had run away from the door of a house on the cliff, where the coachman had descended to admit a lady into the coach, and had dashed over the cliff,

bursting through the iron railing; that the coach was dashed to pieces, and the poor lady, a Mrs. Stuart, was in a dreadful state.

You may suppose, my dear friend, what lively gratitude we felt to God for his providential care over his unworthy servants. We proceeded to the cliff, and found the coach, or rather the fragments, lying on the beach, having fallen clear eighteen feet perpendicular. The horses were not greatly injured; in fact two of them were afterwards put to a borrowed coach, which has brought us to town. The poor lady is lying in the Ship Tavern, though not without some hopes of recovery. The porter was on the top of the coach, and just threw himself from the coach before it was precipitated over the cliff.

TOUR IN IRELAND AND SCOTLAND.

An Account of Rev. W. Ellis's Tour in Ireland and Scotland, addressed to the Home Secretary.

Nailsworth, Aug. 22d, 1829.

MY DEAR SIR,

Having finished a journey on behalf of the London Missionary Society, which has occupied rather more than five months, and as some time may yet elapse before I can communicate with you personally, I take an early opportunity of transmitting a short account of my tour. In doing this, it is gratifying to myself, and not less due to those before whom the claims of the Society have been presented, to state, that in every place they have met with a friendly, and in some parts with a liberal and unprecedented degree of support.

In Ireland, where Dr. Paterson and myself spent three months, visiting the principal cities, and many of the towns and villages, although the circumstances of the people in general were such as to preclude the expectation of large contributions, the sum collected for the Society amounted, I believe, to about £500, additional annual subscriptions were obtained, and new associations formed. Many of those already established were increasing their successful exertions, especially the Ladies' Associations in Dublin and Cork. The truly Christian hospitality of our friends not only obviated the necessity for our lodging at inns, but afforded us the enjoyment of their society, and the means of diffusing missionary information among classes to which, on public occasions, we should not always have had access. In many instances also their kindness induced them to furnish the means of conveyance to the places we visited. Better days will yet dawn upon Ireland; and, when its inhabitants shall be favoured with a more ample enjoyment of the blessings of the Gospel themselves, I feel persuaded they will take no inefficient part in its propagation abroad. From Ireland we passed over to Scotland, where also Dr. Paterson rendered valuable aid. Here the Rev. Messrs. J. Fletcher, A. M., G. Young, A. M., and myself, experienced the same cordial hospi-

talities which had been manifested in Ireland, with a greater degree of pecuniary support. This indeed we were prepared to expect from the different circumstances of the two countries. The friends to Missions of every denomination, not only those in whose churches we had the privilege of presenting the claims of our objects, but others also in the same places, received us cheerfully; and the liberal contributions from Edinburgh, Leith, Glasgow, Aberdeen, Perth, and Dundee, without enumerating others, may be viewed as an indication of the attachment felt among Christians in this part of the island to the Missionary cause. Altogether the collections, including a few donations from religious societies, will amount to upwards of £1660.

There appeared among the friends of religion whom we visited an increasing conviction of the claims of the world on the regards of the church, of the importance of Missionary exertions, and the intimate connexion that exists between the extension of the Redeemer's kingdom abroad, and spiritual prosperity at home. This we trust will induce a closer attention to the subject, greater fervency in prayer, and more generous efforts for the spiritual benefit of mankind. We also hope that the interest excited by the information we had the opportunity of imparting will not have subsided with the termination of the Missionary services, but that the state of the Heathen will be more frequently remembered in the closet, the family, and the pulpit, and identified more closely with every religious engagement.

It was gratifying to notice the satisfaction with which our friends in the north received the tidings of the recent enlarged contributions made in the south; and, believing that the feelings in reference to themselves will be reciprocated by the supporters of the missionary cause in this part of the kingdom,

I am,

My dear Sir,

Yours very Sincerely,

WILLIAM ELLIS.

COUNTY OF ESSEX.

The following letter, which is alike honourable to the principles and feelings of the respectable ministers and individuals whose names are subscribed to it, has been received by the directors, accompanied with a remittance amounting to upwards of £2,500, the sum raised by the Auxiliary Society for Essex during the past year.

The Committee of the Essex Auxiliary Missionary Society, in aid of the "London Missionary Society," to the Board of Directors of that Institution.

CHRISTIAN BRETHREN,

WE have, through successive years, exerted ourselves to co-operate with you in the

great work for which we are all equally associated in that great Christian union the London Missionary Society, chiefly for the purpose of obtaining from our Christian friends in this country as large an amount as possible of pecuniary aid, without, as an organized branch of the Society, seeking any direct intercourse with you, or making any direct communication to you; nor should we on this occasion have deviated from our usual practice, or broken the silence we have hitherto maintained, had we not felt desirous, when remitting to your Treasurer the amount of those extra contributions we have recently obtained, to express the views and feelings with which we have, in this particular instance, co-operated with our brethren in Manchester, London, and other places.

We beg to assure you, Christian Brethren, that as we repose a confidence, which is as pleasant to ourselves as it is honourable to you, in the wisdom, fidelity, and energy with which you conduct in general the affairs of this great institution, so we entirely concur in that opinion and spirit which induced you, during the last year, and on some former occasions, to draw largely on the reserved fund of the institution, rather than diminish the operations of your Missionaries. We agree with you, that the course which wisdom as well as zeal dictates, is, not to reduce our expenditure to a level with the inadequate contributions of the Christian world; but to make every effort to raise the liberality of the churches to a more just proportion to the exigencies of the heathen world, and the opportunities a gracious Providence has opened before us for communicating to them the glorious Gospel.

At the same time we are convinced the Society ought to possess a reserved fund. Could any doubt have previously existed on this point, the recent history of the Society must have removed it. We have seen that crises in the work will arise, when the expenses of missionary operations will exceed the current supply of means, and that an interval will then elapse before the explanations and appeals that must be made to the Christian public will bring up their liberality to the necessary point; and at such periods the work must retrograde, and its directors be

embarrassed, if they do not possess a resource for the interval that intervenes between the unexpected increase of expenditure and the subsequent increase of supply. We are of opinion the sums abstracted from the permanent fund of the institution should be replaced, and that fund maintained, if possible, at its full previous amount. And we beg of you to employ the remittance we now make of £1317. 4s. 8½d., being extra contributions, for that purpose, and to fund it accordingly.

But we are desirous, Christian brethren, to address you in the language of congratulation and encouragement. We would say, "Prosecute the great work with vigour; it is in our hearts to aid you to our utmost ability." We inform you with pleasure that these extra contributions have been given with more than common cheerfulness; and we believe that at no previous period have the Christians of Essex felt a more lively interest in the cause of missions than that which now prevails among them. We wish you to share with us in the encouragement this state of feeling affords to our own minds.

We would not limit our exertion for your support and encouragement to the single department of raising and remitting money; we would uphold you with our prayers; and would implore from the great Spirit on your behalf growing wisdom and zeal, harmony and love, pleasure and success, in conducting the operations of so important a Society; any connexion with which, but more especially to preside over its affairs, we deem a peculiar happiness and honour.

And we are, beloved brethren,
Your faithful fellow labourers,

W. RANKIN, Treasurer	A. WELLS
J. DIXON	C. S. GRAY
J. GRAY	R. ROBINSON
J. PATTISON	W. TEMPLE
J. HUNT	J. SCRIVENER
H. JOSLIN	R. BURLS
W. PORTWAY	D. SMITH
T. HODGES	R. FROST
W. MOSS	T. CRAIG.
H. MARCH	

*Signed at Chelmsford,
Sept. 21, 1829.*

ACKNOWLEDGMENTS.

The Thanks of the Directors are presented to the following; viz.

To Frances Elizabeth, for net work.—Friends to Missions, at Berwick, for a box of sundries.—Immanuel Chapel Sunday School Children, Bethnal Green, for Sunday School Primers.—Mr. Evans, by Rev. Thomas Jackson, for two idols.—John Severn, Esq.,—Z. M. V.,—M. J.,—Mr. E. Robinson, Executor of the late Mrs. Ann Baillie,—S. J.,—T. T.,—W. D.,—Anonymous,—A Friend,—Rev. John Reynolds,—Mr. Chariott,—and Mr. T. Bateman, for Evangelical Magazines, and other periodicals.

For the Mission College Library.

To "Matthew vi. 1-4;" for Bacon and Lightfoot's Works, 23 vols. 8vo.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct Lists*, having the Names of Places and Persons *alphabetically arranged*, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st August to 30th September, 1829, inclusive.]

IN LONDON AND ITS VICINITY.

Mr. J. Moore.....	20	0	0
Mr. G. Slack.....	10	0	0
Peter O'B.....	1	1	0
G.....	5	0	0
A Young Friend, per Rev. W. Orme.....	5	0	0
A Young Calico Printer.....	20	0	0
D. C. H., per Mr. Nobbs.....	10	10	0
Friend to Missions.....	0	10	0
W. J.....	1	0	0
Part of Premium.....	1	0	0
Swallow street, Scots' Church, Subscriptions per Mr. G. Birnie.....	4	4	0
J. R. Burchett, Esq.....	100	0	0
An Expression of Gratitude for past Mercies.....	50	0	0
R. P.—Gratitude to God for unexpected Mercies.....	10	0	0
A disputed Account.....	1	12	6
Legacy by the late Miss J. E. H. Groves, (Rev. E. A. Dunn, Executor) One-fourth of Residue (less Expenses).....	35	16	3
Ditto, by the late Mr. R. Tomkins, (Mr. W. Johnson, Executor) less Expenses, 3 per cents.....	25	0	0
Poultry Chapel, Rev. J. Clayton, Jun., A.M., Mr. Roberts and Family.....	5	0	0
Bucks.—Poyle—R. Ibotson, Esq.....	10	10	0
South Auxiliary Society—Donations by the Rev. J. Harrison and Friends—Moisty.....	2	5	0
Durham.—Sunderland—Rev. T. Stratten—Collected by			
Miss Curry.....	2	13	6
Miss Hodgson.....	2	10	0
Miss Mordey.....	0	18	0
Miss Preston.....	12	0	10
Sabbath School.....	1	15	10
Collection after Sermon, per Rev. J. Hands.....	8	8	0
Ditto, Public Meeting.....	12	9	8
Union Chapel—Rev. D. Duncan—Collection after Sermon, per Rev. J. Hands.....	6	5	0
Less Expenses....	47	0	10
	4	0	4
	43	0	0

Devonshire.—

South Devon Auxiliary Society.			
Ashburton.—Rev. B. Byron—Collection.....	4	13	8
Subscriptions, &c.....	11	7	4
	16	1	0
Beer Alston.—Rev. W. Whillan—Subscriptions and Collection after Sermon, per Rev. G. Mundy.....	8	10	0
Less Expenses....	0	0	0
	8	1	0
Tavistock.—Rev. W. Rooker—Subscriptions and Collection after Sermon, per Rev. G. Mundy.....	40	5	6
Less Expenses....	2	10	0
	37	15	6

Chndleigh.—Rev. J. Allen—

Collection after Sermon, by Rev. G. Mundy.....	3	15	1
Collected at Prayer Meetings..	1	3	1
Subscriptions.....	4	13	10
	9	12	0
Less Expenses....	0	1	0
	9	11	0

Dartmouth.—Rev. T. Stenner—

Collection after Sermon, by Rev. G. Mundy.....	10	18	2
Ditto, after an Address to the Sabbath School Children, by ditto.....	0	11	0
Subscriptions.....	16	10	3
Sabbath School Missionary Association.....	4	7	8
Missionary Boxes.....	2	14	6
Ditto, in Mr. Frogwill's Counting-House, and on board the "Alpha," and "Susan and Mary".....	3	3	2
	38	4	9

Less Expenses.... 1 7 4

36 17 5

108 5 11

East Devon Auxiliary Society—

J. Terrell, Esq., Treasurer—Exeter.—Castle-street—Collections after Sermons and Public Meeting.....	33	16	6
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DONATIONS.

E. Wilcocks, Esq.....	20	0	0
J. Terrell, Esq.....	5	5	0
Mr. Clement.....	5	0	0
Mr. Dawson.....	5	0	0
Mr. Evans.....	5	0	0
Mr. Glyde.....	5	0	0
Rev. J. Davison.....	5	0	0
Rev. Dr. Payne.....	3	3	0
Rev. J. Bristow.....	3	0	0
Miss Salter.....	1	0	0
Quarterly Subscriptions.....	12	0	0
	103	5	0

Devonshire—Collections, &c. by Rev.

J. Hunt—

Totness—Rev. J. Petherick—Subscriptions and Missionary Boxes.....	16	4	0
Collection at Public Meeting..	8	13	4
Donations.....	10	0	0
	34	17	4

Less Expenses.. 1 2 0

33 15 4

Kingsbridge—Rev. H. Watts—

Collection after Sermon by Rev. J. Hunt.....	3	13	3
Subscriptions.....	7	2	6
	10	17	0

Less Expenses.. 0 5 9

10 12 0

Paignton—Rev. R. Gill—

Collected by Female Friends.....	10	0	0
Newton, Rev. Mr.....	10	18	6
Exmouth—Glenorchy Chapel—Rev. R. Clapson.....	2	0	0

Total., 76 5 10

Essex.—Auxiliary Society, W. Rankin, Esq.,

Treasurer, on account*.....	2505	10	5
Chigwell Row.—Rev. J. Berry and Friends.....	10	0	0
Huntingdonshire.—Kimbolton—Rev. R. Hogg, per Rev. J. Clayton, Jun., A.M.,	20	0	0

* Particulars in our next.

Lancashire.—Tildsby Bank, late Countess of Huntingdon's Chapel, Rev. J. Langridge—Collected after Missionary Prayer Meetings		5	8	6	
Mid Lancashire Auxiliary Society—Mr. B. Eccles, Treasurer—Blackburn Independent Chapel—Collections after Sermon and Public Meeting		33	7	5	
Collected by					
Miss M. Eccles	3	1	11	0	
Miss B. Eccles		1	2	0	
Miss Thompson		0	15	2	
Miss Craig		0	12	0	
Miss Shaw		1	12	3	
Mr. J. Hacking		0	5	3	
Mr. Hopwood		0	6	9	
Sabbath School Children		0	7	7	
		44	19	5	
Less Expenses		2	11	0	
			12	9	5
Burnley.—Bethesda Chapel—Collection after Public Meeting		15	19	6	
Less Expenses		1	9	6	
			14	1	0
Clitheroe.—Rev. Mr. Wadsworth Collection after Public Meeting		8	17	7	
Penny-a-Week Society		9	4	6	
Donation		1	0	0	
Missionary Boxes		0	18	5	
			19	0	6
Colne.—Collection after Public Meeting		8	1	4	
Less Expenses (2 years) ..		2	17	9	
			5	3	7
Darwen.—Lower Chapel, Rev. R. Littler—Collection after Public Meeting		10	4	2	
Collected by					
Mr. R. Eccles		1	13	10	
Mr. J. Walmsley		0	13	0	
Mr. W. Whatley		0	9	10	
Miss Pickup		1	15	5	
Miss Walsh		1	14	0	
Bell Thorn Chapel		1	5	7	
Small Sums		0	6	1	
		18	1	11	
Less Expenses		2	8	2	
			13	13	9
Tockholes.—Collection after Public Meeting		6	13	8	
Less Expenses		0	17	2	
			5	16	6
			102	3	9
Less Expenses			1	8	11
			100	14	10
Leicestershire.—Melton Mowbray—Rev. J. Roberts—Collection after Sermon, by Rev. J. Hands		9	2	5	
Lincolnshire.—Barton—Rev. J. Winterbottom—Collections after Sermons, by Rev. J. Arundel		13	7	0	
Ditto, after Sermon at Mr. Sergeant's		2	0	0	
Subscription		1	1	0	
Collected by					
Mrs. Goy		1	13	0	
Miss Bradley		1	8	7	
Miss Burton		1	9	6	
Miss Smith		0	8	8	
Mrs. Nicholson		1	0	0	
Mrs. Pearson		0	17	4	
Missionary Boxes		0	6	11	
		23	12	0	
Less Expenses		3	7	4	
			20	4	8

Sussex.—Collections, &c. per Rev. J. Arundel.

Bognor.—Rev. J. Thornton—Collection after Sermon, per Rev. J. Thornton		4	2	2	
Ditto, per Rev. J. Arundel....		3	12	0	
		7	14	2	
Less Expenses		0	4	2	
			7	10	0
Worthing.—Rev. L. Winchester—Collection after Sermon		3	17	0	
Arundel.—Rev. W. Banister—Collection		9	1	7	
Subscriptions and Donations		12	18	6	
		22	0	1	
Less Expenses		0	8	1	
			21	12	0
			32	19	0
Per Rev. T. Jackson.					
Alfreton.—Collection		2	2	0	
Hurstmanx, ditto		2	5	3	
Brighton.—Zion Chapel (Donation)		1	0	0	
Mr. Faithful's Chapel (Donation) ..		0	15	6	
D. B. G.		1	0	0	
J. F. G.		1	0	0	
		8	3	3	
Somersetshire.—Bristol Auxiliary Society—W. Skinner, Esq., Treasurer, (on account) ..		322	11	3	
Warwickshire Auxiliary Society—Mr. T. Lowe, Treasurer, (on account) ..		1508	7	6	
Collections, &c., by Rev. W. Ellis, in Yorkshire, Durham, and Northumberland.					
Yorkshire.—Branton—Rev. Mr. Blyth		8	1	0	
Northallerton—Rev. W. Benson—Collection		3	8	8	
Less Expenses ..		0	3	0	
			3	5	8
Thirsk.—Rev. Mr. Buckley—Penny-a-Week Subscriptions, by Misses Imeson & Rowntree		3	8	8	
Produce of Ladies' Work		2	10	8	
Collection after Sermon.....		6	11	6	
A Member of the Society of Friends (a).....		1	1	0	
		13	11	10	
Less Expenses ..		0	5	0	
			13	6	10
			24	13	6
Durham.—Chester le Street—Rev. Mr. Nicol—Collection.....		2	13	0	
Northumberland.—Alnwick, Zion Chapel—Rev. Mr. Rate—Auxiliary Society		30	0	0	
Berwick.—Rev. R. Balmer—Collection after Public Meeting ..		18	0	6	
Less Expenses ..		0	9	0	
			17	11	6
Morpeth.—Rev. Mr. Brown—Collection per Rev. W. Ellis ..		5	15	1	
Collected at Prayer Meetings ..		1	16	6	
			7	11	7
			55	3	1
Total ..			82	9	7
Collections, &c., in Yorkshire, Durham, and Northumberland, by Rev. Dr. Winter and Rev. J. Hands.					
Yorkshire.—Hornsea—Rev. J. Sykes—Collection		7	5	0	
Subscriptions.....		2	0	0	
			9	5	0
Skipsea.—Rev. J. Sykes—Collection		6	3	0	
Subscriptions.....		8	1	5	

Frodingham—Rev. W. Hayden—			
Collection	4	11	10
Rev. W. Hayden's Missionary			
Box	0	8	7
Miss Stable's ditto	0	8	7
			5 9 0
Bridlington and Quay—Rev. E. Morley—			
Collection	20	15	7
Driffield—Rev. Mr. Hudswell—			
Collection	8	6	0
Malton—Collection	5	0	0
Kirby Moorside—Rev. J. Brewis—			
Collection	5	0	0
Pickering—Rev. G. Croft—			
Collection	6	0	0
Scarborough—Rev. S. Bottomley—			
Collection	34	6	6
Whitby—Cliff-lane—Rev. G.			
Young, A. M.	5	13	5
Silver-street—Rev. W. Black-			
burn	23	8	6
Stainsacre Sabbath School ..	0	11	3
	29	13	3
Less Expenses ..	0	6	0
			29 7 3
Guisborough—Rev. J. Blair—			
Collection	2	4	8
Less Expenses ..	0	4	0
			2 0 8
Ayton—Rev. W. Hinners—			
Subscriptions	2	6	0
Collection	1	5	7
	3	11	7
Less Expenses ..	0	3	0
			3 8 7
Stokesley—Rev. W. Hinners—			
Collection	3	0	0
Yarm—Rev. H. Pemble—			
Collection	2	13	0
Less Expenses ..	0	6	3
			2 6 9
			148 9 9
Durham.—Stockton—Rev. H. Pemble—			
Collection	3	19	3
Weekly Subscriptions	5	16	3
	9	15	6
Less Expenses ..	0	19	8
			8 15 10
South Shields—Rev. J. Kelsey—			
Collection	7	19	0
Less Expenses ..	1	8	6
			6 1 6
Durham—Rev. J. Matheson—			
Subscriptions and Donations..	17	12	7
Juvenile Branch—			
Girls'	4	13	11
Boys'	3	9	4
A Boy's Missionary			
Box	0	18	0
	9	1	3
Missionary Boxes	0	16	3
Ladies' Working Society, in aid			
of Native Female Schools			
in India	10	0	0
Collections after Sermons and			
Public Meeting	16	16	0
	54	6	1
Less Expenses ..	2	15	8
			51 10 5
Barnard Castle—Rev. W. L. Pratman—			
Collection	5	6	1
Penny-a-Week Subscriptions..	2	13	0
Sunday School	1	1	0
Subscriptions	3	0	0
	12	0	1
Streetham Collection	2	0	0
Staindrop Collection	2	14	10
Less Expenses ..	0	12	0

Darlington.—Rev. Mr. Gibbs.				
Balance of Subscriptions	5	2	6	
Collections	7	11	8	
J. Backhouse, Esq. for <i>Native</i>				
<i>Schools in India</i>	1	0	0	
	13	14	2	
Less Expenses ..	2	0	6	
		11	13	8
		94	4	4
Northumberland.—North Shields—				
St. Andrew's Chapel, Rev. W. H. Stowell				
Collections	19	13	0	
Collected by Ladies	16	1	6	
	35	14	6	
Less Expenses ..	1	18	0	
		33	16	6
Wall's End—Wesleyan Chapel—Collection				
Blythe—Wesleyan Chapel—Collection...	2	0	0	
		1	15	0
Newcastle upon Tyne—				
Tuthill Stairs, Rev. R. Pengilly	4	0	0	
Clavering-place, Rev. J. Pringle	9	16	1	
Postern Chapel	9	14	3	
Collection at Public Meeting ..	33	10	0	
High Bridge Chapel, Collection				
after Sermon by Rev. R. Court	2	2	8	
"First Fruits of Increase"	5	0	0	
	61	8	0	
Less Expenses ..	3	1	0	
		61	2	0
		98	18	6
	Total ..	341	7	7
Yorkshire.—West Riding Auxiliary Society				
—G. Rawson, Esq., Treasurer—				
(to 14th August, 1829.)—				
Brighouse	9	0	0	
Churwell	14	6	0	
Cleckheaton	28	11	7	
Dogley Lane	6	3	0	
Great Gomersal	6	10	6	
Green Hammerton	10	0	0	
Great Ouseburn	11	7	1	
Halifax—Slon Chapel	12	2	0	
Heckmondwicke—Lower Chapel	7	0	0	
Old Chapel	10	7	8	
Honley	4	2	6	
Ditto, for the support of the				
<i>Native Teacher, John Old-</i>				
<i>field, [10th payment]</i>	10	0	0	
Ditto, Ladies' Association, for				
Education of <i>Native Females</i>				
<i>in India</i>	10	0	0	
Huddersfield—Highfield Chapel	29	7	0	
Ditto, Ramsden-street Chapel	18	15	7	
Keighley	17	16	0	
Kipping	10	0	0	
Knottingley	2	6	0	
Leeds	51	0	0	
Ditto, Collections at the West				
Riding Anniversary	233	6	0	
Ditto, for the Support of the <i>Na-</i>				
<i>tive Teacher, R. W. Ham-</i>				
<i>ilton (3d payment)</i>	10	0	0	
Ditto, Member of the Church,				
per Rev. R. W. Hamilton ..	5	0	0	
Marsden	2	2	1	
Morley—New Chapel	11	2	7	
Ditto—Old Chapel	10	19	3	
Northwram	6	0	0	
Osselt	4	18	0	
Mrs. Y.	2	2	0	
Otley	3	2	0	
Pudsey	1	1	0	
Selby	5	6	0	
Skipton	5	0	0	
Tickhill. — Rev. B. Ash and				
Friends (Moiety)	4	10	0	
Wakefield.—Salem Chapel	38	8	6	
Miss Cope's Missionary Box ..	2	2	0	

MISSIONARY CONTRIBUTIONS.

Zion Chapel	60	3	0		Bethesda, Collection.....	1	12	0
Warley.....	7	0	0		Brynberian, Collection	4	0	0
Wilsden	3	15	0		Sunday School	2	15	0
Executors of late Mr. Tweedy, for the <i>Native Teacher</i> , <i>George Twcedy</i> (10th pay- ment)	10	0	0		College Green, Collection....	0	9	6
	694	17	4		Sunday School	1	10	6
Less Expenses..	26	6	4					2 0 0
				668 11 0				15 12 1
								2 4 0
								13 8 1
Wales.—Breconshire Auxiliary Society—					Scotland.—East Lothian Society—			
Rev. D. Lewis, Secretary—					Subscriptions, per Mr. W. Hunter	4	4	0
Aber, by the Rev. D. Lewis	3	1	6		Aberdeen Auxiliary Missionary Society—			
Brecon—Plough Chapel—Rev. T. Evans—					per P. Duguid, Esq.	30	0	0
Collection	4	4	8		Ditto 1828, (omitted).....	30	0	0
Subscription	1	1	0		Edinburgh—Elder-street Chapel—Rev. W.			
Penny-a-Week Society, per					Innes—Collected after Prayer Meeting..	6	5	1
Miss S. Morgan.....	8	14	4		Irvine Female Bible Society—Mr. S. Bree-			
				14 0 0	kennidge, Secretary. <i>For the support</i>			
Brychgoed, by the Rev. D. Lewis.....	3	7	2		<i>of the Irvine School at Howatke,</i>			
Bethesda at Llangattock Crickhowell—					<i>(India)</i>	15	0	0
Rev. W. Hopkins and Congre-								
gation	3	4	1		Buchan—Female Missionary Society. <i>For</i>			
Peniel at Cwmlu, per Rev. W.					<i>the support of the Native Teacher,</i>			
Hopkins	7	5	9		<i>"Buchan Evangelist."</i> (2d payment)..	10	0	0
Miss J. Parry's Missionary Box	1	16	8		<i>For the Education of Native Females</i>			
Produce of Poultry, per ditto	0	14	6		<i>in India</i>	4	0	0
				13 1 0				14 0 0
				33 9 8				
Less Expenses ..				0 2 0				
				33 7 8	Ireland.—Belfast—			
					The Widow of a Subscriber, per Rev.			
Swansea—Countess of Huntingdon's Cha-					W. Ellis	1	0	0
pel, per J. M. Voss, Esq.	19	8	11		Mount Panther. (County Down)			
Pembrokeshire—per Rev. D. Griffiths—					A Diamond Ring, presented by Miss			
Ty'rhos—Rev. D. Davies—Collection ..	0	15	0		Richardson, per Rev. W. Ellis, sold for	60	0	0
Per Rev. H. George—					New South Wales.—Van Dieman's Land			
Maenclochog, Collection.....	2	12	1		Presbyterian Missionary Society, per Rev.			
Sunday School	1	18	0		A. Mac Arthur			
				4 10 1				

Further Contributions are unavoidably deferred.

MISSIONARY LABOURS.

SEE! on the sultry Indian plains,
Where horrid superstition reigns,
Demons of darkness dwell:
Such chains they fasten on the soul,
The captive's bound by their controul,
As with a potent spell.

But from the west a glory streams;
Truth shines with such resplendent beams,
That error flies away.
Benighted souls, amid the strife,
Escape to liberty and life;
The night is turn'd to day.

The gospel ent'ring to the heart,
In power its spirit to impart,
A peaceful sceptre sways:
Like roses blooming on the sand,
Its virtues spreading o'er the land,
A total change displays.

Lo! as the Pagan caught the sound,
Such true delight and peace he found,
No words the sense convey;
I saw the Brahmin's temple fall;
Encourag'd on the Lord to call,
I heard the Pagan pray.

No more he bows to wood and stone;
The cross of Christ has charms alone
To captivate his mind.
His life of holiness partakes;
His Saviour for his guide he takes;
To follow him inclined.

I watch'd him on the bed of death;
Calmly he heav'd his parting breath,
His eye with glory bright:
I traced his progress to the skies;
But soon he vanish'd from my eyes,
And soar'd to endless light.

J. J. S.



Wm WILLIAMS.

WERN.

IRON, from an original Painting by WILDMAN

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1829.

A BRIEF MEMOIR OF THE REV. JAMES HIGGS,
OF CHESHUNT.

THE Rev. James Higgs was born at London, Dec. 3, 1763: of his early history very little information can be obtained; though it appears that about the eighteenth year of his age he gave satisfactory evidence of decided piety, and was received into communion with the church of Christ assembling in the Tabernacle, Moorfields. In the early period of his Christian course he was severely exercised by the devices of the great adversary of souls; which might have been a means of preparing him, in a great degree, for the public station he afterwards filled in the church of Christ. But these exercises were of short continuance; his soul was soon set at a happy liberty, and he enjoyed, in no common degree, the pleasures of religion. The public ministry, and private counsels and instructions of the late Rev. John Berridge, were greatly blessed to him, as also those of captain Joss and Mr. Scott—names which he ever mentioned with the greatest affection and veneration.

The first memorandum that he made of his public engagements as a preacher was at Mitcham, in Surry, Feb. 2, 1788; about which time he was introduced to the Christian ministry by the late Rev. Matthew Wilks, and laboured under the auspices of the London Itinerant Society.

When he had preached for some time in this connexion, with a pleasing measure of success, he relinquished his commercial pursuits that he might devote himself entirely to the work of the ministry; and he subsequently entered the Newport Pagnell Evangelical Institution, then under the care of the late Rev. W. Bull. After having completed his academical course with satisfaction to his tutor and credit to himself, and witnessed instances of usefulness in his occasional labours, he accepted an invitation from the Independent church, Banbury, Oxon, to become their pastor; to which office he was ordained April 12, 1797, the Rev. Messrs. Thrasher, M. Wilks, G.

Burder, W. Bull, J. Hinton, J. Moody, T. Green, and T. P. Bull, engaging in the several services of the day.

The October following he was united in marriage with Elizabeth, eldest daughter of the late Mr. Thomas Kilpin, of Newport Pagnell, who long and honourably sustained the office of deacon in the church of Christ in that place; she survives to mourn his loss; a loss which is most keenly felt, as the bonds of their union were of the tenderest, and most affectionate kind.

After preaching the gospel here with success for five years, in 1802 he removed to Dorchester, Dorset, where he continued usefully engaged in the cause of his divine Master till 1812, when he settled over the Independent congregation at Witney, Oxon. In the year 1821 he removed from thence to Cheshunt, Herts, and took the charge of the congregation meeting in Cheshunt Street, though, owing to the low state to which the cause was reduced, the people could not raise a sufficient salary to meet his necessary expenses; this, however, did not deter him from entering on this sphere of labour, and he had the great pleasure of seeing the interest considerably revived by his instrumentality.

The latter part of his life was marked by heavy trials, he was called to drink deep of the cup of sorrow; but he did not murmur; he was "strong in faith, giving glory to God." In December, 1825, he had to mourn the loss of his first-born son, who had reached the twenty-seventh year of his age. He was with him when he died; and often afterwards referred with joy to the calm and peaceful manner of his death, as a peculiar display of the kindness and mercy of the Lord. Thus, while as a father he mourned his loss, he was en-

abled, as a Christian, to rejoice in the deliverance of another saint from the vale of tears, and anticipate a re-union with his beloved son in the mansions of eternal bliss. This was succeeded by a long and dangerous illness of his beloved partner, whose recovery was for a considerable time despaired of; but the Lord graciously heard his prayers on her behalf, and raised her up again to administer to his comfort. While suffering from this trial he lost a considerable part of his property by a professed friend, in whom, from the openness and inflexibility of his own integrity, he had placed, perhaps, too much confidence. And, in the following summer (July, 1826), death again entered his family, and removed from him the "delight of his eyes" in the person of his youngest daughter, who had just completed her fourteenth year, and promised to be a comfort to her parents in their declining age; her affectionate disposition had endeared her to all that knew her. The wound inflicted by these bereavements was never healed, though he was supported by that which alone can comfort under such trials—the conviction that she also was removed from a world of sorrow to a world of peace and joy. On the Sabbath morning succeeding her funeral, he preached from John xiv. 28; "If ye loved me, ye would rejoice because I said, I go unto the Father:" and they who heard him on that occasion cannot easily forget the union of the feelings of the afflicted father and the resigned Christian, which was conspicuous in the whole discourse.

In May, 1827, his strength evidently failed, and the first symptoms of alarm appeared; and when mentioning them to his beloved partner she expressed her fears, he endeavoured to remove them, saying, "perhaps it may not be so;

but we know it will be as the Lord pleases;" and from that time to his death he may be said to have been a constant sufferer:

In October following, his affliction had greatly increased, and his sufferings were very severe; yet nothing could induce him to relinquish his beloved work. Often has he ascended the sacred desk on a Sabbath, when the day before his dearest friends would not have thought him able to leave home. At this time, and for some months previous, there was a peculiar solemnity and unction in all his public, as well as private, engagements; so that many who heard him have said, "It was like an inhabitant of the heavenly world addressing them." This was particularly the case on the second Sabbath in October, the last Sabbath he left home before his long confinement. He went to Enfield to administer the ordinance of the Lord's Supper to the church of his late friend the Rev. W. Thomas. Some of his friends there, who came to see him three days before his death, referring to the day he spent amongst them, observed, "It was a day long to be remembered by us all." While his weakness was thus daily increasing, and disease gaining ground, his now bereaved widow and children, and several of his most affectionate friends, frequently urged him, with great anxiety, to consider his strength and spare himself a little; but he unhesitatingly replied, "You know I never considered the Sabbath *my own* day, but peculiarly the *Lord's*, and the *work His work*, and He will give me strength. I do so increasingly feel the importance of it, and the value of precious souls, that I would gladly spend my last breath in endeavouring to bring them to my Saviour." From this time he continued his beloved work, with some assistance,

till the second Sabbath in January, 1828. After which time he got so much worse, that it was thought desirable to send for the absent branches of the family; after their arrival on the Friday evening, while sitting with him, he addressed his nearest relative with a smile on his countenance, "Now, my love, if you could promise me one thing I should be quite happy—that you would be willing to resign me;" but perceiving her much affected, he strove to divert her, saying, "Nothing is too hard for the Lord; perhaps he may raise me up again."

His illness now so rapidly increased, that in a few days all hopes of his longer continuance were taken away; but his mental faculties remained unimpaired, and he asked his attendant to tell him plainly what he thought of his case, adding, "Don't be afraid to tell me, for through mercy I am prepared to hear it." When informed it was not probable he could continue long, he expressed the joy he felt at the prospect of so soon beholding the unveiled glories of his Saviour. But these hopes were not yet to be realised; the Lord had appointed him to bear much suffering: for weeks his pains were exceedingly severe, and his death almost daily expected. Though his trials were heavy his consolations also abounded: he thus described the state of his mind at this period of his illness; "The Lord deals very tenderly with me: my poor body suffers more than you can conceive, but my dear Lord supports me! It is all peace within—it is all calm there. He knows my poor weak frame could not bear any violent emotion, either of joy or sorrow. This is my experience, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' O what an unspeakable blessing! peace, perfect peace! What a precious Saviour! how I

love him ! I want you all to love him." He was favoured with much intimate communion with the Lord, which was a source of great comfort to his spirit. About the latter end of February the hopes of his friends revived. In a few weeks he left his room and gained a little strength. In the spring, having a great desire to meet his charge at the Lord's table, he was conveyed to the meeting, and met the church in the vestry, and administered the Lord's Supper. It was a most affecting season, and will long be remembered by most who were present. After this he once more preached to his people. In April he so far recovered as to be able to leave home for a few weeks, on a visit to a friend he highly esteemed. This visit was a source of enjoyment to him. In his subsequent illness he spoke of the pleasure he had in the society of his friends, and of their kindness. The two last Sabbaths he spent there he was able to preach once each day, and returned home evidently better. He preached in his own pulpit several times after his return; but his public work was nearly ended. The first Sabbath in June he administered the Lord's Supper for the last time: he became gradually worse. On July 1st, he took to his bed; and, from this time to his death, it is not using too strong language to say, he experienced a martyr's sufferings. His bodily pangs were unusually severe, and his other trials distressingly painful; but he was enabled "in patience to possess his soul," and to endure his long affliction without murmuring or repining. When told by his friend how greatly he suffered, he would often reply, "Yes; you can form no idea of my pain: but it is my heavenly Father's pleasure; and though his wisdom and his love chasten, the rod is in his hand and he supports me; so that

while one hand is heavy upon me the other is graciously underneath me. Oh! I love my adorable Lord, and I do not think worse of him for his dealings with me, though they are severe, and my poor weak frame sinks under them; (to his partner) my dearest love, do not you. Oh! let us bless his name together, he is so good; he makes all my bed in my sickness!"

In health the word of God was his hourly delight; few had a greater knowledge of the Bible than he; and this love increased as his trials and sorrows abounded. His language was, "What should we do without the holy Bible, the precious word of God: it has been my delight for nearly fifty years; and I can say, often as I have read the sacred volume through, each time my love to it has increased, and I have begun it afresh with renewed pleasure; and I leave my testimony to the faithfulness of God, in honouring the humble, faithful reading of his blessed word. Oh! the unutterable pleasure with which he has been pleased to favour me in this holy exercise. I can with truth say, I have esteemed his testimonies more than any created good, even more than my necessary food. Oh! that all my dear family may be enabled to prize the word of God above every thing!"

Through the months of July, August, and part of September, his death was almost daily expected, and the lively hopes of immortality were his constant enjoyment. Often did he express his earnest desire "to be clothed upon with his house that is from heaven;" at the same time saying, he was willing to wait the Lord's time. A friend observed, "Death will be a happy change to you, Sir;" he meekly answered, "I hope so." His friend rejoined, "With your prospects, I do not wonder that

you long to be gone;" he replied, "I do, indeed, long to behold his face in righteousness;" and added with a sweet smile, "Then, you know, I shall be satisfied when I awake in his likeness. Oh! to belike the Saviour, what bliss! and to be with him, what inconceivable, eternal joy!" When he appeared a little revived, and his friends expressed their hopes he might yet be raised up, he would say, "If my life could promote your comfort, I should be glad to be spared for your sakes; but look not to these varying appearances—look entirely to an unchanging God—he will be your comforter and supporter." After this, he revived again so far as to be lifted from his bed daily, and remain a few hours on a sofa in the adjoining room, which refreshed him a little—but his sufferings were nearly as severe as ever. His physician encouraged him to expect, if he survived the winter, a great improvement in the spring; but his weakness gradually increased, and, during the last three or four months, his trials were peculiarly heavy. But still he was enabled to justify God in all his dispensations. "Shall we," said he, "receive good at the hand of the Lord and not evil?" A friend observing to him that his complicated sorrows reminded him of Job, he replied, "Yes; and if the Lord tried so holy a man as Job, is it any wonder that he should try so sinful and weak a creature as I feel myself to be? No; 'when he has tried me I shall come forth as gold.' Besides, the Lord has still left me some comforts which that honoured saint had not. I have a dear wife, and kind children; who, with the most unwearied affection, are doing all they can for my comfort. For their sakes the loss of my property grieves me (referring to his last losses), it distresses me more than I can tell; the thought

of leaving them in such different circumstances than I had reason to hope, is painful; but I leave them in the hands of a faithful God. It is better to be the injured party than the injurer."

About this time he asked the physician what he thought of him; he replied, "I do hope you are a little better." He said, "I had hoped I was near my Father's house: I long to be at home." His beloved partner having left him for a short time on one occasion, when she returned to him she thought he was in tears, and said, "My dear, why those tears?" He replied, "I am not conscious I am in tears; but if I am, they are not tears of grief but of joy. Oh! my dear love, I was thinking of beholding the unveiled face of my dear Saviour, seeing him face to face! Oh! what joy! what bliss! 'tis heaven. I long to see that blessed Redeemer. What lively hopes are *these*, and all flowing to unworthy ME, through his sufferings and death! I shall praise him for ever. 'Worthy is the Lamb.' 'In my Father's house are many mansions.' Thanks to eternal and dying love there is one for me! My love I must leave you; but look to the Lord—cleave closer to him; he will, indeed he will, take care of you; and then, remember, our separation will be but short—and then to be for ever with the Lord!" He spoke of death as a conquered enemy; often longing for its approach, and anticipating the presence and support of his beloved Redeemer in the trying hour. He often expressed the joy he should realise in meeting his dear children in the heavenly world, till his weak frame was quite overpowered, but would add with great devotion, "But I shall see my dear Saviour, *that will be my heaven!*" Through succeeding weeks his sufferings were extreme; his almost constant

pain, when awake, he could compare only to knives darting through him. "If you loved me," he would say, "you would rejoice because I go unto the Father. I do not complain of my pain, but I may tell the Lord of my sorrows, and ask him to lighten them or give me strength to bear them; and, O, what a mercy, he enables me to say, Thy will, and not mine, be done!"

In the latter part of his illness he was too weak to hold long conversations, but the whole tenor of his expressions indicated the sacred composure of his mind in the prospect of death and the eternal world. On the last Sabbath but one of his earthly pilgrimage, he spoke very feelingly and affectionately to his medical attendant on the foundation of his hopes, the source of his comforts, the brightness of his prospects, and his earnest desire to see that Saviour whom he loved; and by several powerful arguments recommended the Saviour to him, as the only source of happiness, peace, and joy.

From this time to his death he spoke but little, yet he would sometimes express in language of earnest desire his wishes to be "clothed upon with his house from heaven:" and then he would check himself and say, "But I would not be impatient; I desire to be willing to wait his own time, which is the BEST; but I so long to behold his face in righteousness, even that countenance which FOR ME was 'marred more than any man.'" And he would frequently repeat a part of that hymn—

"Father, I long, I faint to see," &c.

especially the third verse—

"I'd part with all the joys of sense," &c.

On the Tuesday preceding his death, his highly valued friend the Rev. M. M. Preston, vicar of Cheshunt, called to see him, and

remarking that "the Lord was pleased to continue him long in that affliction, and no doubt it was for a wise purpose;" he replied, "Yes, my dear Sir, he knows that I have need of much purifying; it is the purifying furnace—but it will soon be over." Thus proving how low was the estimate he formed of himself, and his firm belief in the mercy and wisdom of his covenant God and Father.

In this state of extreme debility and painful suffering he continued till July 16, 1829, when, about a quarter before eight o'clock in the morning, he breathed out his soul into the hands of his adored Redeemer—he awoke not from a peaceful slumber into which he had fallen three hours before—and thus he entered into rest.

His mortal remains were committed to the silent tomb, under the pulpit from whence he had dispensed the word of life, on Wednesday, July 22. The Rev. John Clayton, jun., delivered the address at the grave; and the Rev. George Clayton preached his funeral sermon on the ensuing Friday, from Rev. i. 5, 6;—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion for ever and ever. Amen."—A text chosen by the deceased. On the following Lord's day, the Rev. Joseph Drake again improved the solemn event from Rev. xiv. 13:—"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Having thus hastened over the events of his life, we stop a moment to notice two or three conspicuous traits in his character. As a husband, he uniformly displayed

meekness, affection, and tenderness. As a father, anxious solicitude, and unceasing endeavours for the eternal welfare of his children. As a Christian and a minister, he was eminent as a man of prayer, in which he had a superior gift, owing, no doubt, to the frequent exercise of it; could the fervour, the frequency, and the intenseness of his secret devotions have been witnessed; the invariable spirituality of his mind, displayed at the family altar, and in the church of God, in this holy exercise, would have been a satisfactory evidence of the fulfilment of the Saviour's promise—"Pray to thy Father in secret; and thy Father, who seeth in secret, himself shall reward thee openly." He was distinguished for his reverent attachment to the word of God; in health it was

the source of his richest enjoyments, and, in sickness, of his greatest consolations; he, indeed, "delighted in the law of God after the inner man:"—for his inviolate adherence and love to truth; for his unshrinking fidelity; his lively sense of the responsibility of his office, and of his own insufficiency; indeed, humility was the crowning excellence of his character; as it had shone conspicuously through his whole life, it increased in brilliancy and beauty as he drew nearer the eternal world.

May those who have attended his ministry on earth meet him with joy, and not with grief, in that day, when "the Lord Jesus shall be revealed from heaven, to be glorified in his saints, and admired in all them that believe."

T. K. H.

AN APPEAL IN REFERENCE TO SLAVERY.

To the Editor.

SIR,

There is so much spirit and truth in the preface to the second edition of "Observations on the Demerara Memorial," that I am extremely unwilling your readers should be unacquainted with it. The book which it prefates is as interesting as convincing, and as free from asperity as the most moderate and best informed abolitionist could wish. Allow me to say, that it is by publications like this in question that we are to look for the right and decided tone of public feeling, and, in sure consequence, the abolition of slavery itself. Let it be once asked, Whether one British subject can be legally compelled to become the slave of another British subject? Perhaps not an Englishman on our island, in his senses, would answer in the affirmative. Let us, then, Mr. Editor, take every method to lay before our fellow-subjects the unsophisticated state of the question. I am, Sir, thankful for this channel of conveying truth to so large a portion of the public, through your Magazine.

A friend to common right and common justice,

J. K.

Observations on the Demerara Memorial and on the false assumption, that enslaved British Subjects are Legal Chattels. In a Letter from a Gentleman in the Country to his Friend in London.

PREFACE TO THE SECOND EDITION.

As long as the friends of the unfortunate negroes continued thoughtlessly to admit that they were *legal chattels*, it required no great penetration to foresee that the compulsory manumission clause would be objected to as an arbitrary invasion of the rights of private property. Every one is aware that even a horse and, *à fortiori*, a slave, may from circumstances be worth much more to the possessor than the marketable value: and by the hasty publication of the following hints just before the hearing on the Demerara Memorial, the writer had hoped to convince those who might wish to uphold the manumission clause, that they could only expect success by abandoning details and calculations, and taking their stand upon the ground that the pretended ownership asserted by the slave-holders had no legal foundation. A moment's reflection was sufficient to establish the conviction that

it was impossible to sustain the manumission clause, or the demand that a day in the week should be given up to the negro in lieu of Sunday, or indeed any other of the ameliorations which had been suggested, unless the prevalent notion that our dark-coloured fellow-subjects are not men, possessing absolute rights of their own, but mere beasts of burthen, whose time and labour belong to another, were first put down. To justify the interference on behalf of the negroes at all, and certainly to render that interference effectual with the King and Council, it was necessary to show that they were not the chattels of their oppressors, but injured British subjects, illegally plundered of their liberties. This course, however, for some unexplained reason, was not approved: had it been adopted, it is not probable that any public functionary would subsequently have spoken of "*those rights of property which the laws have vested in the owners of the slaves.*" Perhaps few persons will more sincerely rejoice to learn that the legislature of this country has never arrogated to itself the power of destroying the natural rights of harmless British subjects, and that consequently no such laws exist, than the amiable gentleman to whom the inadvertent assertion is ascribed. If it could be shown, that laws so utterly at variance with all principle, so perfectly Satanic, had been enacted by any oversight, the ministers of the crown would betray their duty to their King and to their country if they allowed a single week to elapse without proposing their abrogation.

To the great surprise of many persons, and to the severe affliction of some, after a lapse of time, during which no progress had been effected, the hopes of the ameliorators were, at the end of the session 1828, made to rest in both houses of parliament upon the delusive resolutions of 1823, which it is clear, from the whole tenor of Mr. Canning's speech, were framed by him with the concurrence of the West Indians, on the assumption that our enslaved fellow-subjects are *legal chattels*, and which, moreover, were dexterously interlarded with the convenient phrases "*slave population*," "*judicious and temperate measures*," "*safety of the colonies*," "*a fair and equitable consideration of the interests of all parties*;" every one of these phrases being admirably adapted to become the source of endless discussions, and to create those delays, on which alone the white colonists place

their reliance. The slave-holders are either very ungrateful or very politic in not openly expressing their satisfaction at seeing this great question referred back to their own false principle by their professed opponents, after five years of anti-slavery meetings and petitions. They know that they have little to fear from holiday speeches about cruelty, for they do not themselves desire to encourage atrocities. They can have no objection to occasional skirmishes on mere incidental points, that, like a tub thrown to the whale, enable them to draw away the public attention from the main question, which is,—Whether one British subject can be legally compelled to become the slave of another British subject?—for they are aware, that until that delusion is removed, no serious impression can be made on their system in parliament or out of it. How is it, then, and *why* is it, that we hesitate to place our cause on its true footing, and to strike a decisive blow where alone the enemy is vulnerable? Is this ineffective mode of proceeding to be allowed for ever to absorb the public energies, and to neutralize them? The ministers (to whom the enslavement of innocent British subjects must always prove a very embarrassing question, while West Indian influence is so powerful) and the West Indians themselves are much obliged to us; but the improvement of the condition of the negroes, while we are thus trifling, can advance but little. The retrograde movement* towards the resolutions of 1823, at the end of the last session, has called forth the present re-publication, in order to afford those who might otherwise despond, the consolation of knowing that the pretended vested interest—the great impediment to all amelioration—must fall at once whenever it shall be made the object of direct attack, and the friends of the

* Since the above was written, the author has been given to understand that the two gentlemen who took the resolutions of 1823 as the basis of their simultaneous speeches, only stated their own views as individuals. In this case, as their speeches were so reported in the newspapers as to convey the impression that they had been requested to act as the special representatives of the anti-slavery party on that occasion, the erroneous impression should be removed by direct disavowal. But if these gentlemen did not represent the anti-slavery party, who did? Nothing else was done, after all our subscriptions, our meetings, and our petitions.

negroes shall cease to carry on a petty war of out-posts. Slavery cannot, and ought not to be resolved into a mere debate of kindness or cruelty: it involves that most important of all constitutional questions—the *personal liberty of the subject*; and it places the eternal interests of the wretched thrall at the mercy of a wrong-doer, who must in his heart deprecate all genuine improvement in religion as tending to give *mind* to one, whose brutalization is necessary to the security of his tyranny. It is much to be regretted, that at any meetings for petitioning against the enslavement of British subjects, the occasional severity of their treatment, which is only matter of aggravation, and is easily denied, palliated, or disclaimed, should have been allowed to supersede the consideration of the utter illegality of the usurpation itself. West Indian cruelties, in all their details, are most usefully exposed in publications intended to give a due impression of the attendant and inseparable evils of slavery, but they do not furnish proper materials for petitions to parliament: *there* the remedy must be sought, by the application of fundamental principles to the fact, that in the British colonies unoffending British subjects are condemned to perpetual bondage by thousands and hundreds of thousands. When the pretended vested interest has been thus exploded, the abolitionists may expect to realize the wish of the late Lord Melville for the emancipation of all the children that shall be born thenceforward, and the ameliorators, without laying themselves open to be represented as “a set of artful men, thrusting themselves into notice by making experiments on the property of others, and delighting in interviews with ministers of state,” may then boldly insist on their plans for improving the condition of the existing negroes whom, not on account of their oppressors, but *for their own sake*, it might not be prudent too suddenly to set free. Because parliament, evidently misled by the erroneous assumption, that innocent men may be lawfully deprived of their natural rights, confined itself to the resolutions proposed in 1823, it has been since urged in excuse for not adopt-

ing a more efficient course, that we must be content with keeping parliament to its own pledges and promises,—as if six years’ experience of the delusive nature of those resolutions had made no change in the opinions of the legislature. Why we should take it for granted that our representatives are unable to comprehend the paramount nature of absolute rights, which even a peasant can be made to understand, is not very obvious; let us at least give them a fair trial before we affirm, that the most enlightened legislature upon earth is so profoundly ignorant as to know nothing of first principles, merely because many of its members have evinced a very proper reluctance to go along with us in our experiments after we had admitted the proprietary rights of the slaveholders. Before we ascribe a want of intelligence to them, let us show that we ourselves have at length discovered that there is a real difference between an outraged man, which every British subject *may* be, and a legal chattel, which no British subject *can* be; between forcible usurpation and lawful possession; between might and right; between fact and principle; between a slave *de facto*, and a slave *de jure*.

In addition to the authority of Blackstone, whose Commentaries are quoted in this pamphlet, as embodying the uniform opinions of all his learned predecessors on this subject, the writer cannot deny himself the pleasure of here inserting the testimony lately given to the legal principle on which the whole question depends, by one of the most considerate and accomplished lawyers of the present age, who is represented to have said in his place in parliament, “I agree with the Hon. Baronet, that every subject of the state has a right to life and *liberty*, and that the government that would invade those rights would not only *violate all law*, but would be acting on a principle whose operation must destroy that government itself; but to deny public offices to persons holding opinions injurious to the state, is quite another thing from *the deprivation of natural rights*.”—Speech of Sir N. Tindall on the Catholic Question, May 5, 1828.

A WORD TO PROTESTANTS WHO VALUE THEIR PRINCIPLES.

To the Editor.

SIR,

The following extract from the Petition of Captain Atchison to his Majesty, so naturally portrays the right feelings of Christian conscience and integrity, under a demand to perform the abhorrent ceremonies of the Romish church, which you have lately described, that I feel assured it will be acceptable to your numerous readers. It brings home to our minds the distressing situation of our Protestant brethren in the public departments.

By the documents which have been published, it appears the late Marquis of Hastings would not allow the priests to make application for the troops to perform the ceremonies in question, after the dismissal of the two officers at Malta; and that the priests regularly fired the salutes and tolled the bell for their objects of worship after the Marquis discarded these ceremonies from the troops. But during the last session of parliament, ministers stated, that the orders of the Marquis had been countermanded from home; and they spoke of the ceremonies as nothing more than proper acts of deference and respect to the religion of the people. Thus are those abhorrent ceremonies again enforced on our Protestant troops in the Mediterranean: and by Montreal papers for July last it may be seen, that the practices complained of are extending to our other possessions.

May we not ask, Is there no deference and respect to be observed to the religion of Protestants? Need the members of government be told, that a demand on Protestants to perform ceremonies which the Romish priesthood perform in worship, service, and honour of their deified wafer, saints, and images, respecting which God says to us all, "Thou shalt not serve them," is calling on Protestants to be unfaithful to God, and to abandon the essential principles and obligations of their religion?

That the popish worship, even if it were to God, with bells, according to their detestable ritual, with gunpowder salutes, handling of arms, bowing of colours, and the equal folly and wickedness of an unknown tongue, is in like manner known to be hateful to God, who will be worshipped only in spirit and in truth; and as abhorrent to every principle and feel-

ing which a Christian is bound to cherish?

That not to allow a Protestant to object to perform or attend such ceremonies, is not to allow the essential obligations of the Protestant religion. And that to permit the Romish church to make such requisitions on Protestants as those published in the Appendix to Captain Atchison's Trial, and to enforce such requisitions, when objected to, with punishment, is to destroy Protestant liberty, and commence again a system of popish slavery? It is to be remarked, that the civil as well as military officers are compelled to attend mass and idolatrous processions; yet that neither the one nor the other renounce their Protestant religion and liberty on entering the public services of the country.

Those who wish to pay deference and respect to the religion of Roman Catholics, must remember that in so doing they are not to insult and subvert the religion of Protestants. But hear how a sufferer speaks on this important subject. The whole Petition deserves the most serious consideration.

A CONSTANT READER.

"That the above rites, in which your petitioner was required to take the part belonging to the Romish priests and sextons, *are not military services*, and are, moreover, held by our Protestant church and nation to be '*blasphemous, superstitious, and idolatrous*;' 'to be most hateful to God and most damnable to man:' The church of England, in common with other reformed churches, insisting from the word of God, that *popery*, from maintaining these idolatrous rites in its worship, is 'the mother of harlots and abominations;' and that the prostitution and guilt of the human mind and soul in worshipping the wafer, tutelar saints, and images, is spiritual adultery and rebellion against God; an idolatry which God curses, and which, in obedience to God, the church of England curses before the world.

"That the command of God to every man respecting idols is, '*Thou shalt not bow down to them, nor serve them.*' (Exod. xx. 2.) And as no man of moral integrity will salute or serve a harlot when

walking the streets, nor allow his personal services to be given to the rites of a brothel (such characters and rites being denounced by the constituted authorities of his own country)—as no faithful subject will salute or serve men whom rebels have invested with the prerogatives of his right sovereign, in the manner the honours of the most high God are given to popish idols; as no man will aid servants when doing that which is most hateful and insulting to his Father, as the natural feelings and obligations of man to God, our heavenly Father in Christ Jesus, are insulted by the popish practices in question, and by their alteration and perversion of his commands relative to these practices—taking out the second commandment, which forbids their idolatry, and then covering the fraud by dividing the Tenth into two; as no man will *serve, salute, or compliment* that which God and his own church solemnly call upon him *to curse*,—so your petitioner, on every ground of conscience towards God, and of integrity in the principles and conduct essential to his Protestant name and character, as taught by the church, and guaranteed by the constitution of England, was constrained to seek exemption from serving the idolatrous rites specially set forth in his orders; although painfully urged, by the strongest earthly ties, to seek if any just principle would allow obedience to his superiors in this matter, and not endanger the commission on which himself and family were dependent without the greatest necessity. For it is established as an universal principle of rectitude and of law, that no man shall serve, or be an actor or working agent in that which is morally evil and unlawful before God and man, without being accessory to the guilt of what is done. And no man is allowed to give outward *reverence* and personal *service* to religious worship or objects of worship, which he *publicly* professes to *protest* against as blasphemy and idolatry, without being subject to the charge of violating his integrity on the one hand, and of hypocrisy on the other: and should any agent or servant give his apparent reverence, attendance, and services, to objects of worship which he *professed* conscientiously to abhor, in order to promote the worldly ends of his employer, he would be visited with universal contempt for such prostitution of his principles, from every one holding the

honourable principles and feelings prevalent in the British community.

“That besides the express command of God, that no man shall serve idols, he has recorded, in the example of the three children, (Daniel, ch. iii.) a case, marked by his approbation and protection, of men in high public office refusing to obey their sovereign in an affair of state, when required to serve an idol, and do what is contrary to a right conscience with God. We have also the honourable example of the Protestant princes of Germany, who, when required to *attend* the Emperor in the procession of the Host, at the Diet of Augsburg, refusing to do so, the Marquis of Brandenburg, their spokesman, saying: ‘I would rather submit my neck to the executioner than prove unfaithful to God, and receive or sanction anti-christian error:’ and being again pressed to comply on the following day, he answered, ‘in the present cause, which pertains to God, I am compelled, by an immutable divine decree, to resist all impositions of this kind, whatever may be the consequence, since it is written, ‘we ought to obey God rather than man.’ The church of England, in the prayer following the commandments of God, constantly keeps in memory the principle, that we are to obey the king, and all in authority under him; for God, ‘*according to his blessed word and ordinance,*’ and never contemplates that its members can be placed in such a situation as that at Malta; where, on hearing the commandments of God in their public worship, and praying ‘he would incline their hearts to keep his laws,’ and ‘that they may live to the glory of his holy name;’—know, when repeating these words, that they may be ordered *to serve* and *honour* the idols of popery the moment they leave the church door.

“That the public servants of the crown, who are Protestants, would on no account submit to an order to attend, serve, honour, or salute the idolatrous rites of popery in the streets of London, Edinburgh, or Dublin; and as our duty to God, and to our Protestant principles and character before men, is as binding abroad as at home, such a requisition is equally insulting to the principles and feelings of a Protestant subject at Malta as in England, and must be expected to meet with like objections from all who value their religion and their rights.”

A STATEMENT ON THE AWFUL PROFANATION OF THE LORD'S DAY,

Presented by the Secretaries of the Christian Instruction Society to a Special General Meeting of its Subscribers and Friends, held at Albion Chapel, Tuesday Evening, November 3, 1829.

N. B. We think it our duty to print the whole of the following important matter.—EDITOR.

It devolves on the secretaries of the Christian Instruction Society to present to the audience now assembled, a detail of those facts and circumstances which have induced the committee of that Society to convene the present meeting. At its formation, in 1825, the gross violation of the Christian Sabbath was a subject which pressed heavily on the minds of its earliest friends, and therefore was prominently introduced to the notice of the public, as one of the reasons for the establishment of the Society; and "promoting the observance of the Lord's day," was enumerated in their second rule, as the first mean which the committee should employ to advance evangelical religion in this metropolis.

For four years the committee have been content with the indirect influence which their agents have exerted over the many thousand families under their friendly visitations; but, during that period, the profanation of the Sabbath has fearfully increased, and attained to such an offensive and alarming height, that no body of persons associated as that committee is, to promote Christian Instruction, could contemplate it without attempting to reprove, and, as far as possible, to subdue it. This subject has, therefore, occupied their attention for many months, and the measures they are now about to recommend are the results of long and anxious deliberation; but before we detail those proceedings it will be necessary to sketch, with all practicable brevity, the state of this metropolis and its environs on the Sabbath day, with which the more serious part of its inhabitants cannot, in general, be familiar, only premising, that nothing will be now detailed of which the secretaries have not satisfactory oral or documentary evidence. Much, very much, will remain undescribed, but enough will be recited to cause every serious mind "to sigh and cry for the abominations" of our great city.

The earliest dawn of God's holy day is met by scenes of dissipation and riot, occasioned by abandoned characters, of

both sexes, returning to their homes after a night of debauchery in those haunts of vice which are now to be found in every part of the metropolis under the specious names of coffee, oyster, and liquor shops. And it has occurred, that peaceable inhabitants have been roused from their slumbers by the noise and violence of those who thus prowl the streets.

As the sacred day advances, it is melancholy to know that the bustle of business commences in the various markets of this city; where, in defiance of the laws of the country and of God, an open traffic commences, which continues with unabated activity till the hour of prayer arrives, when, in some instances, a veil is partially drawn till, as the phrase is, the "church hours" are over.

Thus Covent Garden market has for years exhibited, not only the fearless exposure of goods for sale on several hundred stalls, but also the assemblance of multitudes of the most abandoned characters, who indulge in language so filthy and blasphemous, as to make them the terror of every sober inhabitant or decent passenger.

The other markets, in the west of London, exhibit congenial scenes. In the Hungerford, Newport, Fleet, and Carnaby markets, there are to be seen persons in almost every shop, ready to sell their various commodities, though, in some cases, by the appearance of a few shutters, deceitful homage is offered to the hallowed day. But in Clare market, near Drury Lane, no attempt is made to hide their iniquity; every shop is completely open, and every avenue is crowded by people, who are invited to purchase by the most public display of articles of every kind, and by the shameless importunity of those who sell them.

It is the deliberate opinion of the gentlemen who visited these markets for the committee, that in each of them might be openly purchased whatever the lower classes should wish to eat, drink, or wear.

There is every reason to believe that Billingsgate and the markets in the eastern and southern parts of the metropolis are

in no better state. Happy would it be if this unholy traffic were limited to the market places; but it extends to the streets, and the number of open shops is truly appalling.

Let any serious person walk through Rosemary Lane, Whitechapel, Spitalfields, Bethnal Green, Shoreditch, and St. Luke's, on the one side, or by Drury Lane, Soho, St. Giles, Tottenham Court Road, Paddington, and the Edgware Road, on the other side; or by Clerkenwell, Saffron Hill, and Leather Lane, in the centre of this city, and he will behold scenes which must deeply affect his mind.

The following description of one of these neighbourhoods is supplied by a gentleman connected with the Society:—

“In walking from Pentonville to the Minories, I had observed numerous persons lounging about the public-houses and wine-vaults, and many others offering various articles for sale at the corners of the streets. This I was in some measure prepared for, having witnessed such things on my former visits to London. When going down the Minories, however, toward the lower end, I was astonished to perceive many of the clothes' shops partially open, the door-ways within and without hung round with various articles of wearing apparel, having the prices marked on tickets in glaring characters, and the pavement occupied with salesmen inviting the attention of the populace to the quality and cheapness of their merchandise. I went on from hence, through Rosemary Lane, to St. George's Road, and here (in the lane) the guilty scene obtruded itself upon my notice, without any attempt to cover its deformity, or conceal its shame. The shops of grocers, butchers, bakers, coal and corn-dealers, salesmen, and others, were *wide open*; while stalls and benches were arranged throughout the street, and covered with articles for food and clothing of all descriptions, and, what I took to be, when looking on them in the distance, a mob collected to witness a quarrel or a fight, I found was a dense mass of persons engaged in all the interest, and bustle, and confusion of worldly traffic. I had heard of sundry markets in the West Indies, and of the benevolent attempts of government to abolish them; but who ever heard of a Sunday market in London! I blushed for my country—I sickened at the scene, and would fain have turned away my eyes and supposed myself deceived; but I could not—the facts

were too appalling and apparent! *Here* were garments of all sorts, and attire of all descriptions, for young and old, male and female, hung up in the open street row upon row; *there* were carcases, and sides, and joints, and cuttings exposed to the view, and thrust upon the notice of every passer-by in the most tempting manner; while scores were crossing and re-crossing the street, laying hold of any who seemed disposed to look and listen, and inviting all to examine and cheapen, to fit on and buy. In one part of the street a number of poor creatures were arranged before and around as many boards covered with boots, and shoes, and slippers, busily employed in blacking and polishing their several wares; to avoid whose elbows and filthy sprinklings I turned into the cart-road, and then I narrowly escaped being required to interfere by a busy butcher, who, finding the quality of his meat arraigned by some of his customers, turned to the crowd, and darting his eye toward a tall Irish labourer on my right, appealed to him, with horrid oaths, whether the meat was not equal to any in London, and was answered by blasphemies equally revolting and offensive. I had scarcely passed by the swearing butcher, when my ears were assailed by the cries of those who, in announcing the qualities and prices of their fruit and vegetables, evinced their anxiety to secure customers, and empty their baskets. To their noisy din was added the quarrellings of drunken men and women of the lowest description; the choppings, and bargainings, and reckonings, and cursings of buyers and sellers, while the loud vociferations, and disgusting gestures, of the ragged crowds surrounding the gin shops, occasioned the most horrid discordances, and completed the frightful picture. And this is London!—London in the nineteenth century!—London on the Sabbath day!—London between the hours of ten and eleven on the morning of that hallowed day—while the bells of the several steeples were calling to worship and announcing the hour of prayer!”

Another gentleman, who is an active and liberal friend of this Society, has supplied the secretaries with the results of his personal inspection of various streets, and other public avenues in the north-western out-parishes of this metropolis; and it is affecting to know that, in twenty streets &c., he numbered no less than 473 shops, of different trades, open for

business on the Lord's day, besides multitudes of fruit and other stalls. Crowds of squalid and profligate persons around the liquor shops, and many places exhibiting rather the bustle of a fair than the quietude of the Sabbath.

Happy would it be, could we believe that this is the extent of the evil; but the half is not yet told. For whilst the streets and markets present these scenes, the fields and banks of various canals in the environs of the city, exhibit the same wanton neglect of God's holy day, though in other forms. The fields of Mile End, Stepney, Bethnal Green, Hoxton, Islington, Somers' Town, Chelsea, and Southwark, are the resorts of young and abandoned persons, who are engaged in the fights of dogs and pugilists, the shooting of pigeons, the hunting of ducks, and in various knavish games: while multitudes of others are employed in the Surry, the Regent's, and the Grand Junction canals, and the New and Lee rivers, in fishing and bathing.

It has been given in evidence by several magistrates, before the last Police Committee of the House of Commons, "that in the parks and out-skirts of the town, numerous gangs and parties of young persons assemble on the Sabbath day, for the express purpose of indulging in the vice of gambling."

If we turn from these scenes to the banks of our noble river, we shall find that they also are crowded by those who are seeking "their own pleasure on God's holy day." The passage of steam-boats to Margate, the Nore, Gravesend, and Richmond, on every Sunday during the summer months, affords an opportunity of Sabbath breaking which multitudes always embrace, but which the unusual cheapness of their fares, during the last season, greatly increased. Thus the walls of our city were covered with placards, announcing "Sunday excursions to sea;" and it has been boastfully declared, by a notorious Sunday newspaper, that 6000 persons were thus engaged on the several Sabbaths in the month of August. The town of Gravesend alone has witnessed more than 2000 Sabbath breakers land on her new pier, and spreading through her streets and fields the folly and crime of a London population. Nor do the upper parts of the river present a more satisfactory scene; for, beside the steamers which run to Richmond, many hundred wherries are known to pass through Putney Bridge, filled by thoughtless multitudes,

who, regardless alike of the sin and the danger, madly pursue their imaginary pleasures.

The parks have always presented attractions to Sabbath breakers of every rank, from noble senators, who display their brilliant equipages in open defiance of the laws they are bound by every obligation to uphold, down to the humblest pedestrians, who can reach those agreeable places of resort.

The recent alterations in St. James's Park have given the public access to a beautiful range of pleasure-grounds, which possess many attractions, and it is, therefore, greatly to be deplored, that his Majesty's Commissioners of Woods and Forests have not thought fit to close these gardens on the Sabbath-day, even during the hours of divine service, though application has been made to them on that subject, from a quarter they were bound to respect. Thus, even at this unfavourable season of the year, it is computed that from eight to ten thousand persons may be found strolling there in the afternoon of the Lord's day. But these are scenes of innocence, when compared with the disgusting exhibitions of Sabbath-breaking, which result from the unrestrained use of spirituous liquors on the Lord's day.

The multitude of liquor shops that are to be found in all the populous thoroughfares of this city, become the resorts of myriads, who, without restraint or concealment, obtain those noxious drinks which excite them to riot and outrage, or cause them to sink in a state of disgusting insensibility in the public streets, even before the bells have announced the hour of morning prayer. The necessary consequence of this is, that before night arrives, the watch-houses are crowded with the miserable victims of Sabbath-breaking and drunkenness, who are kept in durance till the following day, when large and squalid herds are dragged before the magistrates, whose time is principally occupied on the Monday mornings in correcting the crimes which neglected and desecrated Sabbaths have produced.

Let us now call the attention of the meeting to another feature of this deplorable case. There are published, at the present time, twelve Sunday newspapers, which circulate at least forty thousand copies, through the agency of about three hundred shops, placarded with all the affairs and follies of the week. It is unnecessary to describe the licentious details

and infidel opinions which are to be found in most of these journals. It is probable they have, on each returning Sabbath, two hundred thousand readers! Readers of the records of sensuality and crime, gathered into those columns with a baneful industry. These must be, as a magistrate stated before a committee of the House of Commons, amongst the most productive means by which crime is so fearfully increased.

Nor can we omit to notice the scenes which the evening of God's holy day presents, when the public-houses and tea-gardens are thronged with noisy Sabbath-breakers; when the cattle, which have been purchased at the various fairs in the suburbs in the morning of that day, are crowding through the streets towards the public market, and when Smithfield itself exhibits a scene of uproar and confusion equal to its annual fair; when oaths, shouts, execrations, and cries are heard on every side.

These facts form but a feeble outline of the picture which might be drawn of the public state of this metropolis of Protestant Christendom on the Sabbath day.

But it must be remembered, that the greater part of the evil is not seen, though its existence is too well ascertained. The Lord's day is employed for festive purposes by thousands, and these entertainments, from the family party to the cabinet dinner, cause thousands more to violate God's sacred commandment.

Amongst the lower classes, the milliner, the tailor, the shoe-maker, the hair-dresser, the butcher, and the baker, in untold myriads, are in requisition, to minister to the persons and appetites of the multitude, while the costly festivities which are given by the higher orders, from the private gentleman to the prime minister, require the Sabbath labours of the fishmonger, the poulterer, the fruiterer, and confectioner, and command also all the efforts of their domestics, who thus find the Sabbath not a day of rest, but of unceasing toil.

Where this ill-timed hospitality does not exist, it is certain that there are thousands who, while they close their shops, and suspend their ordinary pursuits, feel no regard for the sanctity of the day, and entirely neglect its public duties, yielding only to the listlessness of their spirits, and exclaiming, "O what a weariness it is! When will the Sabbath be gone, that we may sell corn, and set forth wheat?"

"Shall I not visit them for these

things? saith the Lord. Shall not my soul be avenged on such a nation as this?" The dread of such merited judgments has urged the committee of the Christian Instruction Society to deliberate on the best means to correct the evil, and to avert the danger. As the violation of the Sabbath has been regarded, from the earliest periods of our history, as an offence punishable by the laws, and as it is an evil which has been severely reprobated in the proclamations of successive kings, it was natural that some should wish to appeal to the existing statutes. The majority, however, of the committee felt that such a reference was questionable in principle, and would prove most ineffective in practice, as the penalties are very slight; and there exists a notorious disinclination on the part of magistrates and their officers to enforce them; a disinclination which is increased by a reference to the manners and usages of the great, who remain unaffected by the existing laws, while, from mere wantonness, or positive irreligion and infidelity, they most flagrantly violate them. To attempt an extensive improvement in these laws, would involve the same difficulties in principle, while, from the known temper and practices of the members of the legislative bodies, there is but little ground to hope that new enactments could be obtained, such as the magnitude of the evil demands.

Moral means, therefore, were only left to the committee, and in the use of these they find themselves completely united. It first occurred to them, that they might secure the co-operation of their esteemed brethren of the Established Church, and a proposal was therefore made to the committee of the District Visiting Society, to depute a certain number of their committee to meet an equal number of our own, and thus form "a United Committee for promoting the better Observance of the Sabbath;" the expenses of which should be equally divided between the two societies. It was wished that, by this union of influence, a public meeting might be convened, which should include men of every rank and every denomination, whose united and solemn protest against this national abomination might have been felt throughout the empire.

Though this proposition has not been without its use, yet, we regret to say, it was not accepted by that Society; some peculiar views of its constitution led the committee very respectfully to decline the overture. This disappointment did

not, however, discourage our committee, for knowing that the "Lord can help by many or by few," they resolved to follow the convictions of their own consciences, and to employ the best influence they could command to awaken public attention to the growing evil.

To promote this object, they solicited and obtained of the Lord Bishop of London an interview for a deputation of their body, consisting of the Rev. Messrs. Clayton, Fletcher, Price, and Blackburn. Those gentlemen were received by his Lordship with much courtesy, and were gratified to learn that his Lordship's mind was alive to the great wickedness and imminent danger of the present state of things; and though they could not require or expect his Lordship to pledge himself to any particular measures, yet they are satisfied that his powerful influence will be shortly exerted, and that too in the best way, to counteract this gross abomination.

A communication was also addressed to the committee of the Religious Tract Society, for a supply of tracts upon the due observance of the Lord's day, and we are happy to state, that the very liberal grant of twenty thousand tracts, and two hundred thousand hand-bills was cheerfully afforded. A large portion of these have been distributed by several agents,

who have, on each Lord's day, been stationed on the quays from which the steam-boats sail, and in other convenient parts of the metropolis, for that purpose.

These remarks will prepare the minds of this meeting for the resolutions about to be submitted to them, which are intended to call public attention to the subject, and to enlist moral influence against growing immorality.

Let every Christian be willing in his sphere to reprove this abomination, and with the patriotic and devout Nehemiah, to say, even to the Nobles of the land, "What evil thing is this ye do, and profane the Sabbath day? Did not our fathers thus, and did not our God bring evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." And should the love of ease, or the dread of the scoffs and frowns of men, cause any to refuse to be the witnesses of their God, let them remember the terrible denunciations of Him who will eventually be despised by none, "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

N.B. *For a sight of the Resolutions passed at this Meeting, see Religious Intelligence.*

SINGULAR INCONSISTENCY.

It has often struck me as a singular inconsistency on the part of those who are in the habit of profaning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God, (who hears and takes cognizance of every oath which they utter,) they are often awed into silence by the presence of a fellow-mortal, if they know him to be a pious man. The late Mr. M——, of N——, in the county of F——, was a striking proof of the correctness of this remark. He was a man of extensive property and influence, and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M—— was never known to swear. And who was he? A man of high rank, or political power? Not at all. He was one of Mr. M——'s

own tenants. But he was a pious man; a fearless defender of the honour of his divine Master; and of him Mr. M—— could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voice to testify against those who insult the Majesty of Heaven. The silent dial indicates the hour with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his brother made the subject of slanderous tongues, is not half so culpable as he who (professing to revere the name and attributes of the Almighty) shall willingly continue in the company of men who are guilty of profaning both.

Let swearers also reflect (if any such

should read these remarks) that "the Lord, whose name is Jealous, is a jealous God;" and that, though immediate punishment do not always follow transgression, he is equally inflexible in justice as irresistible in might. Let them remember that He, whom they so daringly insult, is

the witness, and will, ere long, be the judge of their conduct; and that if the presence of a pious neighbour place them under restraint now, they will be helpless and astounded indeed when summoned to the bar of the Eternal.

Edinburgh.

H. E.

POETRY.

PILATE'S QUESTION.

WHAT is truth? The fickle Roman

Ask'd, nor waited for reply.

Question this of mighty omen!

Shall I also pass it by?

No! my Lord; I'll turn me to it,

Anxious all its depths to sound;

Let me humbly, closely view it,

Till I have the answer found.

What is truth? The only token,

Lent to guide our blinded race:

Is the word which God hath spoken

By the heralds of his grace.

Thence we learn how helpless strangers,

Guilty rebels such as we,

May escape ten thousand dangers,

Burst our fetters and be free.

What is truth? That man is mortal,

Wretched, feeble, and deprav'd;

Dying still at mercy's portal,

Yet unwilling to be sav'd:

Oft to safety's path invited,

Prone from it to wander far;

'Midst the blaze of noon benighted,

With himself and God at war.

What is truth? That He, who made us—

He, who all our weakness knows—

Stoop'd himself from heaven to aid us,

Bear our guilt and feel our woes:

Like the lamb the peasant slaughters,

See him unresisting led;

'Midst the tears of Judah's daughters,

Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition

Brought the gentle Saviour low;

Hast thou felt one hour's contrition

For those sins which pierc'd him so?

Dost thou bear the love thou owest

For such proof of grace divine?

Bold I answer, Lord, thou knowest

That this heart is wholly thine!

Long, indeed, too long I wander'd

From the path thy children tread;

Long my strength and substance squander'd,

Seeking that which was not bread:

Now,—though flesh may disavow it,

Now,—though sense no glory see,

In thy might, my God, I vow it,

Ne'er again to turn from Thee!

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE PREACHER'S MANUAL; a course of Lectures on Preaching, in which Claude's Principles are more fully Developed and Illustrated by numerous Examples; with a view to assist the least Educated class of Preachers. By S. T. STURTEVANT. 2 vols, 12mo. Price 5s. 6d. and 6s. 1829.

R. Baynes, Paternoster Row.

THE Christian ministry was designed by its Divine Founder to be an embassy of peace to a guilty world. It is not, however, such an embassy as might be conducted between rival states and equal parties, where matters of discussion arise for the settlement of opposing claims; but it is the embassy of a sovereign to a rebel province in his empire, in reference to which HE alone possesses the right to prescribe the terms and to demand submission. In this work of negotiation, the "Ambassador for Christ" must never lose sight of his instructions: these must be rigidly, and with

vol. VII.

inviolable fidelity, regarded as the basis of all his pleadings and representations; and his simple but infinitely momentous object is to bring the offending party to accept the overture of his great Master, and "receive the reconciliation!" The estimate of such an object, and such a commission, cannot be too exalted. It involves the dearest interests of time, and the solemn destinies of eternity. It has a direct and most influential bearing on every personal and relative obligation. It includes in it, not only that part of the mighty process which consists in the conversion of the rebel to allegiance—the restoration of loyalty to his righteous and dishonoured Lord; but, extending far beyond this incipient state of mind, it takes cognizance of the entire series of those feelings and exercises which are intended to carry on, and at length to perfect, that restoration, and make him ultimately an inhabitant of the "better coun-

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try into which "nothing shall enter that defileth." Every thing pertaining to the medium and ground of reconciliation, the divine agency by which it is actually effected, and all its mighty results, in their internal operation, and practical influence, must be the constant theme of the ambassador. He must himself love with supreme ardour and holy intensity his Master and his work, or he will inevitably betray the cause. He must aim at thoroughly understanding "the weighty terms that he has taken in charge." He must feel the tenderest compassion for the souls of men; remembering that he was once himself a rebel, and that he still and constantly needs the grace he recommends to others. He must endeavour to be a living representative of his Lord, in all meekness and fidelity, and persevering devotedness, to the glory of God. He must avail himself of all the resources which reflection and observation can supply, for the elucidation and use of his divinely accredited instructions. It must be his object to explain, enforce, and apply them to all the variety of cases and of characters that may be brought within the influence of his ministry. He must plead with men for God, as one that "watcheth for souls;" and plead with God for men, as one that "must give an account."

The adequate impression of this momentous object on a mind rightly disposed, and possessed of the requisite mental as well as moral competency for the work, would tend, in a great measure, to supersede the use of such "Manuals" as the volumes before us; and we venture, without in the least depreciating their value, to say, that in proportion as the intellectual power and the spiritual energy of the ministerial character are maintained, they will be rendered unnecessary. Were there such an impression as we have supposed, men would not either so easily or so readily enter on the work. It would be felt that while the highest order of talents might be justly called into requisition, undoubtedly such a degree of capability was requisite as should secure a simple, natural, and effective presentation of the truth. It would be felt that, whatever the ability possessed, it was indispensably necessary to have it in that state of culture and preparation, which should enable the Christian minister "rightly to divide the word of truth," by a skilful appropriation of its several parts to all the diversified characters of men. With such feelings there would not be the "many teachers" there are rushing into the sacred office, called neither by God nor man, and fitted neither by nature nor grace to sustain it. There is, however, a large proportion of persons, who, on their entrance on the Christian ministry, or from defective education in reference to it, may derive the greatest advantage from such works as Mr. Sturtevant has supplied. This is especially the case

with those who are called to *occasional* preaching, though occupied in secular engagements. We wish not to enter on the question respecting the extent to which lay-preaching is defensible. General principles must sometimes receive considerable modifications in their practical use and application; and while we think many have become pastors and settled preachers who had much better have remained "in the calling wherein they were called," there are cases in which men, evidently and even eminently qualified to undertake the ministerial office, have not given themselves wholly to its duties, but have been contented with the character of occasional instructors. In one large section of the Christian church (the Wesleyan Methodists) the local preachers are amongst its chief supporters; and, if not the right arm, they constitute the left hand of its power and strength. For such, and for all of every class in the noviciate of their course, the volumes of Mr. S. are admirably fitted to impart the most useful instructions.

His "Letters on Preaching" have already, in a former notice, received our commendation. The work before us appears to be a more systematic and extended amplification of the topics discussed in the letters. The essay of Claude, with the notes of Robinson, and the more useful, if not more amusing, notes of Mr. Simeon, has been, to a certain extent, the basis of Mr. Sturtevant's Lectures. But he has embraced a greater variety of subjects, and entered into illustrations of a far more extended and minute description than any of his precursors. His aim has been to furnish instruction on every thing connected with the preparation and composition of sermons; nor has he forgotten to urge, in the prosecution of his object, whatever might tend to the mental and spiritual improvement of those for whose use the "Manual" has been prepared. There is a vein of good sense and genuine piety pervading all the Lectures; and the examples of arrangement under each section are generally such as are natural and appropriate. It is one of the distinguishing excellencies of the work before us, that it contains a large portion of scriptural exposition and illustration, selected from various authors with great judgment, and eminently calculated, not only to exhibit specimens of methodizing, but to furnish models of correct thinking on the subjects of ministerial instruction. Mr. Sturtevant's theological system is marked by no extravagance or eccentricity. He brings the great principles of evangelical truth before his readers, in all their scriptural proportions and practical uses; and he has thus rendered an important service to that class of instructors who are in the greatest danger of substituting fanciful conceits for wholesome doctrine, and exhibiting partial views of a few favourite topics in a state of unlovely and

too often unholy dislocation from their true place and connexion in the great system of truth. In this respect Mr. S. is entitled to our warmest commendation.

Nor is the class of educated preachers, and of such as possess higher advantages, or are in less danger of fanaticism and unscriptural partialities, without material for profitable reading and study in the volumes before us. The varieties of logical method, the sources of correct illustration, and the topics for useful improvement, are brought before us in an interesting variety; and the whole is adapted "to furnish the man of God" more thoroughly for his great work. Mr. S. has laid particular stress on that mode of amplifying and expanding religious sentiments which he has termed "*comments*;" meaning by the word not exposition, but *remark*, in the sense in which it is used in political and literary journals. We presume he refers to those trains of thought and observation which facts or topics may *suggest*, but which derive their value from the power and resources of the minds that may originate them. Invention and mental energy, and some measure of copiousness in the acquisitions of the mind, are requisite to the success of attempts at observation or comment, not strictly included in the elucidation of a text. It is obvious that their value must depend on the quality of the materials; and the general maxim laid down by the first of Roman orators must never be forgotten—"Copia rerum copiam verborum gignit." From the "good treasure of the mind good things" must proceed. Fluency is not eloquence, and amplification is not strength but weakness, unless it be sustained by the progress and increase of thought. Reading, reflection, and prayer, are the true sources of profitable matter for all the variety of topics and illustration that a Christian preacher may require; and if the mind be filled with useful knowledge, and the heart be imbued with "the love of the truth," from that "abundance the mouth will speak," and the great ends of edification will be proportionably accomplished. We know that God alone "giveth the increase;" but it is in the economy of grace as in the general administration of Providence—"the hand of the diligent maketh rich." On these grounds we venture to recommend the "*Manual*" before us as well adapted to regulate the prefatory exercises of ministerial labour; to direct the inquirer; to stimulate the indolent; and to assist the humble in the important work of "finding out acceptable words," and of placing them in due subordination to a higher power, "as goads, and as nails fastened by the master of assemblies."

It is no slight recommendation of the volumes before us that they are neatly printed, and so exceedingly cheap, that their worthy author cannot have contemplated any pecuniary advantage as the result of his publica-

tion. We doubt not that a higher reward awaits his exertions.

1. FRIENDSHIP'S OFFERING: a *Literary Album, and Christmas and New Year's Present for 1830.* 12s.
Smith and Elder.
2. THE IRIS: a *Literary and Religious Offering.* By the Rev. THOMAS DALE, A. M. 12s.
Simpson and Lowe
3. EMMANUEL: a *Christian Tribute of Affection and Duty, for the Year of our Lord 1830.* 7s. By the Rev. W. SHEPHERD.
Maunder.
4. THE BIJOU: an *Annual of Literature and the Arts.* 12s.
Pickering.
5. FORGET ME NOT: a *Christmas, New Year's, and Birth-Day Present for 1830.* By FREDERIC SHOEBELL. 12s.
R. Ackermann and Co.
6. THE GEM: a *Literary Annual.* 12s.
Marshall.

The extraordinary increase of ANNUALS renders it impossible to notice them all, or, indeed, to do justice to any one of them. We introduced two of the most respectable of them to our readers last month, and we shall now briefly sketch the character of a few more; without, however, venturing a decisive opinion as to their comparative merits. We are friendly to the general plan pursued in these elegant publications; but we wish to see the authors of some of them aiming at a more scrupulous selection of materials.

Friendship's Offering has been got up under the superintendence of Mr. Pringle, a gentleman whose exertions in the cause of humanity entitle him to much confidence and respect. In his editorial functions he has displayed considerable literary taste, and, as far as comported with the design of his undertaking, a becoming regard to the great interests of revealed truth. "The Bechuana Boy," by the Editor, is, beyond doubt, the finest contribution in the volume, as it illustrates that fearful state of things which has so long obtained in the colony of the Cape, but which, by the Divine blessing on the exertions of Dr. Philip, has, we trust, for ever passed away. It cannot fail to interest the friends of freedom and religion. Mr. Montgomery's "Cry from South Africa" will tend to perpetuate his fame both as a poet and as the tried friend of human kind. The embellishments are very superior. An immense sum must have been spent both upon the drawings and engravings. The volume is altogether very creditable to the editor and publishers.

The Iris, by the Rev. Thomas Dale, one of the Professors of the University of London, is a work of very high pretensions, and has the recommendation of including many contributions of a tendency decidedly religious. The

pictures are all from the works of the ancient masters, and are confined to scriptural subjects. Mr. Dale has himself furnished interesting and excellent illustrations of the following subjects: "The Madonna and Child," "The Flight into Egypt," "The Saviour as a Child with Flowers," "Christ expounding the Law," "The Raising of Lazarus," "Christ in the Garden of Gethsemane," "The Incredulity of St. Thomas," "Saint John in the Wilderness," and "The Daughter of Jarius." There is a fine portrait in the volume of the character of Nicodemus, by the late Bishop Heber.

Emmanuel, (by the bye, a very objectionable title, after all that the worthy editor has said in its defence), is a work of a very pious tendency, containing many articles highly respectable as to talent, and well fitted to subserve the best interests of the rising generation.

The Bijou, more than vies with its predecessors in the expense and elegance of its embellishments. It will be greatly valued on account of a highly-finished portrait of the King, after Sir Thomas Lawrence. It boasts also of two other portraits, after the same great master; besides a splendid engraving of Mr. Wilkie's "Bag Piper." The entire volume, though laying no claim to a religious character, is deserving of general patronage. We do not like Geneva, after the French.

The Forget Me Not was, we believe, the earliest of all the Annuals, and, considering the immense competition it has had to struggle with, it has well sustained its reputation. The present volume is very creditable to the taste and enterprize of the talented proprietor. We are glad to find that our friend, Mr. J. Montgomery, has contributed several pieces to enrich its pages.

The Gem, displays much talent in all its departments. Many of the engravings are exquisitely finished, and we could only wish that some of the literary contributions had been devoted to topics of more intrinsic value. We are glad to see a fine poem from the pen of Archdeacon Wrangham, written as an inscription for a sea-bathing infirmary; and the following lines, entitled "Heaven and Earth," supplied by J. Montgomery, Esq., are a pleasing specimen of that poet's style of writing:

"Behold yon bright array
Before the sapphire throne!
There young nor old, there rich nor poor,
There bond nor free are known.

"At once they strike their lyres;
At once break off, and all
With trembling joy, and silent love,
In adoration fall.

"Whate'er their lot below,
As fellow-heirs of bliss,

In heaven their services are one;
Let earth be heaven in this.

"As brethren, so may we
Worship with one accord;
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

"As pilgrims on our way,
God's earthly courts we fill;
And travel on, from strength to strength,
Abreast to Zion's hill.

"There may our spirits meet,
When faith is chang'd to sight;
Where the Lord God himself shall be
The temple, life, and light:

"Where on the sea of glass,
The ransom'd nations sing;
And to the Lamb, amidst the throne,
Eternal glory bring!"

APHORISMS ON THE ASSURANCE OF FAITH;
Designed to Reconcile different Sentiments on that important Subject. By the Rev. W. CUDWORTH, late of London. With Notes on the Aphorisms, and two Essays on Faith, by American divines. 32mo. 1s. 3d.

W. Oliphant, Edinburgh.

As the production of a considerable mind, we are glad to see a reprint of this work, although we are not sure that we quite agree with the author in all his positions. The assurance of faith seems to be too much confounded with the assurance of personal salvation. But we like the views of Cudworth far better than those of Erskine, Campbell, and others; but more of Mr. Erskine's school by and bye.

SELECT LETTERS OF THE LATE REV. W. RO-
MAINE, M.A. 32mo. pp. 486. 2s. 6d.

MAN'S ENMITY TO GOD, AND MERCY FOR
THE CHIEF OF SINNERS. Five Discourses.
By the late STEPHEN CHARNOCK, B.D.
32mo. pp. 376. 2s.

J. Nisbet, Berner's Street.

THESE are neat, well printed, and cheap editions, of works which will be dear to the church while there is any piety in the world. We give Mr. Nisbet especial thanks for the great number of such valuable works constantly teeming from the press under his energetic superintendence.

THOUGHTS concerning Man's Condition and
Duties in this Life, and his Hopes in the
World to come. By ALEXANDER LORD
PITSLIGO. To which is prefixed, a Bio-
graphical Sketch of the Author. 32mo. pp.
156. 2s.

W. Whyte and Co., Edinburgh; and Longman
and Nisbet, London.

THIS is one of the most romantic narratives which perhaps the whole history of Jacobinism supplies. The vicissitudes which this ill-fated lord passed through by reason of his undue attachment to the house of Stuart were most appalling. As the intimate friend for many years of the celebrated Fenelon, he will be regarded with interest by all candid minds. Many of his sentiments contained in this little volume are truly worthy of notice.

TRAVELS IN CHALDEA, including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on foot in 1827. With Observations on the Sites and Remains of Babel, Selucia, and Ctesippow. By Capt. ROBERT MIGNAN, of the Hon. East India Company's Service. 8vo. 14s.

H. Colburn and R. Bentley.

THIS volume is evidently written by a man of considerable reading, taste, and observation. It will be interesting to the antiquarian and to the Biblical scholar. The object of the author has been "to furnish an accurate account of the existing remains of ancient grandeur, to describe their present desolation, and to trace something like a correct outline of the once renowned metropolis of Chaldæa." In accomplishing his aim, the author has been very successful.

A COMPREHENSIVE GRAMMAR OF THE ENGLISH LANGUAGE; with Exercises, &c. intended for the Use of Schools and for Private Tuition. By W. PINNOCK, author of Pinnock's Catechisms on the Histories of England, Greece, Rome, &c. 12mo. bound, 4s. 6d.

Pool and Edwards.

WE have been induced, for special reasons, to examine the plan pursued by Mr. Pinnock in this Grammar, and we do not hesitate to affirm, that it is one of the best contributions he has yet made to the useful literature of the age. Perspicuity seems, in a remarkable degree, to distinguish it; and many new and interesting lights have been thrown upon the labours of former critics. Upon the use of the auxiliaries *shall* and *will*, so puzzling to foreigners, some admirable remarks are made. Mr. P. has done much also towards the simplification of the subjunctive mood; and has presented contrasted views of the method of conjugating *English, French, and Latin* verbs, which will be found to be of great service.

[WORKS RECENTLY PUBLISHED.]

1. A much improved and enlarged edition, by an increase of more than one-fourth new matter, of Dr. J. PYE SMITH'S *Scripture Testimony to the Messiah*, in 3 vols. 8vo.

2. *Brief Memorials of Mrs. Innes*, who died at Norwich, May 20th, 1829; to which are added, *Christian Sympathy Directed*, a Sermon, preached to the Independent Congregation, St. Clement's, June 7th; and an Address to the Inhabitants of the City of Norwich. By JOHN BOUTET INNES. 12mo. 4s.

3. *The Resurrection of the Body*: a Discourse delivered at the Monthly Association, October, 1829. By J. R. DOBSON.

4. *The Final Judgment*: a Discourse delivered at the Monthly Association, November, 1829. By ANDREW REED.

5. *The Success of the Gospel its own Evidence*: a Discourse. By ANDREW REED.

6. *The Child's Commentator*. Vol. 2, with a Frontispiece. By INGRAM COBBIN. 18mo. half bound, 2s. 6d.

7. *The Child's Prayer Book*. By the same Author. 1s. 6d.

8. *The Grammatical and Pronouncing Spelling Book*. By the same Author. 1s. 6d. sheep.

9. *Memoirs of the Life and Times of Daniel De Foe*; containing a Review of his Writings, and his Opinions upon a variety of important Matters, Civil and Ecclesiastical. By WALTER WILSON, Esq. of the Inner Temple. In 3 vols. 8vo. £2. 2s.

10. *An Historical Account of my own Life*, with some Reflections on the Times I have lived in, (1671-1731). By EDMUND CALAMY, D. D. Now first printed. Edited and illustrated with Notes, Historical and Biographical, by JOHN TOWILL RUTR, Esq. In 2 vols. 8vo. 28s.

11. *The Union Collection of Hymns*, additional to the Psalms and Hymns of Dr. Watts: comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship. 2nd Edition. 48mo. 2s. 6d.

12. *An Exposition of the Book of Psalms*, Devotional, Explanatory, and Critical. Part IV. Vol. II. By the Rev. J. MORISON. 8vo. 4s.

WORKS PREPARING FOR PUBLICATION.

1. *Sermons*, preached in St. James's Chapel, Newport, Isle of Wight. By the Rev. T. BINNEY. In 1 vol. 8vo.

2. *The Early Reformation in Spain*, and some Account of the Inquisition. Translated from the French, by the late A. F. RAMSAY, M. D. With a Memoir of the Translator. In 8vo.

3. Messrs. Westley and Davies announce for Publication, early in the ensuing Year, an Edition of the *Old Testament*, according to the old established Version, with the exception of the substitution of the Original Hebrew Names, in place of the English Words LORD and GOD, and of a few Corrections thereby rendered necessary. With Notes, by the Editor.

4. *Notes on the Brazils in 1828-9*, by the Rev. R. WALSH, LL. D. will shortly appear.

5. A New Edition of the Rev. H. F. BURDER'S *Mental Discipline*, with many Additions, is in the press.

6. A New Edition, being the Ninth, of *Essays on Decision of Character*, &c. by JOHN FOSTER, Author of an Essay on Popular Ignorance.

7. *An Address to a Wedding Party*, by JOHN CLAYTON, jun.

8. *Remains of the late Rev. Alexander Fisher*, Minister of the United Associate Congregation, Queen Ann Street, Dumfermline, with a brief Memoir of his Life, and a Portrait, engraved in the first style, by Horsburgh. The above, which

will consist principally of his Pulpit Discourses, Addresses, &c. will form a handsome volume 8vo. price 10s. 6d. A smaller Edition will also be printed in 12mo. price 6s.

9. In the press, and shortly will be published, new Editions of the Rev. H. BLUNT'S (of Chelsea) *Lectures on the History of Jacob and Peter*, each in one vol, 12mo. 4s.

10. The Society for the Promotion of Ecclesias-

tical Knowledge announces for publication, on the 1st of Jan. next, No. 1. price 6d. of the *Library of Ecclesiastical Knowledge*, "On Free Inquiry in Religion."

11. Preparing for publication, in one vol. 8vo. a fourth Edition of "*Lectures on the Principles and Institutions of the Roman Catholic Religion*;" with several important Additions, and an Appeal on the Duty of Protestants at the Present Crisis. By the Rev. Jos. FLETCHER, A. M.

RELIGIOUS INTELLIGENCE.

LONDON.

CAUSE AT SHEPHERD'S MARKET, MAY FAIR.

To the Editor.

Permit me, Sir, with reluctance, to trouble you on a subject which, I confess, has been a source of great trouble to my mind for some months.

You will recollect in May last, at Paddington Chapel, the case of Shepherd's Market chapel being laid before the ministers present, when you strongly urged assistance to be afforded: it was again brought forward the following month at Robert Street, when gratuitous help was offered by two ministers present, and several friends agreed to meet to take the matter into consideration. Several meetings did take place, which ended without any thing being done.

Since then the church has been dissolved, being unable to support the interest; and the doors have now been closed for months. Shepherd's Market chapel was erected about fourteen years since, at an expense of £1300 or more, the whole of which was raised by a benevolent public. It is distant near half a mile from any other dissenting chapel, in the parish of St. George, where, a few years ago, Sir, you stated in your Magazine, if all the places of worship in the parish were filled, 50,000 inhabitants remained unprovided for! Since which time, it may be asked, what proportion of the above number have been accommodated? Beside, Sir, it is said, Craven and Robert Street chapels are both overflowing.

Will you pardon me for saying, I am indeed sorry that you, as editor of the Evangelical Magazine, have not presented the case of Shepherd's Market chapel as regular as the months came round; then, perhaps, ministers knowing the whole of the circumstances might have devised a plan amongst themselves to supply the pulpit gratuitously for a specified period. Surely, Sir, such an offer, would have excited benevolent laymen to engage to meet the expense of rent and other incidentals.

I presume, Sir, we have nothing to do with the past—our duty is plain and clear. If souls have been saved by the preaching of the gospel in times gone by, who, I ask, is

he who will presume to say, that the mercy of the Lord is clean gone for ever, and that he will be favourable no more, &c. &c. I pray the Almighty to pardon those of us in London, who know the value of the gospel, and who have the means to support it, if we have hitherto manifested towards the above spot a cold indifference unbefitting the circumstances of the case. Who can tell what an effort may produce? No greater difficulties can present themselves than did at Robert Street, and they vanished as chaff before the wind.

Permit me, dear Sir, to request you will endeavour, amongst your brethren in the ministry, to promote the opening of the above place again: also, to beg you will earnestly recommend to lay gentlemen to unite with the trustees as a committee of management; which will much oblige,

Dear Sir, your's truly,

411, Oxford Street. J. H.
November 14.

PROCEEDINGS OF THE LATE MEETING OF THE CHRISTIAN INSTRUCTION SOCIETY, IN REFERENCE TO THE SANCTIFICATION OF THE SABBATH.

N. B. See Essay Department.

Albion chapel was crowded in every part by a most respectable audience, when Thomas Wilson, Esq. of Highbury, took the chair, and called upon the Rev. Wm. Henry, of Tooting, to open the business with prayer.

The Rev. John Blackburn, the senior secretary, then read the statement (which we have printed as an essay), illustrative of the state of this metropolis on the Sabbath day.

The Rev. J. Clayton, M. A. moved, and the Rev. F. A. Cor, LL.D. seconded.—I. That we acknowledge with gratitude and awe the divine and permanent authority of the Christian Sabbath over all classes and conditions of men, and therefore witness, with feelings of peculiar sorrow and alarm, its open and increasing profanation by multitudes of every rank in this metropolis, who, in unnumbered ways, desecrate its sacred hours, and thereby increase the amount of national depravity, endanger the stability of the empire, and provoke the righteous judgments of the Almighty upon themselves and the community.

The Rev. James Bennett, D.D. moved, and the Rev. Joseph Fletcher, M.A. seconded.—

II. That we regard it to be our duty, as members and friends of the Christian Instruction Society, to endeavour, by all the moral means in our power, to promote one of the primary objects for which it was established, "the observance of the Lord's day," and therefore, as the professed friends of God and our country, we bear this our humble but solemn testimony against the shameless violation of the fourth commandment, and presume to remind all persons of illustrious and noble rank, and of official station and influence, of the alarming mischiefs which must inevitably result to themselves and the country, from the open and continued profanation of that day which is rendered sacred, not only by human edicts, but by that divine law which cannot with impunity be broken.

The Rev. John Dyer moved, and the Rev. John Yockney seconded.—III. That availing ourselves of the extended organization of this Society, we entreat our esteemed associates and brethren, the committees, superintendents, and visitors of our numerous federated associations, to deliberate on and employ the means best adapted to their respective neighbourhoods, to reprove and lessen the awful profanation of the Lord's day; and we request our committee to prepare and publish, for the use of our associations and the public, such original or selected placards, tracts, and pamphlets as may appear best adapted to persuade our countrymen to abandon that demoralizing and ungodly practice.

The Rev. G. Clayton moved, and W.B. Gurney, Esq. seconded.—IV. That conscious of the effects of personal example, we deem it to be our solemn duty on the Lord's day to abstain from all the pursuits of worldly business, all visits of entertainment or ceremony, and all journeys which are not demanded by cases of urgency, or purposes of charity; and that in our families we will not require our domestics or dependants to engage in unnecessary occupations: and further we pledge ourselves to use our best influence with tradesmen and others in our respective employ, to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country.

The Rev. A. Tidman moved, and the Rev. W. Lucy seconded.—V. That aware of the powerful influence of the Christian ministry over the public mind, it appears to us peculiarly necessary that it should be especially exerted at the present crisis, to censure the wanton desecration of the Sabbath day, and therefore we agree, that an appropriate circular letter be prepared and sent to the Christian pastors of this metropolis, of every denomination, calling their serious attention to the melancholy fact, and entreating them, in the public discharge of their official duties, to reprove and condemn this appalling evil.

That subscriptions and collections be now made, and employed to print and circulate those publications which may be deemed appropriate by the committee; and that Thomas Wilson, Esq. and the Pastor and Elders of Albion Chapel be assured, that by their kind compliance with the requests of the committee, they have greatly contributed to promote the objects for which this meeting was convened.

The Rev. George Clayton then closed the meeting with solemn prayer.

UNION CHAPEL, BRIXTON HILL.

The foundation stone of this neat and commodious place of worship was laid on the 28th of May, by the Rev. George Clayton, who delivered, on the occasion, a most appropriate and impressive address; and the devotional services were conducted by the Rev. Dr. Styles and the Rev. James Upton, sen. On Wednesday, the 7th of October, it was opened, when two sermons were delivered—that in the morning by the Rev. John Clayton, jun., and that in the evening by the Rev. William Orme. The prayers of the church of England were read by Mr. Newth of Surry chapel; and the extempore prayers were offered by the Rev. Dr. Styles, the Rev. G. Brown, of Clapham, and the Rev. John Richards, of Norwood, and the ministers who preached. Though the weather was most inclement, the attendance was good and the collection ample—reaching £45. This new and important interest, in an increasingly populous and respectable neighbourhood, originated in the pious zeal and liberality of a few families of various denominations, many of whom are members of the church of England. Hence the designation of the chapel, and the introduction of the Liturgy in the morning service of every Sabbath. The church, however, is to be formed on congregational principles, and the doctrines to be preached are to be strictly evangelical. The attendance is already highly encouraging; and the support promises to be adequate, not only to defray the current expenditure, but to afford a considerable annual liquidation of the debt. A generous individual has taken upon himself the entire responsibility, with an agreement with four trustees to render it over to the public as soon as he is released from the burden which he sustains.

It is the wish of the committee of management to have the pulpit supplied, for the first twelvemonth, by ministers of the first respectability, in town and from the country. Their ultimate object is to obtain a pastor by the choice of the people; and they confidently appeal to the neighbourhood, and to the friends of pure and undefiled religion, for their assistance and co-operation. Necessity, arising from a lamentable dearth of religious ordinances in the vicinity, compelled them to un-

dertake the work ; and having engaged in it, they trust, from a single concern to promote the glory of God, and the spiritual welfare of themselves and all around them, they humbly anticipate the Divine blessing.

CHESHUNT COLLEGE.

The annual examination of the students in theology, &c., took place at Spa Fields chapel on Friday morning, October 23d, in the presence of the trustees and assistant committee of the institution, and of several ministers specially invited for the occasion ; and was conducted by the examining visitors of the college, whose names are appended to the subjoined report, made by them to the meeting at the close of the examination.

"We, the undersigned, having assisted at the autumnal examination of the students of Cheshunt College in theology, mental science, logic, and Hebrew, would express our gratification at the evident proofs given of the proficiency of the students and attention of the tutors.

(Signed) ALEXANDER FLETCHER, A.M
JOHN BICKERDIKE
THOMAS KEYWORTH
WILLIAM STROUD, M.D."

In the evening the autumnal meeting of the subscribers and friends of the institution was held at the same place ; when Mr. Bates, one of the senior students, delivered a short discourse "On the fidelity of God ;" and the Rev. James Sherman, of Reading, addressed some appropriate counsels to the students, and preached to a crowded congregation from 1 Cor. iii. 9—"For we are labourers together with God."

An early prayer-meeting for the special purpose of imploring a more copious outpouring of the Holy Spirit, was held in connexion with these services, which shed a hallowed influence over the engagements of the day ; and the effects of which, like the bread cast upon the waters, will, it is hoped, be found "after many days."

REPLY TO N. E. S'S FRIENDLY HINT TO THE MANAGERS OF SOCIETIES.

To the Editor.

SIR,—In page 500 of the November Magazine, I find an article headed "Friendly Hints to Managers of Societies," in which the writer proposes to abridge reports, and more particularly to keep out of them the names of subscribers. On the first point I agree with him. Reports should contain matter of fact, and that only. I have no idea of having an essay to read on a subject, in the shape of a report. But respecting the names of subscribers and donors, I have a different opinion from N. E. S. ; and I beg to say I am not a young man, but have been

more or less engaged in societies for upwards of thirty years.

I would just assign a reason or two, why I think the list of names cannot well be omitted :—

1. Every individual is desirous to know if his money reaches its destination. The first thing that many look at is the list of subscribers and donors.

2. Many people subscribe at the solicitation of a friend. In such cases the printed list is a receipt for their money ; it exonerates the person that receives it.

3. However much it may be the duty to keep the left hand from knowing what the right hand doth, it is also a duty to let our light shine before men ; and it is not candid to quote a passage which might be made to bear against all publicity of conduct. It is not *public* charity or beneficence : it is *private* Christian charity which ought to be private.

4. After all, Sir, the expense is a very trifle. Consult your printer, he will tell you how much half a line will cost ; and names and sums can be put in double columns.

5. The enemies of religion are always ready to find or make faults. If the "secret service money" system be gone into, they will be sure to say, "These are the persons who receive the public money, but do not account for it."

I could say more : but more is needless.

ECONOMICUS.

PROVINCIAL.

ORDINATIONS.

April 23, 1829, the Rev. John Press, formerly of the island of Guernsey, and eighteen years assistant to the late Rev. George Gilbert, of Heathfield, in Sussex, was ordained pastor of the Independent church of Christ, formerly under his pastoral care. The Rev. Mr. Harris, of Lewes, began the service by prayer and reading the Scriptures ; the Rev. Mr. Drury, of Shoreham, described the nature of a Gospel church, asked the usual questions, and received the confession of faith ; the Rev. George Evans, of London, offered up the ordination prayer ; the Rev. Mr. Bannister, of Arundell, delivered the charge in a most affectionate manner ; and the Rev. Mr. Edwards, of Hanover chapel, Brighton, preached to the people ; the Rev. Messrs. Thornton, of Bognor, Smith, of Lindfield, and Lefevre, of Cuckfield, gave out the hymns. The service was solemn and impressive. In answer to one of the questions proposed, Mr. Press stated, that from Feb. 23, 1811, when he first came to Heathfield, to the 23rd of Feb. 1829, a period of eighteen years, he had ascertained from his journal, that during that period he had preached stately in nine villages, and occasionally in several others ;

had travelled sixteen thousand miles, fourteen thousand of which he had travelled in village preaching, and the greater part on foot; preached three thousand five hundred and fifty-six sermons; baptized nine hundred and twenty-three children, that he had registered in the chapel-book; and buried fifty persons in the chapel-yard; and, through the goodness and mercy of God, though at times exposed to severe weather, he had not been laid aside from his arduous work more than six Sabbaths during that long period.

On Wednesday, Aug. 19, 1829, the Rev. Eliakim Shadrach, late of Rotherham college, was ordained to the pastoral office over the Independent church assembling in Ebenezer chapel, Doncaster, Yorkshire. The Rev. J. W. H. Pritchard, of Attercliffe, commenced the service by reading suitable portions of Scripture and prayer for the Divine blessing; Rev. T. Scales, of Leeds, delivered the introductory discourse; Rev. J. Boden, of Sheffield, proposed the usual questions, and offered up the ordination prayer, accompanied by the imposition of hands; Rev. J. Bennett, D. D., of London, who had been the young minister's theological tutor, gave him a most impressive charge, founded on 2 Tim. iv. 1; after which, Rev. W. Lees, of Dagley Lane, concluded with prayer. In the evening, Rev. M. Docker, of Thorne, engaged in prayer; Rev. C. Perrot, theological tutor of Rotherham College, addressed the people from 1 Samuel xiv. 7; and Rev. J. Orange, of Barnsley, concluded. The services were solemn and impressive, and numerously attended.

On Tuesday, the 8th Sept. last, the Rev. S. Sinks, late of Highbury College, was ordained pastor of the Independent church, Livery Street chapel, Birmingham. The Rev. James Matheson, of Durham, delivered the introductory discourse; the Rev. J. A. James, of Birmingham, asked the usual questions, and offered the ordination prayer; the Rev. R. W. Hamilton, of Leeds, gave the charge; and the Rev. J. Sibree, of Coventry, addressed the people. The services of the day were peculiarly interesting.

On Wednesday, Sept. 16, 1829, the Rev. James Griffin, late of Highbury College, was ordained as pastor of the church assembling in the new Independent chapel, Rusholme Road, Manchester. The Rev. John Birt (Baptist) commenced with reading the Scriptures and prayer; the Rev. Dr. Raffles, of Liverpool, delivered the introductory discourse on the nature of a Christian church; the Rev. W. M. Walker, who is in fellowship with the church in Rusholme Road, detailed the circumstances which had led to Mr. Griffin's settlement amongst them, and read

the call; the Rev. J. A. Coombs, of Salford, proposed the usual questions; the Rev. Wm. Roby, of Manchester, offered up the ordination prayer, with imposition of hands; and the Rev. John Griffin, of Portsea, gave the charge to his son. In the evening, the Rev. R. S. M'All, of Manchester, addressed a crowded congregation on the peculiar duties of Christian churches, &c. More than forty ministers were present on this deeply interesting occasion.

On the 17th of Sept. the Rev. John Besly was ordained to the pastoral office over the church and congregation of the Independent denomination at Wincanton, Somersetshire. The service was commenced by the Rev. Mr. Berry, of Stalbridge; the Rev. W. H. Lewis, of Glastonbury, delivered the introductory discourse; the Rev. Mr. Baker, of Shepton Mallet, asked the questions; the Rev. W. Paull, of Castle Cary, offered up the ordination prayer; the Rev. T. Golding gave the charge from 2 Cor. vi. 4; and the Rev. E. Patridge, of South Petherton, concluded. In the evening, the Rev. W. Skinner, of Bruton, prayed; the Rev. J. Jukes, of Yeovil, preached to the people from Phil. i. 9-11; and the Rev. Mr. Little, of Mere, concluded.

On Wednesday, Sept. 30, the Rev. John Lahairoi Davies, of Highbury College, and late assistant to the Rev. T. Durant, of Pool, Dorsetshire, was ordained to the pastoral office, at Tottenham and Edmonton chapel, near London. The following ministers were engaged: The Rev. W. Hope, A. M., Lewisham, Kent, read appropriate portions of Scripture, and offered up the introductory prayer; the Rev. Robert Halley, classical and resident tutor of Highbury College, delivered a masterly discourse on the nature and constitution of a Christian church, and, in the absence of the Rev. W. Harris, LL. D., of Highbury College (who was prevented attending by severe indisposition), asked the usual questions, and received the confession of faith; the Rev. H. F. Burder, A. M., of Hackney, offered up the ordination prayer; and the Rev. Joseph Davies, of Ulverstone, Lancashire, delivered the charge to his son, from the middle clause of verse 17th of the 13th chap. of Paul's Epistle to the Hebrews: "They watch for your souls, as they that must give an account, that they may do it with joy, and not with grief." After which, the Rev. J. J. Davies, minister of the Baptist chapel, Tottenham, concluded with prayer. On the evening of the same day, an interesting discourse was delivered to the people by the Rev. G. Clayton, of Walworth, from Coloss. iv. 11, latter part—"These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." The devotional parts of the service were conducted by the Rev. S. A. Davies, of Enfield, and the

Rev. G. Clark, of Ponder's End. The hymns were given out by the Rev. Messrs. Pawling, of Winchmore-hill; Mummery, of Gibraltar chapel, London; Brown, of Enfield; Davies, of Totteridge; Williams, of Edmonton; Weare, of Enfield; and Halley, of High-bury College.

A district in the centre of the county of Hants, containing upwards of 300 square miles, was without a dissenting chapel, till, about eight years ago, a member of the Church at Portsea used his exertions to erect one at Westmeon, and subsequently another at Warnford. These two places form part of a cluster of villages, in which there is reckoned a population of 5,000 souls, within three or four miles of the chapels. Having been supplied by the students of the Missionary seminary, on their removal from Gosport, the people were on the point of being left destitute, when John Shoveller, LL.D. from Portsea, fixed his residence among them, and as soon as the church was formed, received a unanimous call to become its pastor; which invitation, after having candidly stated his reasons for supposing that his residence in the neighbourhood might be only temporary, he consented to accept, and on Tuesday, Oct. 6th, he was ordained over the people forming the united Independent church of Westmeon and Warnford. After reading and prayer by the Rev. T. S. Guyer, of Ryde, Isle of Wight, the introductory discourse was delivered by the Rev. Joseph Johnson, of Farnham, and the ordination prayer was offered by the Rev. J. Reynolds, of Romsey; the Rev. John Griffin, of Portsea, then gave a charge to the minister, replete with the most weighty admonition, couched in the most affectionate terms; and the Rev. T. Adkins, of Southampton, addressed a very judicious and impressive sermon to the congregation. It was truly a day to be remembered both by the minister and the people.

FOREIGN.

CHINESE MISSION.

Extracts of Letters from Mr. and Mrs. Dyer, to a Missionary and his Wife in India.

FROM THE REV. SAMUEL DYER.

Pinang, June 19, 1828.

THE Chinese, you know, are very polished idolaters. A few evenings since, there was special worship performing in their temple; and while the worship was proceeding, I was engaged in the temple distributing tracts. A priest saw me, and laughed very contemptuously at me. One poor man entered the temple with a small bundle, and standing at the table in front of the idol he began to open his bundle, talking with any one near

him with the utmost indifference to the service going forward, so little solemnity accompanies their worship. When the bundle was opened, a paper, containing sweetmeats, was first presented to the idol; then the gold paper was prepared for burning; and when all was ready, the man worshipped; then tried his fortune; afterwards burnt his paper money (for the use of the dead), and let off crackers. He then folded up his present of sweetmeats, took them away, and became, I suppose, a spectator of the play, opposite the temple gate. These plays are performed by the Chinese for their gods to see; and they always bring a concourse of people to the temple.

I sometimes think the priests will soon expel me from the temple; but my tracts are mostly distributed therein, or at the threshold, or just outside of the gate; and it is very common to see persons who have accepted my books entering the temple for the sake of the lights, and there reading them; which often induces others to come for supplies; and I consider it an omen for good that books are received and read.

Dec. 12, 1828.

The Chinese female children are a most interesting class; they seem capable of affection and gratitude. We hope, if the Lord permit, to have several under our roof at the commencement of the ensuing year. Our English congregation on the Sabbath evening is remarkably good; and there are some with whom we take sweet counsel, and who refresh us by their godly walk and conversation. Our little church numbers eleven members; others of the congregation are hopeful.

Our prayer for you is what we offer continually for ourselves; namely, for more devotedness to the cause of Jesus Christ, and that it may be your and our blissful privilege to spend and be spent for Christ.

FROM MRS. DYER.

December 14.

I am very glad that you have succeeded in obtaining children to reside under your own roof, as I think, with you, that it is the most effectual, though not the only way of instructing the heathen. We hope to follow your example in a short time. Do, my dear friend, earnestly pray that our divine Saviour will dispose the minds of the Chinese to commit their children to our care, and that He may endue us with all those gifts and graces of the Holy Spirit which so important a work will require. Our schools in the town continue much in the same state as when I last wrote. Our objects with respect to the proposed school in our compound is to procure children from the surrounding villages, who are entirely destitute of instruction, and it is not practicable to establish schools among them, as they are at too great a distance to be regularly superintended; without which

schools are of little use, as no dependence can be placed upon the masters.

The Chinese are very ready to receive books, and we find that they are read and conversed about; but there is not yet one who seems earnestly enquiring after truth. Oh! that it may please the Spirit of all Grace to accompany the reading with his Divine power, and make it the means of salvation to many souls!

We are not, however, without encouragement, though it is not among the people to whom we are sent, and for whom we wish to live, to labour, and to die! A very considerable number of Sepoys and other natives of Madras and its vicinity, have applied to us for the Scriptures in Tamul; and it is seldom that many days pass without some pleasing applications of this nature.

We wish you and your's much soul-prosperity, and every blessing, both for time and eternity.

CHINESE FEMALE MISSIONS.

From Mrs. Dyer to friends in England.

Pinang, April 16th, 1829.

We have, of late, been tried in respect to the means of supporting our Chinese schools. The governor-general having visited this place, and finding that these islands produce no revenue to the government, and are a great expense to it, he wished to retrench in every possible way. Nearly all the persons connected with government have consequently had their salaries decreased, and they have taken away the whole of our allowance for schools. Our female school must therefore, in future, be entirely dependant on the produce of fancy articles sent from England for its support; and I feel persuaded that the Christian zeal, love, and liberality, of our dear young friends, will not suffer it to want, but that they will consider it as an additional claim upon them for renewed exertions. I thank them most sincerely for what they have already done in this respect, and confide in them, under God, for the future. I think that if a good supply of babies' caps, frocks, and other things that are really useful, were sent every year, they would produce sufficient to enable us to support it comfortably. I am sure they will pardon me for pleading so strongly with them; the necessity of the case, and the wants of the perishing heathen, must plead my excuse.

The first supply of fancy articles came to hand on the 18th ult.; and on the very same day forty-five rupees' worth were disposed of. The frocks were no sooner exhibited than taken; and all the toys were quickly sold.

* * Contributions of useful and fancy articles for the above purpose will be thankfully received by Mrs. Dyer, 4, Lower Lisson Street, Paddington; Mrs. W. Tarn, 37, Cummin Street, Pentonville; or Mrs. Tarn, 10, Earl Street, Blackfriars, and 8, Park Place, Isling-

ton; who propose sending to Pinang in the ensuing spring.

RUSSIA.

THE YACHT CLUB,

OR THE ADVANTAGES OF MERCHANTS AND SHIP OWNERS FOR PROMOTING THE KINGDOM OF GOD.

WE have lately had a singular visit to this city, which will be joyfully remembered by us as long as we live. On Saturday evening, June 22, 1829, *The Osprey*, of the Royal Yacht Club, anchored in the Neva. She came to Russia purely on pleasure, and pleasure of the purest kind. Her only errand here was to bring Mr. Groves and his family thus far on their way to Persia, whither they are gone as Christian Missionaries.

It appears that Mr. Groves was going in a merchant ship; but Mr. Parnel, a warm-hearted Christian, hearing of it, proposed the following plan: "I will tell my friend Mr. Puget of the opportunity now offered for magnifying the grace of God; for testifying his attachment to the Redeemer; not doubting but he will feel it a privilege to take these dear servants of Christ to St. Petersburg." It was no sooner made known to the benevolent owner of *The Osprey* than he consented. Accordingly he received the Missionary family on board, and also his friend Mr. Parnel; and this happy and devoted party set sail for St. Petersburg, whither they quickly arrived in health and safety. The weather was particularly fine during the whole of the voyage, so that they were permitted to hold divine service daily; and the Captain, who is a pious Methodist, and has a good voice, led the singing.

The sight of such a party, come hither for such an object, had quite an exhilarating effect. It was altogether a new scene. Nothing like it had ever occurred in any quarter of the world; at least I fear so. O that it may do good to many. I am sure it did good to us. It strengthened our feeble knees, and raised up the hands which hanged down. On Lord's day morning they came to chapel, and joined us in commemorating the dying love of Christ. The scene was uncommonly solemn and impressive, and profitable too. Messrs. Puget and Parnel, and the pious Captain, together with the Missionary family, joining us, led to a new train of thought, and produced observations which only such a scene could produce. Two or three times during the administration of the Lord's Supper, the whole of the congregation was deeply affected. There appeared not a dry eye in the place. Sunday evening I went on board, and we had service in the yacht.

27th. We accompanied our honoured and beloved friends to the ship, where we sung

the hymn which begins, "For a season called to part;" then two of us engaged in prayer, and commended them to the favour and protection of Him who holds the wind in his fist and the waters in the hollow of his hand. Prayer being ended, the anchor weighed, the sails unfurled, and *The Osprey*, with her precious cargo, took leave of us, perhaps for ever.

Just before we parted, Mr. Parnel gave me one hundred roubles for the charity school, and two hundred to aid me in the delightful work of circulating New Testaments; and Mr. Puget gave me several hundred roubles for benevolent purposes.

Mr. Groves is the author of a small pamphlet entitled, "Christian Devotedness; or, a consideration of our Saviour's precept, 'Lay not up for yourselves treasures upon earth.'" Whatever others may think of his principles, he has acted up to them in the most unlimited manner; and whether many or few may imitate his example, I am persuaded that *some*, after reading his pamphlet, will be ashamed of their scanty offerings, which in times past they offered to the Lord, and will give more liberally in future. Those who know him will give him credit for sincerity. During his stay amongst us, he greatly adorned his Christian profession, and we pray that he may not labour in vain.

As a proof how much his family, and his Master, and his work are respected here, a few of my young friends subscribed among themselves, entirely at their own suggestion, and quite unknown to Mr. Groves, the sum of nine hundred roubles, about £35, to pay his expenses here, and to help him on his way to Persia. This is exactly as it ought to be. Other friends offered also to contribute; but their offers were not accepted, as the sum mentioned was sufficient. O how delightful to labour among such a people! What a privilege to behold such fruits!

One word about the benevolent Mr. Puget. What a kind and generous act has he performed? If he had paid their passage in a merchant vessel, it would have cost him £100, and he could have done it as easily as he could write his name. This would have been noble; but O, how much more noble to see him sending them in his own yacht, yea, accompanying them all the way to Russia! How it must endear him to a Christian's heart! Is it too much to hope that similar acts of Christian devotedness will yet be performed for the Redeemer? I know that some Bristol merchants of the Wesleyan connexion have sent Missionaries to the West Indies

free of expense. Messrs. Angus, of London, have sent Baptist Missionaries also across the Atlantic free of expense. Mr. Birnie, a friend of the London Missionary Society, has sent many of their Missionaries to the South Sea islands, free of expense; and Captain Kemp, with whom I sailed to Madras, took out a few Baptist Missionaries gratis to Bengal. These are delightful specimens of what Christianity can produce; and we may confidently hope they are pledges of what Christianity will abundantly produce; but, as yet, these instances are rare.

O ye Christian merchants and ship owners, permit me for a moment to address you on this subject.

What great advantages has the God of the seas given you for promoting his glory! How easy it is for you to facilitate the spread of his Gospel. How easy it is for you to send Missionaries to every part of the habitable globe! And if the Eternal will not forget a cup of cold water given to one of his disciples, can it be possible that he will permit you to send one of his servants to a distant land for his sake, without rewarding you a hundred fold? O no! The pleasure connected with it in your own breast will be sweeter than the honeycomb!

Before Mr. Puget sailed, I asked him how he viewed the whole transaction now the Missionary family was here and he was about to return? "View it, Sir," said he; "I view it with feelings of the liveliest gratitude, and shall always look back upon it with sincere delight." And I am persuaded that no merchant will ever send a devoted Missionary to Africa, or Bengal, or the West Indies, or the South Seas, for Christ's sake, without looking back to it with satisfaction to the latest hour of life.

May the Lord incline your hearts, gentlemen, to this benevolence. My prayers shall ascend to God for you, and I shall live in hope of seeing the day when all Missionary Societies shall be able to send their Missionaries, "passage free," to every part of the world.

P.S. Is it not the bounden duty of the Directors of Missionary Societies to wait on those gentlemen who are sending ships to the ports where Missionaries wish to go, and request them to co-operate in these labours of love? I calculate, from the kindness I have received from merchants, that if the subject were brought fully before them, it would not be in vain. Amen.

RICHARD KNILL.

St. Petersburg, 23rd Sept. 1829.

MISSIONARY CHRONICLE

FOR DECEMBER, 1829.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William Mc'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ULTRA-GANGES.

Extracts of a Letter from Mr. Medhurst, Missionary, dated Batavia, Jan. 24th, 1829.

[Concluded from page 515.]

Proceeds to Borneo.

RETURNING by the same route to Singapore, I reached that port just in time to meet an English schooner that was about to sail to the west coast of Borneo, and engaging a passage in the same, in twelve days arrived at Pontianak. This settlement was first established in the middle of the last century by an Arab pirate, of the name of Seyed Abdoor Rachman, who, after treacherously cutting off a French ship, came and established himself as an independent prince, at the junction of two important rivers; one coming from the diamond mines of Landak, and the other from the gold mines at Sangow: here, he built a mosque and a fort at the point of land, and called the name of the place Pontianak; by his shew of liberality, and the splendour of his court, he soon attracted traders from all parts, who, by their intercourse and settlement, soon raised his new state to a degree of importance, that excited at once the envy and the dread of the neighbouring countries. The sovereign of Landak was particularly alarmed at the rising power of the new Sultan; the more so, as by the situation of his fort, he commanded the entrance to the Landak river, and could control the ingress to and egress from his territories: in order, therefore, to prevent future inconvenience, he made a formal surrender of the ground on which Pontianak was built to the Sultan of Bantam, who subsequently transferred his right to the Dutch government: the latter immediately took possession of the ceded territory, and established themselves on the right side of the river, close to the settlement of the Sultan. Here they have continued, off and on, till the pre-

sent time, seeking to acquire a preponderating influence, not only in the kingdom of Pontianak itself, but also in the territories of Landak, Songow, Sintang, and Tayang; and endeavouring to bring into subjection the numerous hordes of Chinese employed in the gold mines of Mandoor and Montrado. In these attempts they have not succeeded to the utmost of their wishes; for, besides being obliged to desert the coast altogether during the French war, they have also been driven to great straits by the Chinese, who attacked both the forts of Pontianak and Mampawa, nearly mastering the latter. They have since withdrawn their establishments from many of the Malay states in the interior of Borneo, either because the expense was too great, or the places were unhealthy; and now hold no other than Pontianak and Tayang, on this river, and Mampawa and Sambas to the northward. Their influence, however, extends much farther; commanding the mouths of the principal rivers, they keep all the inhabitants dependant on them for foreign supplies. The entrance to the river of Pontianak is shallow, having only seven feet water on the bar. About seven miles from the mouth, the Sultan has a fort upon a cluster of rocks, so situated as completely to command the passage. Close to this fort is the mausoleum of the Sultans of Pontianak, two of whom have been buried there. Five miles above this, is the town, the European part of which first presents itself to the right; further on is the China camp, and on the point of land formed by the junction of the river, stands the mosque, with the Malay campong in the rear. A Bugguese village stretches itself along the side of the Malay town, and a new China camp has lately been formed on the opposite side of the river. The ground being low, the houses are built on poles, sometimes directly over the water, and not a few are constructed on rafts, formed of large trees, which rise and fall with the tide,

and which may be floated up and down the river at pleasure. There are no roads through the native town, all the intercourse is by water, and a boat is as indispensable an article of furniture to every house, as a door. The soil is alluvial, containing scarcely any stones,—the rocks at the Royal Mausoleum being the only stones to be met with in Pontianak. The population of Malays is about 20,000, with 5000 Bugguese and 2000 Chinese. The current language is Malay, purer than any I have met with in the whole Archipelago. The government is entirely in the hands of Europeans. Justice is administered by a court composed of the Resident and the Malay chiefs, and the police is managed by a native prince appointed for that purpose. The river, to the right, after passing the point, stretches an immense way into the interior, and is one of the largest in Borneo. The present Resident, Mr. Gronovius, assured me he had travelled for several months up this river, without arriving at its source, and that on taking an observation at the end of his journey, he found he was six degrees to the eastward of Pontianak: he had proceeded to the famous lake which was spoken of by many persons, as occupying the middle of Borneo, but found that it was not so extensive as is generally represented. Soundings of several fathoms were found in it, and several islands adorn its surface, to which he gave names; in the rear he discovered a small range of hills, which may be the crystal mountains, spoken of by Dr. Leyden. These, and the few hills between Pontianak and Sambas, are the only considerable elevations met with over all this part of Borneo. The rest is an immense flat, and supposed at a far distant period to have been all under water, until by some convulsion of nature it was recovered from the sea. The name of the settlement on the southern part of the island would seem to give some weight to this supposition, it being called Benjarmasin, "salt water flood," indicating, perhaps, that there was in distant ages, an inundation of salt water over the low parts of the island. The whole line of this immense river is described by the Resident, as studded with populous native states, inhabited chiefly by Dayaks, and governed by Mahomedan rulers. Sangow, Sintang and Tayang, form the chief of these, over which the European authority extends its influence, and where a person might safely reside.

Miserable State of the Dayakkers.

The Dayakkers in these parts are in a very savage state, going about completely naked, and addicted to the most revolting cruelties, which they regard either with indifference or applause. They have a well-known custom of cutting off the heads of their enemies, and preserving them as trophies of valour—no

young man can get married without producing one or two of these, and no house is considered completely furnished without having a row of human heads hung up in it. Human teeth are suspended round their necks as ornaments, and human hair is fastened to the hilts of their swords; these, with other strange usages too plainly prove the cruel disposition of the people.

Their desire to receive Christian Instruction.

They are, however, tired of this savage and barbarous course of life, and would gladly change their abominable superstition for a better, and frequently solicited the Resident in the course of his journey to send them instructors, that they might learn a better religion. One reason for their wishing to change their religion is, that while they continue Heathens, they are sadly oppressed by their Mahomedan rulers, who levy heavy contributions on them, which would be removed or eased if their profession was changed. To Islamism they have an objection, both because they have suffered much from the followers of the false prophet, and because they cannot give up the eating of pork, which is their favourite food; hence they would prefer Christianity. Why should not some effort then be made by Christians, to give them that religion which they seem ready to accept? and so to instruct them in the doctrines of the Gospel, that they may see other reason to prefer it, besides the freedom which it allows in the eating of pork?

Extensive field for a new Missionary.

A new Missionary would find abundant opportunity for usefulness among the two or 300,000 Dayakkers which the Residency of Pontianak alone contains, besides the numerous hordes of the same nation, which inhabit Borneo, six ropes to the north, and Benjarmasin to the south of the island. An entire new field here opens itself for Missionary enterprise, and should our Society not feel disposed to enter upon it, I think it ought to be recommended to the Rotterdam Missionary Society, that such an important opening may not be missed. A footing could be acquired in Sangow, about a month's journey up the river, where the Dayakkers most abound; here the language could be studied, schools set up for the instruction of the children, and all the machinery of Missionary operations put into motion, upon which the Divine blessing will, no doubt, descend here as elsewhere: thus the wilderness would become a fruitful field, and the dry land, springs of water. The only difficulty likely to present itself, consists in the opposition of the petty Mahomedan rulers of these poor people; who would, no doubt, exert their utmost influence to prevent the conver-

sion of the wretched Dayakkers, as they would thereby lose the profitable services of these now enslaved subjects, and Islamism the advantages they anticipate from the acquisition of so many proselytes. They would, therefore, doubtless set themselves against it; but fear of the European power would prevent them from going too far in their opposition. These petty sovereigns are altogether a nuisance to the land; possessing a little more knowledge than the ignorant Dayakkers around them, they have by degrees acquired power and influence in various parts, and proceeded to call themselves sultans and princes, without having the least right to such titles. In the Residency of Pontianak alone, there are about 200 sovereign princes, who, though but of yesterday, all require homage and reverence to be paid them, and stand up as much for the divine right of kings, as those who have had the sceptre in their family for ages. The Dayakkers are said to have no images or forms of worship; the only peculiarity that distinguishes them from other people, is an aversion to deer's flesh, which abounds on the coast of Borneo, but which the Dayakkers will, on no account, make use of. This prejudice must have arisen from some religious notion; but what has been the origin of it, cannot now be known.

Diamond Mines.

THE left branch of the Pontianak river comes down from the diamond mines of Landak, which have been for ages under the dominion of a Malay Sultan. The Europeans had formerly an establishment there, but owing to the unhealthiness of the place the whole has been withdrawn. It is a singular circumstance that those parts of the earth, which are most richly stored with precious metals and minerals, are, in general, unfavourable to human life and health: every individual that visits Landak has to pay a tax for his temerity, curiosity, or cupidity, in being almost immediately attacked by a heavy fever, which prostrates the strength, and very frequently deprives of life. The Landak people die daily, and yet such is the temptation presented by the diamonds, that their places are soon filled up, and the population does not diminish. The diamonds lie in a peculiar strata of earth, which is found two or three fathoms below the surface: the natives who seek for them, first sink a well in a select part, and on discovering the desired strata, immediately commence working the mine. Accidents frequently happen from their carelessness in excavating the earth in a horizontal direction, without propping it up as they go, when the earth falls in and crushes them.

Visits the Gold Mines—distributes books—is kindly entertained by the Chinese, and the books are cheerfully and thankfully received.

About half way up the Landak river, there is a smaller branch to the left, which leads to the gold mines of Mandoor; this river I ascended, and proceeded up to the Chinese town, in order to distribute books among the inhabitants, about 2 or 3000. Most of these are connected with the mines, and the rest are traders, who furnish goods and provisions for the miners. I found the town very lively, and every thing about it completely Chinese, so that it looked as if the whole settlement had been taken up from the heart of China, and put down just as it was, on the coast of Borneo. The people lost all their shyness of me, as soon as they heard me speak Chinese, and in a short time we were as familiar as old acquaintances, and I found myself as safe in going amongst them, as though I had been in Batavia: the Captain Chinese shewed me every mark of respect, hospitably entertained me during my stay, and presented me with a gold ring on my departure. On going among the mines in the neighbourhood of Mandoor, I met with no impediment whatever, and was frequently hailed by the miners with rapture, who seemed eager to obtain our books. I did not venture to visit Montrado, as that district has lately been at open war with the Dutch, and is now very much embittered against Europeans; but I think if my time and other circumstances had allowed of my visiting them, I should have been equally well received as at Mandoor.

Manner of Working the Gold Mines.

The gold in these districts lies a few fathoms beneath the surface of the ground, in a bed of sand, under a strata of white or yellow mould. The Chinese commence their work by removing all the superior strata, till they come to the sand, which they carefully carry out in baskets, and deposit in an inclined trough, a foot wide, and from 50 to 100 fathoms long; they then conduct a rapid stream of water into the trough, which separates the sand from the gold, leaving the latter at the bottom of the trough. When all the sand in the mine is exhausted, they collect the gold and carry it to market; it is generally found in small particles like dust, sometimes in larger pieces about the size of a pea, and a piece has been discovered as large as a hen's egg. The gold dust is valued at 70 rupees, the bungkall, or 5*l.* 16*s.* 8*d.* for two dollars' weight; this is, however, more than its real worth, when it comes to be melted down and purified of its alloy. Much of the ground in the neighbourhood of Mandoor has been already exhausted of the precious metal, and the Chinese calculate that the

whole will be dug up in forty years' time, for when the first layer is taken up, no other is to be found underneath, by digging ever so deep.

Superstitious notions of the Chinese.

The Chinese have a superstitious idea that the gold is capable of running away, when their gods are displeased, or the miners are neglectful of the graves of their ancestors; consequently they are very particular in the service of the gods, and send as much money as possible to China, to have the accustomed sacrifices performed at their parents' graves. So fearful are they of offending the gods of the land, that they will not carry an umbrella in the vicinity of the mines, and they like not Europeans to come about among them, lest their presence should displease the deity, and drive away the gold.

Soil of Mandoor.

The country about Mandoor is high and well watered, but the soil does not appear adapted for cultivation: I saw a few vegetable gardens, but the mould of which they were composed seemed to have been formed for the purpose by manure; no rice-fields were to be met with, and it appeared as if Nature having gifted this district with the precious metal, had left it barren of all other productions. The country towards Montrador, over which the Chinese daily travel to transport merchandize, is hilly. Three days are taken up in the journey, and the road is described, as studded all the way with villages. Montrador is more populous than Mandoor, has many brick-built houses in it, and was the first Chinese settlement on the coast; it is divided into several Kongsies, or Companies, which are all subject to one principal captain. The people are more mixed than those of Mandoor, being composed of natives of Kea-ying-chow, and Chaou-chow, both in the province of Canton, but speaking different dialects; they are, consequently, not so united, tractable, and obedient to one chief as they otherwise would be, and are said to be the most turbulent on the whole coast. The Chinese of Montrador at one time invested the Dutch fort at Mampawa, and at another time surrounded the Resident, Mr. Hartman, at San kaowang, on both which occasions they very nearly annihilated the European power in those parts; they are now very much in the power of the Dutch, as all their supplies must come through the European settlements, where the Dutch can levy as heavy duties as they please; so that without going into the interior to collect any tax, they can secure their revenues on the coast. The Chinese have endeavoured to obviate this by planting rice extensively in the low-lands, near the sea shore; still they must be dependent on the Dutch ports for clothing and Chinese articles. They have, it is true, an outlet in the river

of San kaowang, and other small streams on the coast, but none of them are navigable for vessels of even ten tons burthen, and all vessels lying outside are subject to be broken in pieces by the winds and waves, or to be taken, as smugglers by the Dutch cruisers sailing up and down the coast. Thus the Chinese are made to pay the Dutch what revenue they choose to exact. Such a state of things is calculated to excite and maintain the worst kind of feeling between the two parties, and to render it difficult for Missionaries to reside amongst a people thus goaded by the Europeans, and exasperated against them, to do them much good. During my short stay among them I heard daily complaints, and could hardly fix their attention for a moment on the things of religion, as they were breaking out into expressions of disapprobation at the system of politics pursued towards them. This must operate much to the prejudice of our cause; and it would require much address and skill to convince the people that we sought not their's but them, when they have such forcible proofs that the great aim of Europeans in general, is to enrich themselves as much as possible, at their expense. A Missionary could hardly reside here long, without being urged to join one party or the other, and whichever side he took, it would prove alike injurious to his usefulness and his peace; occasional visits, however, to distribute books, cannot but prove of great utility, as the contiguity of Borneo to China would facilitate the introduction of our writings into the latter country. In a year or two more, when we have some newer books printed, it may be desirable to revisit the Chinese on the coast.

Sambas.

About 80 miles to the northward of Pontianak, lies the river of Sambas; this river has a finer and deeper entrance than that of Pontianak, but flows through a smaller extent of country; it is about two miles wide, and vessels of 300 tons burthen may sail up it, as safely as in the open sea. The town of Sambas lies up a smaller river, which empties itself into the great one, about 15 miles from its mouth; the whole distance is about 30 miles. Sambas was formerly a complete nest of pirates. The former Sultan was a pirate by profession, and frequently attacked large ships; and when captured, he brought them into the Sambas river.

In consequence of his having captured an English vessel of 300 tons, the Bengal Government were so exasperated, that they determined to punish his atrocities. They therefore sent a large armament against him, which burnt the whole town, and took away all the ordnance that could be found.

The Rajah escaped into the interior, and when all was quiet, returned to renew his

piratical course. Not long afterwards a Portuguese vessel touched at the port, and was decoyed by a man called the "Arang Raya bujang" to one of the islands, under a pretence of trading in birds' nests; the captain and his crew (with the exception of the boatswain) were most treacherously murdered, and the brig brought into the Sambas river. I saw the boatswain of the brig, whose life was spared on account of the severe wounds he had received, and I frequently met with the "Arang Raya bujang," who still goes at large, and is in great consideration at Sambas. Since the occupation of the place by the Dutch, the piracies have of course ceased, but all the elderly people in the settlement were formerly pirates. The state of morals in such a place, where robbery and murder were publicly patronised by the great, and zealously practised by the vulgar, and where they are now restrained from such atrocities only by the presence of a European power, must be bad indeed: at Somas there are few Chinese, but in the interior they are very numerous. From Sambas there is a road through Sapang, Simenis, and Lara (all Chinese villages) to Montrado. Hence the route may be pursued to Mandoor and Pontianak. I should have preferred taking this course, but I heard such dreadful accounts of the difficulties of the road, which are much increased by the present rainy season, that being much indisposed, I could not venture to undertake it. There is a way to Lara by water, without going through Sapang and Simenis, up the great river of Sambas; the stream, however, is so strong that it takes twenty days to get up it, whereas the boats come down in two. Boats in coming down the stream, or rather *torrent*, are driven on at a fearful rate; the efforts of the crew are all employed in keeping the vessel clear of the rocks that lie in their way. In some places the vessel rushes onward, in a zigzag direction amidst the stones, with the velocity of an arrow, threatening all on board with instant destruction. Thirst of gain induces the Chinese to pursue their dangerous voyages up and down this stream, running every risk, rather than they will forego any commercial advantage.

The Chinese at Sambas are idle, voluptuous, and sensual, and, for the most part, addicted to gambling. Here I observed some of the far-famed Dayakkers; they were unattired, with the exception of a small string made of the bark of a tree, tied round the waist. Elephantiasis, a species of leprosy, is very common among them, which arises from their living on marshy grounds. The Dayakkers use no implement but the hoe in cultivating their fields. They turn up the surface of the earth when it has been moistened by inundations, and cast in the seed among the grass and weeds which the hoe has scarcely turned or buried. No beasts of

burden are used in agriculture here. The buffaloes, which do not exceed forty or fifty, are kept by the Rajah, to be killed on feast-days. Notwithstanding these circumstances, I have seen flourishing crops of paddy, which proves that, with proper culture, the soil would amply repay the labour bestowed on it.

To the northward of Sambas, barbarism prevails, in its most wild and savage forms. Hundreds of streams, along the coasts between Sambas and Borneo proper, empty themselves into the ocean; these are infested by hordes of Malay pirates, who, in concert with the Dazaks in the interior, issue forth on predatory excursions. The Dazaks, who unite with the Malays, fight desperately for the victory, animated with the prospect of no other reward than the iron and the heads which may be taken from the enemy. They come along the coast in long narrow boats, containing sixty or seventy men each, who paddle with such velocity that they outstrip any vessel they may pursue. These sometimes, with fleets of eight or ten prows, take vessels by surprise in the night, as they dare not attack them openly from the dread they have of fire-arms. At other times they paddle up the various rivers, assault defenceless villages, and before morning make off with the booty and the heads of the unfortunate victims of their cruelty. Such is the dangerous state of the north-west coast of Borneo. To the southward of Pontianak, the Sultan of Mattam had been accustomed to acts of piracy, until of late he has been punished for it, by having his town and prows burnt to ashes. The coast, in that direction, is now a little more free from these marauders, although the whole island of Borneo is unsafe but for vessels well armed.

Prospects of Usefulness.

Thus, dear fathers and brethren, I have endeavoured to give you a rough sketch of those countries through which I passed, with a general idea of their moral state and their bearings on Missionary enterprise—the circumstances met with, and the conversations held with the heathen in various parts, will be found detailed in my journal at some length. On the whole I have reason to hope that some good has been done by this journey, and by the books thus dispersed over the Archipelago. I should presume that much more might be effected by a future journey, from the western side of the Malayan peninsula, over the interior districts of those countries whose sea-ports only I was able to touch at; and more so by the settlement of a Missionary or two on the coast of Borneo, to keep up our communication with the Chinese settled there; but principally to study the Dayak language, and to endeavour to do something among that people so degraded and demoralized; but still willing to be reformed.

Domestic Afflictions.

After surmounting various difficulties and dangers, and experiencing the continued care of our Heavenly Father in my journey, I found, on my return home, a house full of afflictions. For several months, two of my children and my sister-in-law, in succession, had been laid up with severe sickness, and my dear wife, having nursed them all, was at length herself laid up with a violent intermittent fever. I arrived just as the paroxysm of the fever had abated, but it returned again, accompanied with an attack of erysipelas, with which she is still afflicted. Much of my time has consequently been taken up with nursing her, and attending to the education of my children, so that I have scarcely had a moment to call my own. I earnestly hope and pray that this visitation may be speedily removed, if consistent with the will of God; that my dear partner may be enabled to continue her very useful and almost indispensable duties, and I be allowed more time for Missionary pursuits. But the sickness of my dear wife by no means equals the sad condition of her sister. Miss Martin is afflicted with a complaint which baffles the skill of all our medical attendants, having lost the use of her limbs, and all feeling in most parts of her body. She is frequently attacked with severe palpitations of the heart, and sometimes with convulsions. Her strength is fast wearing away, and her frame reduced to a mere skeleton. The doctor gives us faint hopes of her final recovery, though she may linger in her present state for some time. Thus my expectations with regard to her future usefulness in raising up Chinese Female Schools are in a great measure disappointed, and her attainments in the Chinese and Malay languages will, I fear, be of no service. Pray for us, dear fathers and brethren, that these afflictions may be removed or sanctified to our real good, to make us more zealous for our God and Saviour, while it is called to-day, for the night cometh in which no man can work. For myself I rejoice to say, that my health is good, which I pray God I may be enabled to employ in promoting the glory of God and the interest of his kingdom.

I remain, dear Fathers and Brethren,
Your devoted Servant in the Gospel,
(Signed) W. H. MEDHURST.

EAST INDIES.**SALEM.**

Letter from the Rev. Henry Crisp, dated 18th June, 1829, giving an affecting account of the sickness and death of Mrs. Crisp; addressed to the Foreign Secretary.

MY DEAR SIR,

Not having any one to undertake the melancholy task for me, it is needful that I

should myself make you acquainted with the irreparable loss which I have been called to sustain. It has pleased the supreme disposer of events to turn my once happy dwelling into a "house of mourning." It has pleased the father of spirits to take to its rest the spirit of my dear, my much-beloved wife. It has pleased Him for whom I profess and desire to live, to remove from me her, who was my beloved companion, my comforter, my counsellor, my helper, my darling wife;—to deprive my sweet babes of the tender attentions of their affectionate mother,—and to write me, a forlorn, afflicted widower. O my dear Sir, my loss is incalculable, and my condition is mournful beyond expression. But it is our father, who is in heaven, that has done it, and I dare not question the wisdom or goodness of even this beclouded dispensation of his hand. The Lord gave, the Lord hath taken away; blessed be the name of the Lord.

From the time of our arrival at Salem, my dear departed wife was permitted to enjoy an almost uninterrupted course of excellent health. On the 18th of last April, she became the mother of a second daughter. At the critical period she was very much favoured. Through the subsequent fortnight she gained strength as rapidly as could be wished, with no other drawback than a nervous head-ache. This was attributed to unusual heat in the weather.

It was on the evening of Saturday, May 2d, that the first symptoms of the disease, which cut short her precious life, made their appearance. A violent head-ache came on. In the night she complained of her head being like a ball of fire. On the following morning a most frightful convulsion ensued. It was the first of a series which terminated in her death. Notwithstanding all that the most unremitting attention, and the well-established skill of Dr. Fusken could do, they continued, with variation, till half past two o'clock on the morning of the following Thursday, May 7th, when, in the most gentle manner, she resigned her breath to him who gave it.

Entirely ignorant as to the nature of the disease, I was prevented by others from entertaining any apprehensions of such an issue, until within a few hours of the mournful crisis. The appearances of the dear sufferer were very deceptive, for she seemed to be stronger and took more nourishment on the last morning than at any previous period. Throughout nearly the whole of the last day she was in a state of delirium. All these things combined to prevent those particular communications with the dying saint, in reference to her own state, and the world of glory whither she was going, which might otherwise have been enjoyed. This is a feature in the mournful dispensation, which much, very much, augments the grief of my wounded spirit. But in this also, as being the arrange-

ment of infinite wisdom, I would fain acquiesce. Not that any evidence was wanting respecting her acceptance with God, and her habitual preparation for an exchange of worlds; O no—she had from a very early period, known and loved the Saviour. From the age of fifteen she had been enrolled among the disciples of the divine Redeemer. To all who knew her, not merely the reality, but the eminence of her piety was fully ascertained. In the course of her short life she had several times been brought "nigh unto death;" and on one occasion especially, had been enabled, with the most triumphant feelings, to anticipate an entrance into the glory which seemed opening before her. Within the last few months of her life, both myself and a female friend at this place, whom she tenderly loved, and who knew her intimately, were led to observe the singular maturity of piety, and the enlargement of mind which she appeared to attain; together with a remarkably holy savour which seemed to belong to all that she said and did.

During the days of her confinement, and of the attack which terminated her life, an unusual degree of placidity and cheerfulness were preserved in her mind. Nothing that had the appearance of murmuring was to be observed throughout her suffering—but the exercise of entire resignation, cheerful confidence and unfeigned gratitude, for circumstances of an alleviating nature. "God is an almighty deliverer, dear Henry," she would say, after her afflicted husband had prayed by her sick couch. "There is much mercy mingled with the judgment," she would say, after one of the rending convulsions. "Thank God for such refreshing sleep," was her language when permitted to enjoy a little repose in the interval. When asked, after the power of speech had entirely left her, "can you trust in God now?" the dear sufferer said as well as she could by a more distinct breathing, "yes." This was but a short time before she breathed her last.

It is by no means then, "as one who is without hope," that I mourn; and yet it would have been unspeakably relieving to my distressed spirit, had we been permitted to take our long farewell—had the dear dying saint been allowed to say with what joy she looked forward to the bliss of heaven; and, above all, had she been permitted to shew to those around her, what are the peculiarities of a believer's dying hours. But it is He who doeth all things well that has denied me this relief, and to his will I would bow.

I must rejoice in reference to the dear departed, for she has made a glorious exchange. But it is with intense grief for myself and others. I mourn on my own account. Dear Sir, here I must not enlarge, for I should dip my pen in gall and write, I fear, the words of bitter complaint. I mourn for my dear tender

babes, one under thirteen months, and the other not three weeks of age; they are left destitute of the fond attentions of their ever affectionate mother. Grateful as I am for them, as the invaluable legacy of a dear departed wife; my heart is pained for them, because of the bereft condition in which they are left. I mourn for dear friends and relations who loved my departed Eliza, and who will deeply deplore her decease. I mourn for the poor natives around us, because they have lost a sincere friend. Her missionary spirit, divested of much that was romantic in it, when it made her willing to accompany me to those foreign shores; had become gradually more and more deep and ardent. It gave her much sorrow that she was not permitted immediately on arriving among the heathen, to commence the work of female instruction; but it was impracticable. In the beginning of the present year, however, there seemed to be an opening. We procured a female teacher: but our hopes were disappointed; for within five days after her arrival here, she was carried off by an attack of cholera morbus. For the superintendence of such a school my dear departed wife was quite prepared by the knowledge of the native language, which she had attained. This was sufficient to enable her to join in singing, reading the Scriptures, and prayer, at our Tamil family worship, and to attend the Sabbath-evening Tamil service in the school-room. In every thing connected with the prosperity of the mission she took the most lively interest, and was always rejoiced to make any sacrifice, or undertake any engagement which might promote it. The last thing of importance that she did on earth was to draw a map of the Apostle Paul's travels, which was to be filled up in Tamil to aid me in instructing the native assistants. This was finished but a few hours before our dear babe was born.

In the evening of the day, May 7th, the dear remains were committed to the dust. The same respect which had always been shewn to the deceased, was manifested in the attendance of every European gentleman at the station. I. Bird, Esq., Judge, being here in the circuit, honoured us with his presence upon the mournful occasion.

Though unable, my dear Sir, adequately to estimate the lonely dismay of a widowed Missionary's grief, augmented by what was especial in our case, yet it will strike you as being one of those peculiarly trying instances in which "the last enemy" is permitted to encroach upon domestic happiness.

Doctor Fusken, the medical man in charge of this station, has shewn a singular kindness, at all times, to my beloved wife, and I cannot speak of him in terms too high.

I am thankful to say that my dear children are both quite well. They are a melancholy and anxious, though precious charge to me.

Begging an interest in your prayers, that God would appear for me, and preserve me from sinking under my growing grief,

I am,

My dear Sir,

Your's in the deepest affliction,

HENRY CRISP.

HOME INTELLIGENCE.

ANNIVERSARIES, &c.

PLYMOUTH, DEVONPORT, AND STONEHOUSE AUXILIARY MISSIONARY SOCIETY.

The services connected with the Seventeenth Anniversary of this Society commenced on Lord's Day, August 9th, when sermons on its behalf were preached at the New Tabernacle, Plymouth, in the morning by the Rev. R. Hill, A.M., and in the evening by the Rev. R. Hartley. At Batter Street, in the morning by the Rev. W. P. Davies, and in the evening by the Rev. John Hunt, of Chelmsford. At Princes Street, Devonport, in the morning by the Rev. S. Parrot, and in the evening by the Rev. R. Hill, A.M. At Mount Street, in the morning by the Rev. J. Hunt, and in the evening by the Rev. W. P. Davies. At Salem chapel, New Passage, in the morning by the Rev. R. Hartley; in the afternoon by the Rev. J. Hunt; and in the evening by the Rev. S. Parrot. On the following morning the Rev. R. Hill preached to an overflowing congregation assembled in the independent chapel at Stonehouse. The Rev. J. Hunt offered the introductory prayer. The public meetings for business were held on the following Monday evening at the town-hall, Devonport, and on the Tuesday morning at the Royal Hotel, Plymouth. On both occasions the chair was occupied by R. Derry, Esq. the treasurer, and the report read by the Rev. S. Parrot. After solemn prayer for the success of Christian Missions in general, and for the out-pouring of the Spirit on the world at large, the claims of the London Missionary Society were advocated by the chairman, the Rev. R. Hill, the Rev. W. Langford, the Rev. Mr. Mundy, Missionary from India, the Rev. J. Hunt, the Rev. J. Hatchard, vicar of St. Andrews, Plymouth, the Rev. W. Staton (Wesleyan), the Rev. S. Nicholson (Baptist), the Rev. T. Horton (Baptist), the Rev. J. Gubbin (Home Missionary), &c. &c. In the course of the public meeting at Plymouth, the pastors of the churches at Batter Street and the New Tabernacle announced their intention of presenting the sum of £5 each towards the liquidation of the debt of the Parent Society; and it is hoped that their example will stimulate their own flocks, and also the different congregations and

churches in that increasingly populous neighbourhood.

SUSSEX.

The fifth annual meetings of this society were held at Brighton, on Wednesday and Thursday, October the 7th and 8th, 1829. On Wednesday morning a sermon was preached at Union Street chapel, by the Rev. Dr. Bennett, London. In the evening of the same day the Rev. J. Edmonds, late of Chinsurah, preached at the late countess of Huntingdon's chapel. The devotional services were conducted by the Rev. Messrs. Scamp, Mundy, Winchester, Jones, and Goulty. On Thursday morning, a public meeting was held at the Old Ship rooms, Thomas Walker, Esq., treasurer, in the chair. The meeting having been opened with prayer, by the Rev. L. Winchester, the report and resolutions were read and adopted. The meeting was addressed by the Rev. Dr. Bennett, J. Edmonds, G. Mundy, J. Geden (Wesleyan), I. N. Goulty, W. Scamp, and J. Jones (of Birmingham); also, by William Wigney, Esq., and by George Bennet, Esq., the surviving member of the deputation lately visiting the society's stations. In the evening, about 130 of the principal friends of the society enjoyed the company of the deputation, when Mr. Bennet, Mr. Edmonds, and Mr. Mundy entered into some further detail of their interesting statements, and Dr. Bennett closed with a very appropriate and animating address; after which, a spontaneous proposal, for some increase of exertion, was made by R. Lawrance, Esq. which was very liberally entertained, and by which the funds of the society, by donation and increase of subscriptions, will probably this year be augmented about £100.

MAIDENHEAD.

The annual meeting of this Auxiliary Society was held on the 18th and 19th of October. On Sunday, the 18th, the Rev. Dr. Henderson, the president of the Mission College at Hoxton, preached in the morning at the chapel in the Countess of Huntingdon's Connexion; in the afternoon, at a chapel belonging to the committee of Lady Huntingdon's, situated on Littlewick Green; and in the evening at the Independent Meeting-house. The Rev. Doctor was heard with peculiar interest at each place. In the lamented absence, through indisposition, of the Rev. J. Hands, the Rev. J. B. Pearce and G. D. Owen were unexpectedly called to preach at their respective places of worship. Monday the 19th, the public meeting was held, by permission of the mayor, at the town hall; Robert Bird, Esq. of Taplow, who was the preceding Monday the chairman of the Church Missionary Society, having kindly and promptly consented to take the chair.

The Rev. J. Arundel, Home Secretary to the Parent Society, engaged in prayer. The Rev. Messrs. Bolton, of Henley, Harvard, late Wesleyan Missionary at Ceylon, Dr. Henderson, J. Harrison, of Wooburn, G. Newbury, of Burnham, J. Arundel, L. Hall, of Poyle, J. B. Pearce, and G. D. Owen, addressed the meeting. Every one might truly say, "It is good to be here."

CHESTER.

The fifteenth anniversary meeting of this Society was held on Sunday, Monday, and Tuesday, 18th, 19th, and 20th of Oct., and was attended by the Rev. Dr. Raffles of Liverpool, the Rev. W. Thorpe of Bristol, the Rev. N. Pugsley of Stockport, the Rev. Mr. M'Lean of Liverpool, the Rev. John Edmunds, late Missionary at Chinsurah in the East Indies; the Rev. Job Wilson of Northwich, the Rev. J. Pearce of Wrexham, &c. &c. At the public meeting in Queen-street chapel on Monday evening, at which the Rev. Dr. Raffles presided, there were not less than fourteen ministers present on the platform, among whom were the Rev. Mr. Bromley, of Huddersfield, and other ministers of the Wesleyan denomination, who kindly came forward, and sunk all sectarian considerations in the desire to co-operate with their brethren in the common cause in which all Christian sects are engaged—the propagation of Christianity, and the diffusion of the mild and benignant sway of the gospel among the heathen nations of the earth. Many powerful and eloquent addresses were delivered on this occasion, as our readers will readily surmise from the known talent of several of the reverend gentlemen in attendance. The display of good feeling and cordial co-operation evinced on the occasion was very gratifying and truly Christian—each of these ministers of that gospel which inculcates "peace and good will amongst men," seemed to bear in vivid remembrance the command of their divine master, "This is my commandment, that ye love one another, as I have loved you." The collections after the different services amounted to the very handsome sum of 170*l.* 3*s.* 6*d.*—*From the Chester Chronicle.*

PONTEFRACT.

On Wednesday, the 28th of October, the Pontefract Auxiliary Missionary Society held their annual meeting in the Rev. James Rawson's chapel. The Rev. Dr. Cope, of Wakefield, was called to the chair. Rev. W. Ellis, missionary, gave an interesting statement of the operations and success of the parent Society; and addresses were delivered by the Rev. Messrs. Prettey (Wes-

leyan), Orange, Earl, Lorraine, Rawson, &c. &c.

FORMATION OF NEW SOCIETIES.

BARNESLEY, YORKSHIRE.

On Sabbath day, 25th Oct., two appropriate and impressive discourses were preached in Salem chapel, Barnesley, by the Rev. W. Ellis, on behalf of the London Missionary Society. On the morning of the 26th a public meeting was held in the same place for the purpose of forming an association to aid the funds of the said Society. The meeting, after calling Mr. T. Dale to the chair, was addressed by the Rev. Messrs. T. Smith (classical tutor of Rotherham College), Ellis (missionary), Berry, Bacon, Atkinson, Rawson, and Orange. Mr. T. Dale was elected to the office of treasurer to the association, and the Rev. J. Orange to that of secretary. The meeting was highly interesting. The chapel was crowded to excess. Rev. T. Smith's address produced a deep impression on the meeting. The devotional parts of the services were conducted, on Sabbath day, by Mr. Orange, the minister of the place; on Monday morning by the Rev. Messrs. Bacon and Smith. Notwithstanding the exceedingly depressed state of trade in this town, the collections amounted to considerably more than might have been reasonably expected.

NOTICE.

SOUTH SEA ISLANDS.

The relatives and friends of the society's missionaries in the South Sea islands, are informed that a missionary has been appointed to that station, and is expected to embark early in the year 1830. The directors will be able to send out under his charge any packages intended for that part of the world, in the ship Foxhound, captain Emmet, if forwarded in all February. The packages should be addressed (carriage paid) to the care of the Rev. John Arundel, Home Secretary, Mission House, 26, Austin Friars, London; with letters of advice as to the value and contents of the said packages, and the persons for whom they are intended.

COLLECTION SERMONS.

The annual Sermons for the Missionary Society, at Trinity Chapel, Leather Lane, Holborn, will be preached (D. V.) on Sunday, the 20th inst. That in the morning by the Rev. John Hands, Missionary from India; and that in the evening, by the Rev. William Orme, Foreign Secretary.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st October, 1829, inclusive.]

Wm. Harbnsch, Esq., per Rev. F. G. Tiarks, of the German Reformed Church	100	0	0
C. M.....	50	0	0
Mr. J. Pitman.....(L.s.)	10	10	0
J. H. H. (Donation).....	5	0	0
A Friend.....	1	0	0
J. H. Mann, Esq.....	10	0	0
A Female Friend.....	5	0	0
Mr. C. A. Cordle's Missionary Box.....	1	19	10
The Publisher of Nicholson's Operative Mechanic, &c.....	5	0	0
Mrs. Lockyer, for the Native Teacher, John Lockyer (Annual).....	10	0	0
H. A. K.....	2	0	0
Legacy, by the late Miss Ann Benham, Messrs. D. Benham, and W. Sher- wood, Executors.....	50	0	0
— by the late James Webber, Esq.....	50	0	0
— by the late Mrs. Lee.....	10	0	0
— by the late Isaac Padman, Esq.—Rev. R. Wall, Mr. R. Greef, and Mr. J. Flower, executors (Less Duty, &c.)..	1000	0	0
Cambridge, (East) Fordham — per Rev. T. May—Subscriptions	1	1	0
Moiety of Collection.....	1	17	9
		2	18 9
Cheshire—Macclesfield — Ebenezer Chapel, per Mr. J. Rathbone— Collected at Prayer Meetings.	2	2	10
— by Miss Whitmore..	0	6	1
— by Mrs. Cheltham and Miss Evans.....	0	19	7
— by Mrs. Wright, and Miss Rathbone.....	2	4	2
Small Sums.....	0	3	4
		5	16 0
Devonshire—Oakhampton— per Rev. G. Mundy.....	4	2	7
Dorsetshire—Blandford Ladies' Association Rev. R. Keynes.— Contributions.....	28	0	8
Subscriptions.....	7	7	0
		35	7 8
Essex Auxiliary Society—W. Rankin, Esq. Treasurer. Abbot's Roding—Rev. J. Corbiskley— Collection.....	3	12	0
Little Baddow—Rev. S. Morell— Subscriptions.....	4	2	0
Penny-a-week Association... ..	6	0	0
Collection.....	3	8	0
Extra Donations. Mr. Jeremiah Pledger.....	30	0	0
A Friend.....	10	0	0
		53	10 0
Billericay—Rev. J. Thornton— Missionary Association.....	4	13	9
Annual Subscriptions.....	9	2	0
		13	15 9
Bocking—Rev. T. Craig— Ladies' Association, &c.....	49	13	11
Collected by the Sunday School Teachers, for the Support of the Native Teacher, Thomas Craig.....(a).....	10	0	0
Collection by Rev. J. Arndel	21	9	7
Donation by the Trustees under the Will of the late Mr. John Whaples.....	10	0	0

Subscriptions.....	34	9	6
Mr. Nash, for Widows' Fund, (a).....	1	1	0

Extra Donations.

Mr. Barnard.....	5	0	0
Mr. D. Brown.....	1	0	0
Mr. J. Brown.....	5	0	0
Mr. W. Brown.....	1	1	0
Mr. Burder.....	10	0	0
Mr. Clement.....	5	0	0
Mr. Constand.....	2	0	0
Mr. Robert Dixon.....	5	0	0
Mrs. English.....	10	0	0
Friend, by Rev. T. Craig.....	1	0	0
Mr. Gosling.....	1	0	0
Mr. Grainger.....	2	0	0
Mr. Hardy.....	1	0	0
Mrs. Holmstead.....	2	0	0
Mrs. James Joscelyne.....	3	0	0
Mr. James Joscelyne.....	1	1	0
Mr. Nash.....	10	0	0
Mr. Piper.....	5	0	0
Mr. Porter.....	5	0	0
Mr. Portway.....	2	0	0
Mr. Jos. Portway.....	1	1	0
Misses Ralling.....	1	10	0
Mr. Rankin.....	10	0	0
Mr. Reeve.....	5	0	0
Mr. Ridley.....	2	0	0
Mr. Shearcroft.....	2	0	0
Mr. Stammers.....	5	0	0
Mrs. Stock.....	5	0	0
Mr. Taylor.....	2	0	0
Mrs. Watkinson.....	50	0	0
Mrs. Watkinson.....	5	0	0
Collection.....	27	16	6

320 3 6

Braintree—Rev. J. Carter— Missionary Association.....	49	18	11
Collected at Missionary Prayer Meetings.....	1	4	2
Sabbath School Association for Educating Native Children in India, Girls.....	0	19	7
Ditto, Boys.....	0	14	11
Subscriptions.....	6	3	6
Extra Donations.....	51	0	0

101 1 1

Brentwood—Rev. D. Smith— Collected at Missionary Prayer Meetings.....	8	0	5
Subscriptions.....	14	0	6

22 0 11

Extra Contributions.

Collection at formation of the District Society.....	14	18	3
Mr. Wright.....	3	0	0
Messrs. F. and R. Lemon....	8	8	0
	26	6	3
Less Expenses ..	4	12	8

21 13 7

43 14 6

Chelmsford—Rev. J. Hunt— Missionary Association.— Male Branch.....	11	2	9
Juvenile and Sunday School	0	18	10
Female Branch.....	26	10	7
Juvenile Ditto.....	2	11	9

Members of the Society of Friends, for Mission Schools	2	6	5
Ditto, for Translation of the Scriptures	5	5	0
Annual Subscriptions	10	19	6
Collections after Sermons	20	12	6
Ditto at Public Meeting	22	7	2
	102	14	6

Extra Donations.

Thomas Hodge, Esq.	100	0	0
W. C. Wells, Esq.	100	0	0
Mr. John Copland	25	0	0
Mr. Perry	10	0	0
Mr. Fenton	15	0	0
Mr. Thomas Johns	5	0	0
A Friend	5	0	0
	260	0	0
	362	14	6
Less Expenses ..	7	18	11
	354	15	7

Chelmsford—Rev. Joseph Gray—
Missionary Association—Female Branch—
Collected by Mrs. Gray,
For Mission Schools—

Miss Greenwood	2	0	0
Mr. R. Greenwood	1	0	0
Mr. Jos. Marriage	1	0	0
Mr. J. Candler	0	10	6
Mr. W. L. Harrison	0	10	0
Mr. W. Knight's Family	1	0	0
Mrs. Marriage	0	10	0
Mr. John Marriage	0	10	0
Mr. Nicholson	0	10	0
Small Sums	1	15	10

Collected by Mrs. Gray	9	6	4
Miss Harrison and Miss Johns	4	10	5
Mrs. Shuttleworth	3	11	7
Mrs. Portway	3	17	8
Miss Brown	3	0	11
Mary Snee	1	1	3
Sarah Harrel	1	1	0
Miss Brown (Sun- day School Girls)	0	13	6
	1	0	0

Male Branch—

Collected by Mr. G. Elliston	2	6	4
Mr. T. Milbank	1	4	0
J. Phillips	2	8	0
J. Gardner (Sun- day School Boys)	0	12	6
Subscriptions	9	17	0
Anniversary Collections	18	17	9
Missionary Boxes	0	5	3
A Female Friend towards the South African Mission	0	10	0

	64	3	6
Less Expenses ..	3	16	6

Extra Donations.

Mr. W. Johns	10	10	0
Mr. C. S. Gray	10	0	0
Mrs. C. S. Gray	10	0	0
Mr. J. Portway	5	0	0
Mrs. Portway	1	0	0
Mr. C. Wade	3	0	0
Mr. W. Allen	1	0	0
Missionary Boxes	1	8	6
Miss Harrison	1	1	0
A Friend	1	0	0
	43	19	6
	104	6	6

Coggeshall—Rev. A. Wells—

Missionary Association	47	6	6
Extra Contributions	91	14	6
	139	1	0

Colchester—Branch Society—Rev.
Messrs. March and Herrick's Con-
gregations.

1828.

Lion-walk Meeting, Collection after Ser- mon by Rev. J. Campbell	13	9	4
Helen's-lane Meeting, Collection after Sermon by Rev. J. Campbell	9	13	6
Ditto Annual Meeting	7	14	10
Rev. W. Marsh, Donation	1	0	0
Subscription	2	2	0

1829.

Helen's-lane Meeting, Collection after Sermon by Rev. Dr. Philip	8	14	2
Lion-walk Meeting, Collection after Ser- mon by Rev. Dr. Philip	13	14	0
Ditto, at Annual Meeting	11	14	6
Subscriptions	21	2	0

Ladies' Association.

Collected by Miss Blomfield	2	10	0
Miss Brown	2	9	2
Miss Daniell	3	11	4
Miss Fearis	3	10	0
Miss Herrick	3	6	0
Mrs. Jarvis	2	1	8
Miss Luff	3	13	7
Miss Mitchell	1	3	3
Miss Nash	2	16	3
Miss Philbrick	4	4	6
Mrs. Riggs	1	8	0
Miss Rouse	4	14	0
Miss H. Rouse	4	10	11
Miss Savill	1	9	6
Miss Taber	2	16	0
Miss Wallis	3	1	6
Miss Ward	3	19	6
Mrs. Daniell's Missionary Box	0	6	4
Mrs. Tabor's Ditto	1	4	0
Small Sums	0	6	6
Lancasterian & Sunday School, at the Rev. H. March's	0	17	4
Sunday School at Rev. J. Her- rick's	0	9	0
Ditto at Rev. C. Riggs, Wiven- hoe	0	8	0

	54	10	4
Interest by Rev. J. Savill, Treasurer	1	8	0

Less Expenses (2 years) 7 8 7

137 14 1

Collected by the Ladies' Association for
the Infants' School, South Africa*....

Collections at Annual Meeting of the County Society—	14	4	6
Helen's-lane Meeting, after Ser- mon by Rev. G. Collison	6	9	6
Lion-walk Room, after Public Meeting	45	0	2
Lion Walk Meeting, after Ser- mon by Rev. J. Burnet	24	10	10

70 0 6

Extra Contributions.

Mr. Edward Daniell	5	5	0
Mr. W. W. Francis	5	5	0
Anonymous, at Public Meeting	5	0	0
Mr. George Firmin	5	5	0
Horatio Cock, Esq.	5	0	0
Mr. J. C. Eisdell	5	0	0
Mrs. Sarah Tabor	5	0	0
Mr. John Chaplin	3	3	0
Mr. Thomas Daniell	3	3	0
Mr. David Morris	3	3	0
Mr. Francis Bridge	2	2	0
Mr. Francis Fenton	2	2	0
A Friend, the first-fruits in business	1	17	9
Mr. Mitchell	1	1	0
Mrs. Riggs	1	1	0
Rev. Henry March	1	0	0
Mr. Daking Bear	1	0	0
Mr. Shairp	1	0	0

Mr. Wooley	1	0	0			
A Friend.....	1	0	0			
Small Donations	1	7	6			
Produce of a Silver Snuff Box	0	11	6			
Ditto Old Coins & a Gold Ring	1	8	6			
Ditto Gold Ring	0	8	0			
		62	3	3		
		290	2	4		
Dunmow—Rev. R. Frost—						
Missionary Association—						
Male Branch	11	8	0			
Female Ditto	6	16	0			
Subscriptions	15	11	0			
<i>Extra Donations.</i>						
John Fuller, Esq.	5	0	0			
Rev. R. Frost	1	1	0			
Mr. Robert Taylor.....	2	2	0			
Small Sums	2	0	0			
Collection	2	1	0			
		45	19	0		
Fordham.—Collected by Rev. J. Harris ..		5	0	0		
Halstead. — Rev. J. Savill—						
Ladies Association	8	15	6			
Penny-a-week Society	4	15	6			
Missionary Boxes	0	12	0			
Annual Subscriptions	28	15	6			
<i>Extra Contributions.</i>	61	9	0			
		90	4	6		
Hatfield Heath.—Rev. C. Berry—						
Missionary Association —						
Male Branch.						
Collected by Mr. D. Adams ..	1	14	0			
Mr. Cockett.	3	16	0			
Mr. J. Hutchin... ..	5	4	6			
Mr. S. P. Matthews	2	0	10			
Jos. Pavitt	4	0	2			
		16	15	6		
Female Branch.						
Collected by Miss Barton	2	2	0			
Miss Elgood	2	6	7			
Miss F. Hutchin... ..	2	6	7			
Miss Lord	5	11	8			
Miss M. Lord	3	10	4			
Mr. John Pavitt	2	5	0			
A poor Widow, &c.. ..	0	11	0			
		18	13	2		
Small Sums		0	8	10		
Sabbath School Children		0	5	0		
		36	2	6		
Hedingham.—Rev. S. Steer—						
Collected by Miss Ely	1	19	2			
Miss Jennings	2	3	2			
Mrs. Jaggard	0	14	5			
Miss Savill	0	6	0			
Mrs. Dunt	1	4	2			
Miss Clark	0	14	1			
William Westrop	2	5	1			
Elizabeth Stevenson	7	3	2			
Annual Subscriptions	4	15	0			
<i>Donations.</i>						
Mrs. and Miss Stevenson	1	10	0			
		22	14	3		
Ingatstone.—Rev. B. Hayter—						
Collected at Missionary Prayer Meetings...	5	0	0			
Kelvedon.—Rev. F. Hunwick—						
Missionary Association	2	0	0			
<i>Extra Contributions</i>	8	5	0			
		10	5	0		
Maldon.—Rev. R. Burls—						
Ladies Association	33	8	11			
Girls at the British School ...	0	10	4			
Annual Subscriptions	12	0	6			
Ladies for the Education of						
three Native Girls at Mrs.						
Mauit's School, Nagercoil,						
(5th payment)	7	10	0			
<i>Extra Contributions</i>	152	16	4			
		206	6	1		
Mersey.—Collection by Rev. G. M.						
Churchill	3	1	10			

North Essex District Missionary Society—						
Mr. John Joslyn, Treasurer.						
Bumpstead.—Rev. J. Robinson—						
Collected by Mr. Dobson.....	6	15	8			
Mr. Cornel.....	2	4	0			
Mrs. Pyne's Missionary Box..	0	9	10			
Collection at Annual Meeting						
of District Society	7	10	7			
		17	0	1		
Finchingfield—Rev. John Bunter—						
Collected by Mrs. Choat	3	17	6			
Miss Portway	2	0	0			
Mrs. Bunter	2	8	6			
Miss Messent	1	15	11			
Miss Hart	0	13	2			
Miss Gatward	0	13	4			
Miss Burder	1	1	0			
Annual Subscriptions	8	2	0			
Sunday School Children	0	6	9			
<i>Extra Contributions.</i>						
Rev. John Bunter	50	0	0			
Mrs. Choat.....	5	0	0			
Mr. R. Smith	5	0	0			
Mrs. Choat.....	2	0	0			
Mr. Joseph Gibling.....	2	0	0			
Mr. Spicer.....	2	0	0			
Mr. Messent	2	0	0			
Mr. John Beddel	2	0	0			
Mr. Gatward	2	0	0			
Mr. John Choat	1	0	0			
Mrs. Dixon	1	0	0			
Friends	5	1	10			
		100	0	0		
Haverhill.—Collected by Rev. A. C. Simp-						
son	7	0	4			
Stamborne.—Rev. J. Spurgeon—						
Collected by Miss Jarvis	1	9	0			
Rev. J. Spurgeon	2	1	0			
		3	10	0		
Ridgwell.—Rev. Mr. Fishpool—						
Collected at the formation of						
the District Society.....	4	13	6			
Subscriptions	4	14	0			
Collected by Mrs. Chaplin	3	5	0			
Mr. J. Joslyn	0	9	0			
Mr. Henry Golding	0	4	0			
Mrs. Fishpool's Missionary Box	0	13	4			
		13	18	10		
Weathersfield.—Rev. P. Sibree—						
Subscription	2	2	0			
A Friend, for the Support						
of the Native Teacher,						
William Milne... (a).....	10	0	0			
Collected by Miss Burder	3	2	11			
Miss Church	1	0	0			
Miss Fitch	1	10	4			
Mrs. Hasler	1	3	6			
Miss Linsell	1	5	6			
Miss E. Messent ..	1	3	1			
Miss Owers	2	0	0			
Sarah Otley	1	3	9			
Mrs. Turner	1	8	6			
Mrs. Sibree	9	6	10			
Mrs. Skingley ..	1	3	9			
Mrs. Underwood ..	1	2	6			
Young Ladies at Miss Ruse's						
School	0	9	10			
Sunday School Girls	0	19	2			
Male Branch.						
Subscriptions	2	8	4			
Collection	3	0	0			
<i>Extra Contributions.</i>						
Rev. P. Sibree	5	0	0			
Mrs. Sibree ..	5	0	0			
A Lady	20	0	0			
A Friend	5	0	0			
Mr. Letch	1	0	0			
Mr. Isaac Ledgerton	1	0	0			
Mr. Thomas Ledgerton	1	0	0			
Mr. Giblin	1	0	0			
Mr. Cornell	1	0	0			

Mr. John Hardy	1 10 0	
Small Sums	1 0 0	
		86 19 0
		228 8 2
Less Expenses....	4 10 6	
		223 17 8
North East District Missionary Society—		
Isaac Everett, Esq. Treasurer.		
Harwich Branch	32 4 0	
Dedham Branch.—		
Subscriptions	4 5 0	
Collected by Mrs. Ashton ...	3 12 9	
Ditto Missionary Box ..	0 13 0	
Mrs. Booth	2 0 0	
Miss Hollick	2 10 4	
Miss Smoothery	1 15 2	
Mrs. Selgate	1 14 0	
Miss White	0 18 5	
Mrs. Blomfield	0 17 4	
Mrs. White	0 11 9	
Small Subscriptions ...	0 6 3	
Sunday School	0 6 9	
Missionary Box in Vestry	0 9 2	
Collections after Public Meeting, and Sermon by Rev. G. Collison	13 12 2	
		33 12 1
Manningtree Branch.—		
Subscriptions	2 2 0	
Collected by Miss Everett....	4 4 0	
Miss E. Everett	3 6 0	
Miss H. Everett's Missionary Box	0 10 0	
Miss Jarrold	2 18 3	
Miss Sandell	0 14 2	
Small Sums	0 14 7	
Collection after Sermon by Rev. G. Collison	4 8 6	
		18 17 6
		84 13 7
Less Expenses	2 10 0	
		82 3 7
<i>Extra Donation.</i>		
Isaac Everett, Esq.	25 0 0	
		107 3 7
North West District Missionary Society—		
Mr. Pavitt, Treasurer.		
Clavering.—Rev. H. Bromley—		
Subscriptions	2 11 0	
Collected by Miss Mumford ..	2 7 0	
Miss Pavitt	4 7 4	
Miss Read	0 7 6	
Mr. Harvey	0 9 0	
Mr. Phipps	4 4 0	
Mr. Ward	0 10 0	
Collected at the Anniversary of the Association	3 0 11	
Mrs. Living's Missionary Box	0 13 8	
		18 10 5
Henham.—Rev. J. Dorrington—		
Subscription	0 10 0	
Collected by Miss Dorrington.	3 15 0	
Mrs. Law	0 7 0	
Missionary Box	0 18 0	
		5 10 0
Newport.—Rev. J. H. Hopkins—		
Subscriptions, &c.	2 8 0	
Collected by Miss Chipperfield	1 13 2	
Miss Clark	2 1 6	
Miss Hopkins	6 5 5	
Mr. Coot	3 13 0	
Mr. Debnam	2 10 0	
Miss Hopkins' Missionary Boxes	0 16 6	
Mr. Coot	0 12 6	
		20 0 1
Saffron Walden Abbey Lane Meeting.—		
Rev. W. Clayton.		
Subscriptions	14 5 0	

Missionary Boxes	
Misses Canes	0 9 0
Mrs. Starling....	0 6 2
Mr. Kight.....	0 12 2
Various	0 9 10
Collected by Miss Hailes	2 1 0
Mr. Glascock	1 0 0
Mr. D. Stackwood	1 0 0
at Prayer Meetings	1 18 11
Collection after Sermon, by Rev. J. Clayton, Jun. A.M.	7 7 0
	29 9 1
(Of the above sum £13 11s. 3d. was collected by the Misses Cleaver.)	
Stanstead.—Rev. R. E. May.—	
Annual Subscriptions	4 0 0
Missionary Box by Mrs. White	1 0 0
by Rev. R. E. May	0 7 6
Quarterly Contributions	5 15 0
Collected at the Anniversary of the Branch Society	8 0 3
	19 2 9
Thaxted.—Rev. J. Sewell.—	
Subscriptions	8 14 0
Collected by Mrs. A. Barnard	3 15 0
Miss Fordham	2 5 6
Mr. E. Franklin	5 17 6
Mr. W. Franklin	1 16 0
	22 8 0
	115 0 4
Less Expenses.....	4 17 1
	110 3 3
Ongar.—Rev. Isaac Taylor—	
Missionary Association	6 7 0
<i>Extra Donations.</i>	
Mr. Fordham	5 0 0
Rev. I. Taylor	1 0 0
Mr. I. Taylor, Jun.	2 0 0
Mr. Cole	2 0 0
Mr. Meere	1 0 0
Small Sums	1 0 0
Collections	8 0 0
	26 7 0
Stamford Rivers.—Rev. W. Temple.—	
Missionary Association	10 0 0
Extra Contributions.....	10 15 7
	20 15 7
Stebbing.—Rev. J. Morison.—	
Missionary Association	9 3 6
Annual Subscriptions	4 4 0
Missionary Box, Stebbing Mill	0 9 6
Felsted Sunday School for the support of Native Schools in India	1 4 7
Extra Contributions	23 3 7
	38 5 2
Stock.—Collected by Mr. John Moss....	3 0 0
Takeley.—Collected by Rev. J. Hanson ..	3 10 0
Terling.—Rev. W. Kemp.—	
Missionary Association	4 4 7
Subscription	1 1 0
	5 5 7
Tiptree Heath.—Rev. C. Lowe.—	
Penny-a-week Society	2 15 6½
Mr. Richard Dixon	5 0 0
Subscription	1 1 0
Collection	8 11 8
	17 8 2
Wickford.—Collected by Rev. J. Mercer ..	
Witham.—Rev. R. Robinson.—	3 8 0
Ladies' Association.....	23 16 4
Annual Subscriptions	21 18 0
<i>Extra Donations.</i>	
Mr. Isaac Foster	10 0 0
Mrs. Sims	10 0 0
Mrs. Shane	5 0 0
Mr. Lake	5 0 0
Mr. Thomasin	5 0 0
Mrs. Stammer	5 0 0
Mr. T. C. Carter	5 0 0
Mrs. Carter and Daughters ..	5 0 0
Mr. B. Dixon	5 0 0
Mr. R. W. Dixon	5 0 0
Miss Dixon	5 0 0

Mrs. Granger	5	0	0
Mr. Granger	5	0	0
Mr. Joseph Foster	3	13	6
Mrs. Foster	3	0	0
Mr. Bridge	5	0	0
Miss Bridge	1	0	0
Mrs. Bridge	1	0	0
Mr. Porter	1	0	0
Mr. R.	0	10	0
Collection	9	16	6
	145	14	4
	2553	14	0
[Less Expenses ..	32	19	0
Total	£2520	15	0
Stratford Auxiliary Society — per Rev. W. Emblem	21	0	0
Hampshire—Basingstoke — Rev. J. Wills—			
Subscriptions	20	1	1
Collection after Sermon, per Rev. G. Mundy	1	5	6
	21	6	7
Less Expenses ..	0	6	0
	21	0	7
Herefordshire — Bromyard Auxiliary —			
per Mr. J. Chapman	6	2	6
Harpden — per Mr. T. R. Barker —			
Young Gentlemen at the Grammar School — per Mr. Leonard	1	5	0
Collected by Miss Ashby	1	1	0
E. W. B.	3	9	0
	5	15	0
Kent Auxiliary Society — per Mr. H. Shepherd, Treasurer (on account)	70	0	0
Lancashire — West Auxiliary Society — J. Job, Esq. Treasurer,			
Arbitration fee from T. B. H. and P. B.	2	2	0
Subscription	1	0	0
Warrington, per Rev. G. Smith	5	10	0
Wigan, per Rev. A. Steill	16	12	6
Liverpool — Bethesda Chapel, Collection after Public Prayer Meeting	13	1	11
Ladies' Branch, per Mrs. Heyworth	43	15	4
After Sermons, per Rev. Messrs. J. Kelly, and W. Uwick	137	10	7
Bethesda Sunday School Girls, per Mr. Everard	3	3	0
Bethesda Boys, per Mr. Wilson	1	15	6
Great George-street, Collections per Rev. Messrs. J. Bowers and W. Uwick	105	17	0
Public Meeting	55	11	6
After Sermon per Rev. J. Edmonds, and the Lord's Supper	19	16	3
Ladies' Branch, per Mrs. Raffles —			
Collected by			
Mrs. Priestley	0	12	5
Mrs. Howell	8	6	3
Mrs. Paton	17	12	9
Miss Clarke	6	8	6
Mrs. Rawlins	2	14	11
Mrs. Knightley	4	9	8
Mrs. Robinson	2	0	10
Juvenile Society	3	17	8
Miss Wilkinson	1	12	10
Miss Fisher	2	14	6
Miss Champion	3	3	7
Mrs. Rawlins	3	11	9
Mrs. Raffles	1	1	6
Miss Kay	2	0	0
Mrs. Hurry	5	13	5
	66	0	7
Less Expenses	0	12	8
	65	7	11

Newington Chapel Collection, after Sermon per Rev. Messrs. W. Uwick and — Cousins	16	0	0
Russel-street Chapel, per Rev. J. Widows, and Rev. Dr. Raffles	30	0	0
Church Town and South Port Branch, per Rev. Mr. Greatbach — Mr. Linaker, Treas.	38	5	0
St. Helen's — Collection after Sermon per Rev. W. Vint	14	5	3
Missionary Box, per do.	5	0	8
Warrington Collection, per Mr. Rylands	15	0	0
Mr. Morgan (Donation)	5	0	0
DONATIONS AT PUBLIC MEETING, LIVERPOOL.			
Mr. Martin Haigh	50	0	0
Mr. William Kay	50	0	0
Rev. Dr. Raffles	25	0	0
Mr. Thomas Bulley	25	0	0
Mr. John Job	25	0	0
Mr. Joseph Clarke	5	0	0
Mr. James Cropper	5	0	0
Mr. Edward Cropper	5	0	0
Mr. John Cropper	5	0	0
A Friend to Missions	20	0	0
Heath-street, Collections after Sermons, per Rev. J. Kelly, and Rev. Dr. Raffles	3	10	0
Rainford — Rev. Mr. Toothill — Collection after Sermon per Mr. H. Ewer	5	6	6
Great George-street, Girls' School, per Miss Henry	2	14	0
Boys', ditto per S. Job	4	2	6
Mr. R. S. Robinson	5	0	0
Mr. Thomas Pearson	5	0	0
Mr. Edmund Simonds	3	0	0
Rev. J. W. Fisher	2	0	0
Mr. B. Wood	1	0	0
Mr. J. Hodgkins	1	1	0
Miss Clarke	1	1	0
Mr. Hardwick	1	0	0
Mr. Berrows	1	0	0
Mr. H. Dyson	1	1	0
A Friend, per Mr. Fox	2	1	0
per Dr. Raffles	1	0	0
from London	1	1	0
A Poor Woman, per Miss Clarke	1	0	0
Miss Wharfedale's School Box	10	0	0
Mr. Kay's Servants	2	15	0
Mr. Wylie's workmen	2	10	0
Collected by Messrs. Hughes, Wilson, and Jones	1	4	7
A Poor Man and his Sons	1	7	6
Produce of Poultry	0	17	0
A Poor Man, per Mr. Greatbach	0	18	0
Miss Bulley's Missionary Box	0	8	3
A little Boy's Ditto	0	6	3
Missionary Box	0	5	0
Mr. Mayer's school	0	10	0
	873	0	0
Less Expenses	19	5	1
	853	14	11
Middlesex. — Whetstone and Totteridge Auxiliary Society, per Mr. F. Lines	3	9	7
Mid Hill. — Young Ladies, per Rev. Dr. Collyer	5	10	0
Barnet — Wood-street Sunday School, per Mr. W. Bunt	3	4	6
Monmouthshire. — Newport, per Mr. J. Armitage —			
Tabernacle — Rev. E. Jones — Collection after Sermon, by Rev. E. Probert	2	6	6
Hope Chapel — Rev. J. Lewis — Collection after Sermon by Rev. T. Whitta	10	0	1
	12	6	7
Less Expenses ..	1	19	7
	10	7	0

Somersetshire Auxiliary Society—

J. Spencer, Esq., Treasurer—	
Brilgewater.—Rev. J. Corp—Collection	
after Sermon, by Rev. S. Curwen....	112 14 6
Elhop's Hall—Rev. J. Winton—	
Subscriptions and Donations..	12 12 0
Collection	2 6 4

14 18 4

Broadway—Rev. T. Pike and	
Congregation	2 9 0
Annual and Penny a Week	
Subscriptions	1 11 1

4 0 1

Castle Cary—Collection after Sermon, by	
Rev. S. Curwen	5 4 0
Falwood.—Rev. T. Golding—	
Subscriptions and Donations ..	12 11 0
Penny-a-Week Subs. &c....	6 7 4
Collection	13 3 8

32 2 0

Less Expenses..... 5 10 5

26 11 7

Glastonbury—Rev. W. H. Lewis—	
Subscriptions	3 3 0
Penny-a Week Subscriptions ..	1 10 4
Collection after Sermon by Rev.	
S. Curwen	4 1 0

8 14 4

Hminster.—Rev. T. C. Hine—Collection	
after Sermon by the Rev. S. Curwen	8 1 6
Martock—Rev. E. Smith—	
Subscriptions	2 1 0
Small Contributions.....	5 9 0
Collection after Sermon by Rev.	
S. Curwen	1 9 6

8 19 6

Shepton Mallet—Rev. W. R. Baker—	
Collection after Sermon by Rev. S. Curwen	3 1 3
South Cheriton and Temple Coomb—Col-	
lection	2 11 6

South Petherton—Rev. E. Patridge—	
Collections after Sermons, by	
Rev. Messrs. Leitch and	
Curwen	29 1 6
—Public Meeting	50 1 6
Subscriptions, &c.	18 6 2

97 9 2

Less Expenses 0 10 0

96 19 2

Taunton—Rev. T. Luke—	
Subscriptions and Donations ..	10 13 2
Penny-a-Week Subscriptions	
and Collections	40 9 8

51 2 10

Uffington—Rev. C. Williams—	
By Mrs. Williams	10 2 1
Missionary Box, ditto.....	0 8 3
Subscriptions	2 2 0
Collection after Sermon by	
Rev. S. Curwen	1 9 8

14 2 0

Wiveliscombe—Rev. J. Buck—	
Collection after Sermon by	
Rev. S. Curwen.....	2 8 6
Penny-a Week Subscription ..	3 11 4
Miss Davies's Seminary	3 7 6
Subscription and Donation....	2 0 0

11 7 4

Wellington—Rev. J. H. Cuff—	
Subscriptions	13 10 0
Penny-a-Week Society, and	
Collection after Sermon by	
Rev. S. Curwen	10 0 0

23 10 6

391 17 11

th Auxiliary Society—R. Ogborn, Esq.	
Treasurer (on account)	250 0 0

sex Auxiliary Society—T. Walker, Esq.,	
Treasurer	328 2 3

orsham—per Mr. T. Honeywood	4 8 0
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Surrey.—Thames Ditton—Two Domestic,	
per Rev. J. Churchill.....	0 10 0

Yorkshire.—Whitby.—Amount in the hands	
of Joseph Forrest, when he absconded—	
paid by Mr. W. Thompson.....	10 0 4

Scotland.—Collections, &c. by the Deputa-	
tion, acknowledged in October Chro-	
nicle	1466 12 1

Glasgow Auxiliary Society—Mr. J. Risk,	
Treasurer—	
Mr. A. Robertson	5 0 0
Mr. W. Neilson	1 0 0
Miss Lethem, per Rev. W. Ellis	1 1 0
Margaret Sinclair	1 1 0
Ann Fergie.....	1 0 0
Mr. M. Lethem, Jan.	1 1 0
Mr. J. Wilson	1 1 0
Mr. D. Stow	1 1 0
Messrs. H. Brown and Co.	1 1 0
Kirkintilloch Society for religious purposes	3 0 0

Collection by the deputation at	
George Street Chapel (second	
meeting)	34 3 3
Less Expenses	1 1 0

33 2 3

Mr. P. Lethem	25 0 0
Mr. W. Brodie	2 2 0
Rev. T. Brown	1 1 0
Rev. Dr. Wardlaw	5 5 0
Miss Robertson and Friends	3 0 0
A Friend	1 1 0
Mr. A. White	5 0 0
Mr. T. Murray	2 2 0
Mr. J. Blyth	1 0 0
Mr. C. Shanks	2 2 0
Mr. J. Neil	2 0 0
Mr. J. Wright	5 0 0
A Friend, per Mr. Brodie	2 0 0
A Lady	1 0 0
Mr. A. Mc Keand	1 1 0
Mr. J. Wilson	3 3 0
Mr. T. Wilson	1 1 0
Mr. Hugh Brown	1 0 0
Mr. D. McIntyre	1 0 0
Mr. J. Kirkwood	1 1 0

Hutchison Town Relief Society for Reli-	
gious Purposes, per Mr. Watt	5 0 0

Fenwick Society for Religious Purposes,	
per Mr. J. Howat	3 0 0

Cumbræ Society for Religious Purposes	5 0 0
Manchline, prayer meetings, per Mr. Goldie	1 2 0

Andrew Mitchell, Esq.	10 10 0
Mr. A. Fullerton	5 0 0

Balance of Mr. Mc Gavin's account	15 7 0
A Friend, per Mr. W. Brodie.....	5 0 0

Dovehill Youths' Missionary and Bible	
Society, Rev. Mr. Barr.....	7 0 0

Galston Bible and Missionary Society ...	5 0 0
Milngavie Society for Religious Purposes	

(for the Education of Native Females	
in India).....	2 0 0

Cumnock, per Rev. Mr. Brown, United	
Associate Congregation.....	4 0 0

Small sums	3 15 11
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Glasgow Ladies' Association—	
Miss Cathcart, Treasurer—Subscriptions	1 1 0

Collected by Miss Wilson	1 3 10
Ditto by Miss King	1 9 4

190 16 4

Less Expenses 17 15 3

173 1 1

Total £1639 13 2

Aberdeen.—Missionary Boxes, per Mr. J.	
Cunning	2 8 0

Lieut.-Colonel Farquhar, for the Anglo-	
Chinese College.....	5 5 0

Peterhead Bible and Missionary Association, per Mr. J. Anderson.....	6	8	8	Proceeds of Sundry Trinkets sold, per Rev. W. Ellis, &c.	2	5	2
Fraserburgh Female Association, per Rev. A. Bigg	3	0	0	Towards erecting a Chapel for Rev. H. Crisp, Missionary at Salem (India).			
Tarves Bible and Missionary Society, for the Native Teacher, James Craigdam, per Rev. J. Robertson. (ann.)	10	0	0	Suffolk. — Clare — Collected by Rev. J. Elborough.....	2	4	0
Peebles Female Missionary Society, per Rev. T. Adam	5	0	0				

ACKNOWLEDGMENTS.

The thanks of the Directors are presented

To Messrs. Seeley and Sons, for 389 copies of the last printed Sermon, by the late Rev. Thomas Scott.—“Peterborough,” for Watts’s Hymns, &c.—Rev. John Alexander and Congregation, for a Box of Wearing Apparel and Books to be at the disposal of the Missionaries in the South Sea Islands.—Rev. C. Hyatt and Friends, for a Box of Ladies’ Work.—Mr. W. Benham, for copies of the “Times” Newspaper.—To Mr. W. Harding, for 1 vol. of the Pulpit; Christian Monitor, 2 vols. in one; and Harding’s Stenography.

For the Mission College Library.

To Mr. W. Harding, for Dr. Cook’s View of Christianity, 3 vols.

ERRATA in our Chronicle for September.

Scotch Tour, page 477, 1st col. line 19 from the bottom, for Rev. G. Young, read Rev. W. Ellis.
— — lines 22 to 26, ——— for collections by Rev. W. Ellis and Rev. Dr. Paterson
read Rev. G. Young.
[478 — — 41 — for Rev. Mr. Arneil, read Rev. J. Glen.
— — — 17 from the bottom, for Parish, read Relief Church.
— 2d col. — 36 before Frederick Street Chapel, read ABERDEEN.
479, 1st col. — 3 from the bottom, for Rev. Mr. M’Rhay’s, read Rev. Mr. Machray.
480, 2nd col. — 18 for £5, read £5. 5s.



WILLIAM PITT

1709-1794

Engraved by J. Smith from an original P.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1829.

MEMOIR OF THE LATE REV. WILLIAM HURN,

OF WOODBRIDGE, FORMERLY VICAR OF DEBENHAM.

WILLIAM HURN, minister of the gospel, pastor of the church and congregation assembling in the chapel, Woodbridge, formerly vicar of Debenham, and chaplain to her Grace the late Duchess dowager of Chandos, was born at Breccles Hall, in the county of Norfolk, Dec. 21st, 1754. Endowed with a superior intellect, he pursued his preparatory studies with uncommon facility and success. In the year 1777 he became classical tutor in the free grammar school, Dedham, in Essex, then conducted by the Rev. Dr. Grimwood; entered the army in 1779; resigned his commission in 1780; was ordained deacon, at Norwich, by Bishop Yonge, in 1781; and admitted to priest's orders the following year. He officiated successively in the parishes of Beighton, Broome, Rattlesden, Stowmarket, &c., in the county of Suffolk. In the year 1786, through the abounding grace and mercy of

God, he became the subject of religious impressions, to which he had hitherto been a stranger. He became a resident on his cure, at Rattlesden, in 1787. From this period he evinced a total change of character and sentiment. Convinced of the natural depravity of the human heart, of the necessity of the atoning blood and righteousness of Christ, of the renovating and sanctifying influences of the Holy Spirit, he resolved, with Divine assistance, to "come out, and be separate from the world;" determining to know nothing amongst his people but Jesus Christ, "and him crucified."

In a letter, dated July 24th, 1787, he thus writes to a friend who expressed the satisfaction and entertainment derived from a recent pleasurable excursion:—

"I believe that *true felicity* is to be obtained but *one* way; that there is no permanent peace, or rest, for any one, but that which is revealed in Scripture;—

‘the rest which remaineth for the people of God;’—which springs from a right knowledge of God as he shines forth, all merciful as he is, in a crucified Saviour.”

In the year 1788 he was appointed, by the most noble Elizabeth, Duchess dowager of Chandos, one of her Grace’s domestic chaplains; and the following year was united in marriage to Sarah, second daughter of the late Thomas Wharrie, Esq., Hull. In 1790 he was presented by dame Anne Heniker, and the Duchess dowager of Chandos, to the living of Debenham, a small market-town in the central part of Suffolk. Here he continued to labour indefatigably, “in season and out of season,” during a long series of years; faithfully and fearlessly proclaiming the truth as it is in Jesus; earnestly pursuing but *one* object—the glory of God in the salvation of immortal souls. The Lord abundantly blessed his labours, and made him instrumental in turning numbers from darkness to light, and from the power of Satan unto God. Many who are now promulgating the glad tidings of the gospel, first felt its divine influence while listening to its gracious truths from his lips. The *juvenile* part of his flock, also, eminently benefited by his labours. He regularly devoted the Sunday evening to a catechetical exercise; and often reminded his clerical brethren of the necessity and importance of training the rising generation in the knowledge and fear of God. A truly Christian philanthropist, he was ever found the ready advocate and friend of any institution which had for its object the extension of true religion. Anxious to promote the spiritual welfare of immortal souls, he undertook, in the year 1814, the curacy of Ashfield cum Thorpe, where he laboured some time gratuitously; and presented the emolument to a poor clergyman then

residing in the neighbourhood. In the summer of 1817, he was called to endure a heavy domestic trial, in the decease of his beloved wife, but was supported by the recollection of her having died in the Lord. In the autumn of the same year, the bereaved and sorrowing writers of this Memoir, had the unspeakable privilege of becoming his adopted children; and continued to enjoy his paternal solicitude, earnest prayers, and Christian instruction, throughout the remainder of his life. Under all the painful vicissitudes incident to human life, he experienced peculiar Divine support. The period now approached when his faith and Christian fortitude were to undergo the severest test. God demanded a sacrifice, which his faithful servant, through grace, resolved to offer. On Sunday, October 6th, 1822, he publicly announced his intention to preach, on the following Lord’s day, his Farewell Discourses, with the view of resigning his living, and seceding from the Established Church. This extraordinary determination, he assured his weeping audience, arose purely from conscientious motives; which, with the Divine permission, he intended to make known at a future period. In April, 1823, he received from the congregation at the chapel, Woodbridge, an invitation to supply their place of worship: with which request he complied; and preached his first sermon, after secession, April 27th. Proposals for his continuance amongst them were soon issued from the church and congregation; to which, after earnest prayer and deliberation, he consented, and became their resident pastor in July of the same year. During his subsequent life, this distinguished minister of Christ, though not exempt from trials, realised peculiar blessings. The greatest of which was *peace of*

mind, arising from a sense of the Divine favour and approbation. With a holy disinterestedness which characterised his Christian course, he persisted in his accustomed acts of liberality and benevolence; confirming a declaration made to the people of his charge, "I seek not your's, but you." The continued orthodoxy of his sentiments may be best conceived by a reference to his "Farewell Testimony," which contains an epitome of the sacred truths he long laboured to inculcate. In the preface to this work he observes—

"Should it be insinuated or reported by any, that my views of the gospel, in any points of vital importance, are erroneous, they may be referred to what I have written and made public. If they will condescend to read the following pages, they may find my principles in them, and learn what my creed is. To the best of my knowledge I have flattered no man here; nor sought to please any man, or body of men, at the expense of truth. It is now a long time that I have not dared to lean on any human authority for any thing I am to believe, and teach, concerning the religion of Jesus Christ."

This opinion he maintained through life; and continued to dispense the sacred ordinances of religion, unconnected with any existing sect or denomination of professing Christians, yet cultivating an esteem for "all who love our Lord Jesus Christ in sincerity."

On Sunday, Sept. 13th, 1829, he delivered, in his accustomed energetic and impressive tone, two discourses founded on Luke ix. 11, and Romans vi. 2; and in the evening, as usual, when not prevented by indisposition, engaged in the catechetical instruction; which, to the regret of his congregation and friends, proved his *last* public attempt to turn the sinner from the error of his ways, and direct the weeping penitent "to the Lamb of God, who taketh away the sin

of the world." On the 18th it pleased God to visit him with the disease which ultimately proved fatal. Of its serious nature and consequences the patient and afflicted sufferer was soon aware. On Monday, the 21st, in answer to an inquiry respecting the state of his health, he said, "I am sick and near to death;" and intimated his conviction, that a *few days* would probably terminate his mortal existence; which, to the inexpressible consolation of his deeply afflicted relatives, was mercifully protracted. Throughout the day he continued to address his sorrowing family and friends in the most solemn and affectionate manner. The efficacy of Divine grace was eminently displayed in his *deep humility, patience* under bodily sufferings, *resignation* to the Divine will, and *entire reliance* on the mercy of God through Christ. He frequently said, "I am a poor unworthy sinner, an unprofitable servant. *I must have the lowest place in heaven. O that I had served God better, and glorified him more!*" Often in the midst of extreme bodily pain he said, "The Lord is good; he deals *gently and kindly* with me. Bless the Lord, O my soul!" &c. He repeatedly addressed those who were most concerned for the preservation of his life, thus; "Be resigned to the will of God. His will is *best*. I have no wish to recover; if I had, *I should be afraid. Whether I live, may I live to the Lord; and whether I die, may I die to the Lord!* Pray for me, that I may *humble myself under the hand of God*. I am resigned to his will; that I think a token for good." He made frequent confession of his faith in the Redeemer: "Christ," he said, "is all my salvation, and all my desire; my *only* refuge is in Him. *I have had no other hope for years. I know in whom I have believed,*" &c.

And, with great emotion, “O the infinite, the incomprehensible love of Christ! to become incarnate to *die* for such *rebels*, and to procure for them *eternal redemption*! O the wonderful love of God in Christ Jesus!”

The fervour of his devotion was remarkable. Often, with uplifted eyes, and extended arms, he prayed—“O Lord, have mercy on me, a poor vile sinner! Lord Jesus, undertake for me! Be thou my righteousness, my all! Lord, keep me—keep my soul; keep me till I come into *thy presence*, and bow before *thy throne*!” Those who claimed his tenderest sympathy and affection were the frequent subjects of his petitions; and he occasionally said, “I am praying, *not for my friends only, but for my enemies*.” At intervals he requested various portions of the sacred Scriptures to be read to him, adding, “I have committed a great deal to memory, and can meditate upon it when scarcely able to bear reading. *The word of God is the food and nourishment of my soul.*”

As this venerable saint approached the eternal world, his desire to depart and be with Christ increased. He often said, “I want to be *perfect*—to have my sanctification completed—to be *entirely conformed to the image of my Saviour*. I shall be *satisfied* when I awake with *thy likeness*.”

On Monday, October 5th, it was evident the vital powers were fast sinking; in his own language, “Life was ebbing, mercy was overflowing.” He entreated his afflicted relatives to moderate their grief in his presence, adding, “Let there be peace: Glory to God in the highest, and on earth peace and good will to men.” He retained his faculties entire to the last; for which he frequently expressed gratitude to the Father of mercies; observing, “The Lord deals with

me as seemeth good in his sight. Let *patience* have its *perfect* work. I want to do the will of God through his strength, and *then* enter into light—into his glory.”

On Thursday, the 8th, he made several attempts to articulate. About twenty minutes after twelve o'clock he said, “All! all!” (with emphasis) “sweetness!” These words, indicative of the peace and serenity of his soul, were the *last* he was heard to utter. Early on Friday morning, October 9th, he fell asleep in Jesus, and entered into the joy of his Lord; to receive *an inheritance incorruptible and undefiled, and that fadeth not away*.

On Thursday, October 15th, the mortal remains of this exemplary Christian were removed from his residence, Woodbridge, attended by numbers of his attached hearers and friends, and sepulchred in the parish church of Debenham, the scene of his former ministerial labours. The respected incumbent delivered an animated and appropriate address to the numerous sorrowing spectators. At the request of the bereaved congregation, the Rev. W. Ward, of Stowmarket, preached an impressive funeral discourse on the following Sunday, from 2 Cor. v. 10.

Previously to the fatal seizure, this indefatigable minister of Christ had been occupied in composing, revising, and preparing for publication, his *Reasons for Secession*; which will be in the press as soon as practicable. He possessed a talent for poetry; and published, in 1777, a descriptive poem, entitled *Heath Hill*; and, in 1784, the *Blessings of Peace*, a Lyric Poem, &c. He was the author of the following *religious* publications:—The *Fundamental Principles of the Established Church*, proved to be the *Doctrine of the Scriptures*; an *Introductory Discourse*, preached March 7th, at Debenham. Bury,

1790, 8vo.—Men Warned to Examine the Ground of their Religion; or, False Foundations Removed, and the True One pointed out: a Sermon preached in the cathedral church, Norwich, on Sunday, October 17th, 1790. Ipswich, 8vo. — Preparation for Death; preached at Debenham, February 26th, 1792, on occasion of the sudden, but remarkably triumphant departure of William Patrick: to which are added some lyric verses, entitled, *Laughter in Death*. Ipswich.—The Divine Government a Ground of Rejoicing at all Times; and the Tears of England, or a Word in Season to the People; the former preached on Tuesday, December 19th, 1797, being the day set apart for a general thanksgiving for naval victories obtained in the present war; and the latter on Wednesday, March 7th, 1798, being the day appointed for a general fast. Ipswich.—Hymns and Spiritual Songs, with Metrical Versions from the Psalms; designed to teach the Christian Doctrine according to the Analogy of

Scripture, by combining Knowledge and Practice, or the Duties with the Principles of the Gospel; containing 420 original compositions. Woodbridge, 1824. 12mo. 2nd edition.—A Scriptural Guide to the Knowledge of the Gospel, in the form of a Catechism. Woodbridge, 1828. 12mo. 18th edition.—A Farewell Testimony; containing the substance of Two Discourses preached in the parish church of Debenham, October 13th, 1822, after a public notice given on the preceding Lord's day, to take leave of the people, and secede from the Established Church; and since formed into one continued address; with large additions. Woodbridge, 1823. 8vo.—A Glance at the Stage, by the Light of Truth, and for the Benefit of the Public. Ipswich, 1827. 12mo.

With Divine permission, Memoirs of the lamented deceased will be presented to the public, including extracts from his unpublished Sermons, Letters, &c.

E. and E. C.

THE INFLUENCE OF PIOUS WOMEN IN PROMOTING A REVIVAL OF RELIGION.

To the Editor.

ONE of the most interesting persons among my Christian acquaintance is Mrs. —, a woman little of stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady distinguished for benevolence, who sometimes took her as her companion when she visited the abodes of misery and woe, and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor, in various languages, in a familiar, affectionate, and instructive manner,—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who

have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work, should be greatly encouraged by the assurance that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M— met with Mrs. —, and after conversing with her a short time, the Princess said, "Are you not an English woman?" She answered "Yes." "Do you ever go to chapel?" "No." "Then come along with me," said the Princess; "step into my carriage; I am going, and I will take you thither." She consented, and it may be truly said that now commenced her happiness. Before

this period, she was an intelligent, industrious, and kind-hearted woman; but now she became a religious one. Her labours were transformed into Christian labours, and were followed up with an ardour and perseverance which I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment: and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the sacred volume in that language, she actually *sold her watch in order to furnish one hundred Bibles to the poor at reduced prices.* This was a noble effort in the cause of God. It augurs well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. We rejoice at it; we bless God for it. But this zealous woman has taken a whole city for her sphere, and perambulated it alone, and has succeeded beyond all expectation. In the course of a few months she has sold more than fifteen hundred Bibles, New Testaments, and Psalters; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge; one of the most striking and important is as follows:—She furnished a certain poor family with a Psalter; it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly-purchased volume. As she entered the room, she found a young person reading it, and, after a few observations on the excellency of the Scriptures, Mrs. — took the Psalter, and read the Psalm which begins with “Blessed is the man whose transgression is forgiven, and whose sin is covered, and to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” A thin partition separated this family from several others, some of

whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of Divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences, “Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?” At these solemn appeals, one woman began to weep and walked away. “Stop,” said my warm-hearted friend, “stop. Remember that our Lord Jesus Christ shed tears over the sins of others; and it is no disgrace for you to weep over your own sins. Come back, and hear more about it.” The woman returned, and the subject was continued, until the place became a Bochim, a place of weepers; every one was in tears: and when she arose to take leave, they asked her, with much solicitude, “When will you come to see us again?” I am happy to say she has been to see them again, and has provided them with fifty copies of “the First Book for Children;” and hundreds of persons in that neighbourhood are now deriving advantage from her visit: some are learning the alphabet, others are reading the Scriptures with which she has supplied them, and others are listening, perhaps for the first time in their existence, to the joyful sound, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

Is not this cheering? Is not this the way to promote a revival? Ah! if only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

From this simple narrative I would make three observations.

1. To the Rich.

What an instructive lesson does this present to you! The person of whom I have been speaking, is a poor woman, who works for her daily bread; yet she is useful, yea, extensively useful. Now, if so much may be done by a poor woman, who has nothing, what may not you do, whom Providence has entrusted with an abundance of all things? How many ways may you devise for the benefit of your fellow-creatures! Whatever good object presents itself to your mind, you

need not sell your watch in order to accomplish it. Thousands around you are perishing for lack of knowledge, and you can help them if you will; but, alas! how few are willing to do any thing which calls for a little sacrifice. Who can lay his hand upon his heart and say, "I have given a hundred Bibles to the poor?" or "I have circulated among them one thousand five hundred Bibles, Testaments, and Psalters?" Yet here is a poor woman, who has done all this and more. Should your eye see, or your ear hear of a poor neighbourhood, consisting of one hundred souls, you have the means for immediately supplying them with a school, or you can place a reader to reside among them, or you can read to them yourselves. They will welcome you to their cottages, and consider you as angels in the likeness of men, come to do them good. Many of you know the refined, the delicious joy of making a poor family happy; but much, very much remains to be done.

O, my honoured rich countrywomen, arise and take possession of the joy which flows from devoting the whole heart to God. Embrace and ever hold fast the felicity which flows from following the Lord fully. It was the character of Jesus, that he went about doing good. Let it be your aim to walk in his footsteps. Remember you are stewards, and your responsibility is great. You must surely give up an account of your stewardship; and what will all your riches avail, if you keep back that which God demands? And consider, I beseech you, how great will be your joy, if, among the countless myriads who shall stand at the right hand of God, one amidst the throng should point to you and say, "There! there is the person who directed me to Jesus; there stands the friend who first put into my hands the book which made me wise unto salvation; there is the woman who visited me on the bed of affliction, and first directed me to the Comforter and Saviour of my soul." Say, ye followers of the Lamb! is not the thought of it enough to make you steadfast, immovable, and always abounding in the service of such a master!

2. To the Poor.

What an instructive and encouraging lesson does this narrative afford to you. The person whom I have introduced to you, is not only a poor woman, but a poor widow. In many respects you are just on an equality with her, and, conse-

quently, if your hearts are as truly alive to the interests of Christ's kingdom, you will find many ways for glorifying God and doing good to men. Cannot you also read the 32nd Psalm, and explain, from your own experience, the blessedness of the man whose iniquities are pardoned; or if you cannot speak with that confidence you desire respecting your own pardon, yet you can tell them how desirable it is, and point them to the Lamb of God, which taketh away the sin of the world. Try what you can do. Ask your heart this question: "Have I done all that I can do for God? Have I attempted every thing within my power?" Are there no poor children in your neighbourhood to whom you can give instruction? Is there no poor family that you could supply, or partly supply, with a Bible? Is there no distress which you could relieve, either by some personal attention, or by making their case known to the affluent around you? Only set your invention a-working, and many pleasing discoveries will be made; many ways found out in which you may glorify God our Saviour. You have a tongue to speak for God—a heart to think for God—and a hand to work for God. O! let the love of Christ constrain you to live not unto yourselves, but unto Him. Remember this poor widow. Be encouraged by her example, and go and do likewise. Amen.

3. What an instructive lesson does this give unto us all.

Whether young or old, rich or poor, married or widows, we may all learn something from the example before us. If we were to take our stand by the side of this poor widow, perhaps none of us would like to exchange situations with her; yet how few of us have given such proofs of attachment to Christ. How few of us are so actively engaged for promoting the public good! How few of us have been so useful! Have not many of us lived until this day without making any sacrifice for Christ? Have not many lived until this hour without ever attempting any thing for Christ? Is not the great Master calling to many and saying, "Why stand ye all the day idle?" Ah! say not "No man hath hired us." You have been called and urged to work, and you are now invited. Forget not, I beseech you, that the barren fig-tree will be cut down, as a cumberer of the ground; and the man who hid his talent in the earth will be treated not only as a slothful but as a wicked servant. O, I tremble at the awful

consequences which must result from the conduct of many professors. Beloved! hear a brother's voice. Remember we live in eventful times. God is doing great things in the earth, and shall any of us be idle spectators? O, no! We have an important part to act; let us determine to perform it well. God never will smile upon sloth, nor upon half-hearted endeavours. "Herein is my Father glorified

that ye bring forth much fruit; so shall ye be my disciples." Therefore let us lay out ourselves unto the uttermost for the divine glory, and we shall find, even in this world, that there is a peculiar felicity in working for God; and soon we shall hear him say to the feeblest of his faithful servants, "Well done! enter into the joy of thy Lord."

St. Petersburg.

A BROTHER.

ON CHASTITY.

THE due government of that passion which regulates the commerce of the sexes, is of so much importance to mankind, that sages and moralists, legislators and divines, have employed their talents and efforts with commendable diligence to inculcate and enforce it. Incest, adultery, fornication, and lewdness in every form, have a direct tendency to break up the peace and order of families; to contaminate, degrade, and deeply injure society at large. To confirm this assertion, it is not necessary to shock the delicacy of the reader, by a detail of revolting facts. Every one who has read the history of the Phenicians, Greeks, and Romans, or gained any accurate information of the present state of the Hindoos, will require no other evidence. Nay, if we look around us in this country, we shall find enough to convince us, that one of our acutest philosophers has not exaggerated his statement in the following passage. "However it be accounted for, the criminal commerce of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are in low life usually the first stage in men's progress to the most desperate villainies; and in high life, to that lamented dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and moral probity."⁷* If any one should question the accuracy of this passage, let him compare it with some of those accounts which

have lately been laid before the public; let him particularly call to mind the commencement and issue of that dark series of crimes, which brought Corder to the gallows. Of all the virtues essential to the welfare, happiness, and honour of youth, chastity is one of the most important; yet we feel it necessary to treat this subject with great caution, and be rather sparing and general, than copious and minute, in our statements. It may be doubted, whether bishop Jeremy Taylor, and some other distinguished divines, have not carried their precepts and monitions so far into specific details, as in many cases to do more hurt than good.

If the criminal intercourse of the sexes deservedly bears the blackest stigma, and brings forth the bitterest misery, it is a fair inference, that every thing which leads to it should be carefully avoided. There is a chastity of behaviour, of speech, of imagination, which cannot be too vigilantly maintained. Those actions, gestures, or glances which trespass, though in the least possible degree, the strict rules of propriety and decorum, are always dangerous; nor is it often found, that such as press fearlessly to the boundary line, which a severe modesty requires, and delight to hover and sport on its dubious verge, are long restrained from going beyond it. One wanton freedom makes way for another, and temptation acquires fresh strength, as the outworks and defences of virtue are successively impaired, sapped, or surmounted.

Chastity should be invariably and most scrupulously preserved and manifested in our speech. Obscenity and ribaldry are so odious and insufferably disgusting, that none but the lowest rabble of libertines will venture to bring them into company. Men of character and decency shun such society as they would a house infected by the plague. But incidents and intrigues,

* Dr. Paley.

very unfit for conversation, may be narrated in a manner which causes no alarm. The pure morality of the New Testament forbids Christians to indulge in any kind of discourse in which there is the least degree of licentiousness, however mixed and disguised. When Paul makes an allusion to the debasing practices so common and prevalent among the gentiles, he says, "Let not such things be even named among you, as becometh saints." Many contrive to keep up an appearance of regard to virtue, while they are in reality the panders of vice. They cover their impure ideas with a varnish of fair words, which is like conveying latent poison in a splendid cup. "A fine and delicate allusion, a lively original turn of expression, an ingenious equivocation, a double meaning, an arch look, an affected gravity:"—He who in this artful and insidious method assaults youth and innocence, thinks himself entrenched against reproof; for if he is charged with lewdness, he tells the reprover the indelicacy is not in the meaning of his words, but in his own mind.

But neither strict decorum of behaviour, nor uniform propriety of speech, will suffice alone. Chastity must govern the person and passions, the exercises

and operations of the mind. He who, influenced by a regard to character, abstains from dark deeds of infamy, or from the utterance of gross and offensive obscenity, may yet revel amidst the ideas and images which a lascivious fancy creates, embodies, and adorns. Let it, however, be recollected, that sin of every kind loses nothing of its intrinsic turpitude by being acted on a theatre invisible to mortal eyes; that the habitual, or even frequent indulgence of loose thoughts fixes an indelible stain of pollution on the soul; and that the omniscient Witness and awful Judge of all, looks not as man does, on the outward appearance, but on the heart.

Mr. Grove, in his *Moral Philosophy*, advises, for the conservation of chastity, 1. To keep ourselves fully employed in labours either of the body or the mind; as idleness is frequently the introduction to sensuality. 2. To guard the senses, and to avoid every thing which may be an incentive to us, whether in meats and drinks, amusements and pleasures. 3. To implore the Divine Spirit, which is a spirit of purity; and by the utmost regard to his presence and operations, endeavour to retain him with us.

AMICUS B.

REVIVALS IN RELIGION.

To the Editor.

MY DEAR SIR,

In your Magazine for August last, you inserted a valuable letter from the Rev. W. C. Walton, of Alexandria, in the United States. I have just received an interesting communication from him, from which I send you the following extract. It was accompanied by a little volume, of great value, for which I hope there will be a demand in this country. It is entitled, "The Scripture Doctrine of Divine Sovereignty viewed in connexion with Man's Responsibility."

Your's, very cordially,

H. F. BURDER.

"For a number of years after I commenced preaching, my views of man's inability to perform the duties required in the law and in the gospel, rendered it impossible for me to see his *guilt* in ne-

glecting these duties. I maintained, that he was culpable for *not using the means* to get a new heart; but it never once occurred to me that he was guilty for *not having* a new heart; or, which is the same thing, for not loving God and obeying the gospel. I did not consider that the enmity against God, which constitutes the carnal mind, is *voluntary*. I often spoke of the necessity of Divine influence in conversion; but I did not prove to the sinner, what I now think to be susceptible of the clearest proof, that the necessity of Divine influence arises from the *unwillingness* of the sinner to do that which God requires. During that period of my ministry, my preaching was comparatively useless. In the year 1822, Providence led me to Baltimore, where my views were changed, and where I was blessed with a revival of religion. I published a narrative of that revival, which

has gone through several editions, and which has been honoured as the means of producing several revivals. I have now been in this place about two years, and we have had about 150 persons added to our communion, in a comparatively

thin population. You will pardon me for saying so much about myself, when I assure you, that it is not myself, but the Truth, and the God of Truth, that I wish to magnify. To his name be all the glory."

ON CIRCULATING RELIGIOUS BOOKS.

To the Editor.

DEAR SIR,

I should be happy, through your widely extended Miscellany, to give a hint to your numerous readers on the subject of promoting the increased circulation of religious books. Your correspondent has been in London, and has there felt the importance of sending forth a messenger of truth,—“a silent preacher,” (as some one very justly calls a good book or tract),—and the necessity and utility of these efforts for the good of souls in this country demands serious attention. I have travelled with a missionary friend, (a secretary of one of our Foreign Missionary Societies), who at an inn, instead of at once making the usual present of a shilling or two, has offered the choice of the sum or a valuable religious book.

The book has been preferred, and thus an important effort made for the salvation of an immortal soul. In travelling I have given a coachman or guard a religious book, which cost me nine-pence or one shilling and seven-pence, being nearly prime cost, and these have been readily taken instead of the usual fee. How easily this practice may be adopted, when making the usual present to servants on visiting relatives and friends. By attention to opportunities of this nature, many valuable books and tracts may be circulated among a class of society where very little religion is found. It is a Syrian proverb,—“A glance is enough for the intelligent,” &c.

AN INVALID MISSIONARY.

ZEAL STIMULATED IN THE CAUSE OF MISSIONS BY EXAMPLE: A REFERENCE TO ROMAN CATHOLIC ASSIDUITY.

To the Editor.

SIR, *Malta, May 25, 1829.*

At page 170 of your number for April last, I was delighted, as every good man surely must be, to find the following statement:

“A gentleman, resident in the neighbourhood, (viz. of Whitehaven and Carlisle), desirous of every opportunity to promote the advancement of the Wesleyan Foreign Missions, has, during the last six weeks, (besides attending to regular and extensive business of his own,) canvassed, in aid of the funds of that society, one considerable market town, a borough, and twelve surrounding villages; has travelled on foot upwards of ninety miles; waited in person upon more than one thousand four hundred families; and visited a population of upwards of six thousand souls.”

Scarcely had I finished its perusal and marked the high measure of success stated

by the Carlisle newspapers to have attended the holy efforts of this good man, when details of a similar nature, relative to rich and respectable members of the Roman Catholic pale, flashed upon my recollection; and I ventured to hope, that rich, respectable, and otherwise influential persons in the purer churches of Christ might learn a useful lesson from them. The fact is, vigorous efforts are systematically made by ladies and gentlemen connected with the Papacy abroad. *Licet discere ab hoste*; and I feel assured it would be an untold blessing to the holy cause of missions, if Protestants, high in rank and influence among us, were, *in propria persona*, as active as those of the unhappy communion I allude to. Permit me, dear Sir, to subjoin an extract from Eustace's Classical Tour in Italy. Perhaps its appearance in your Journal, after the papers on the Christian scale of

contributions, by Mr. James and others, may gain serious attention from active Christians of rank and influence among the three denominations.

"One circumstance, almost peculiar to Italian hospitals and charitable foundations, contributes essentially to their splendour and prosperity; it is, that they are not only attended by persons who devote themselves entirely, and without any interested views, to the relief of suffering humanity; but that they are governed and inspected, not nominally, but really, by persons of the first rank and education, who manage the interests of the establishments with a prudence and assiduity, which they seldom, perhaps, display in their own domestic economy. Besides, to almost every hospital is attached one, and sometimes more, confraternities, or pious associations, formed for the purpose of relieving some particular species of distress, or of averting or remedying some evil. These con-

fraternities, though founded upon the basis of equality, and of course open to all ranks, generally contain a very considerable proportion of noble persons, who make it a point to fulfil the duties of the association, with an exactness as honourable to themselves as it is exemplary and beneficial to the public." The tourist then proceeds to specify, "The congregation *De S. Ivone*, consisting of lawyers, who undertake to plead gratis for the poor;" and "The congregation of Nobles, for the relief of the bashful poor."—*Classical Tour through Italy*, vol. ii. pp. 348, 358-9.

I am, from my very heart, an enemy to Popery, but am, withal, acquainted with a limited circle that, in spite of it, are not unamiable. Were it even otherwise, I am willing to be taught by what is good of it. May British Christians exhibit equal zeal, and in holier bonds!

I remain, dear Sir, a foreign Spectator and
AN UNWORTHY MISSIONARY.

FREE SITTINGS FOR THE POOR IN PLACES OF WORSHIP.

To the Editor.

SIR,

The subject on which I beg to address you is one which has occupied my mind for some time past; viz.—the want of better accommodation in Dissenting places of worship for those who cannot afford to pay for sittings, and others who may occasionally, or by chance drop in.—I have often thought it a disgrace to the minister and managers of those places where that is the case, and I am sorry to say it is very general. In fact, there are very few indeed who, in my opinion, hold out that inducement and encouragement, in this respect, which they ought to do, for poor people to attend the public worship of God; if they did, I am fully persuaded more would attend than are to be seen in the general way. It surely is a thing of the greatest importance to do all in our power to induce people to attend the preaching of the word, especially as it is one of the greatest means God, by his Spirit, is pleased to make use of to awaken the ungodly, and to save immortal souls from everlasting misery. My mind, Sir, has been impressed with the importance of this subject when I have been conversing with poor people in my visits from the Christian Instruction Society, (being engaged in that important work), some of whom excuse themselves for

not attending a place of worship by stating they cannot afford to pay for a sitting, or they cannot get a seat very often if they go, &c. &c. Now I am aware this objection may be partly answered, inasmuch as there are places of worship opened in various parts by the Christian Instruction Society, for the accommodation of the poor; but I beg to observe there are many very decent people who do not like to go to those places for various reasons, and yet they would attend a regular chapel or place of worship, if there were better and more suitable accommodation. I am also aware of another objection which may be stated; viz. that many places of worship cannot afford to appropriate any part, or more than they do, for this purpose; but I can only say in answer, that many greater difficulties than that have been overcome by exertion, and surely this is an object deserving our greatest exertion. You will, therefore, if it meets with your approbation, have the kindness to insert this, or any thing else you may please, on the same subject, in your most valuable and widely circulated magazine, which I hope and trust may produce the desired effect.

I am, Sir, your's respectfully,
J. R. B.

POETRY.

CHRISTMAS.

LINES WRITTEN AT MIDNIGHT, ON HEARING
THE BELLS USHER IN CHRISTMAS.

Behold the infant Stranger,
In vision seen of old;
Hard cradled in a manger,
By hoary seer foretold!
The mystic types of ages past,
In Him fulfill'd, shall end at last;
Fresh light burst o'er th' astonish'd earth,
While angels hymn the wondrous birth.

Hark! how their strains symphonious,
Ring through the welkin far;
And break, with shout harmonious,
The soft, still, midnight air!
The dewy hills and plains rejoice,
And echoing rocks repeat the voice
From watchful shepherds' tent, whence rise
Responsive notes, to join the skies.

Lo, in the east resplendent,
His birth-star guides—and shines
Where David's great descendant,
The Prince of Peace, reclines!
That spotless Babe, whose might divine
His conquering brows with wreaths shall
twine;
The dire, fierce brunt of battle stand,
And wrest the crown from Death's cold hand.

Hail, Monarch! heav'n-anointed!
Who joy on earth dost bring;
Great Prophet, Priest appointed!
Thine advent blest we sing:
Thy peaceful sway our hearts within
Erect—the antidote of sin;
That we, with thy descent on earth,
May hail our second, heav'nly birth!

CLEOBULA.

ON JOHN'S GOSPEL.

"I came down from heaven, not to do mine
own will, but the will of Him that sent me."—
John vi. 38.

Did Christ the Lord come down on earth
His Father's will to do?
Did power almighty grace his birth
That purpose to pursue?

And was that will divine, so fraught
With love to ruin'd man;
That back the wand'ring flock are brought,
By Jesus' toil and pain?

Oh, then! can e'er *one* feeble sheep
Be wrested from his hand,
While his victorious grasp doth keep
Heaven's sceptre—Hell's command?

No! for he'll gather to his fold,
And nourish in his arms,
All that the Father gave—and hold
Them safe from hell's alarms.

And when stern Death shall seize his prey,
And the long-fetter'd soul
Shall quit awhile the mould'ring clay,
To seek its heav'nly goal:

His eye shall watch the sleeping dust,
Till, purified and fair,
It rise amid th' assembled just,
To join its partner there.

CLEOBULA.

PSALM XXIII.

(FROM WRANGHAM'S NEW METRICAL VERSION.)

My watchful Shepherd is the Lord,
On whom for shelter I rely;
His love shall constant aid afford,
His bounty shall my want supply;
He bids me feed in pastures green,
Where peaceful streams adorn the scene.

When parch'd beneath the mid-day heat,
He shall my fainting soul uphold;
Direct and guide my wand'ring feet,
And bring me safely to His fold;
Shall all my earthly joys increase,
And lead me forth in paths of peace.

Yea, though I pass death's gloomy vale,
O'ershadow'd by eternity,
No terror shall my heart assail,
My soul shall rest, O Lord, on Thee,
And find, with Thy supporting rod,
Repose and comfort in its God.

My table Thou with food shalt spread,
And make my cup with wine o'erflow;
With oil thou shalt anoint my head,
And daily benefits bestow;
Through life Thy gifts I shall receive,
And in thy house for ever live.

IT IS FINISHED.

It is finished!—Thy greatness, O Salem! is strown—
 Thy glory is shrouded—thy dwellings are lone;
 The song of the minstrel is hush'd in thine halls,
 And the plough of the foeman goes over thy walls!

The Kedron is dyed with thy gore as it runs;
 The flame in thy Temple—the chain on thy sons;
 For the blood of the guiltless is red on thy brow;
 And the arm that upheld thee abandons thee now.

It is finished!—The work of redemption is done;
 The combat is ended—the victory won;
 The strength of the false One is vanquish'd and shorn,
 The crown of the spoiler is trampled and torn!

And the wail of the suff'ring Redeemer is o'er,
 And the darkness shall rest on the Gentile no more;
 For the banner of truth, like the sunshine, unfurl'd,
 Goes forth to the uttermost ends of the world.

J. G. LYONS.

IT IS FINISHED.

'Tis finished! 'tis finished!—On Calvary's brow,
 See the Saviour expire, and his purple gore flow;
 Earth resounds with her throes, and the loud thunder peals,
 And the lightning-flash, blazing, sad horror reveals.

And the burden of promise, and the thrice-hallow'd theme,
 Which prophets once sung ere the day-dawn did gleam;
 And the types, and the shadows, of ages gone by,
 Have their meaning now uttered, on dark Calvary.

'Tis finished! 'tis finished!—The tyrant is crushed,
 And the weak prey is taken from him who had rushed
 In the strength of his malice, and height of his pride,
 To snatch from the helpless, what to *him* was denied.

The darkness has vanished, the storm has o'erpast,
 And the terror of death, and the dread judgment blast;
 The vials of vengeance their fury have poured
 On the head of the Lamb—the Messiah—the Lord.

'Tis finished! 'tis finished!—The struggle is ended,
 The conqueror in triumph on high has ascended;
 And the Lord strong and mighty now fills his bright seat,
 And his proud foes are humbled, and bend at his feet.

And the land where sin comes not; th' inheritance fair;
 And the glories surpassing, and the joys without care;
 And the harps and the crowns, and the white robes above,
 Are all purchas'd, and ready, for the sons of his love.

H—.

W.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. **NOTES AND RECOLLECTIONS OF TWO SERMONS**, by the Rev. Mr. CAMPBELL. Delivered in the Parish Church of Row, on Sunday, 6th Sept. 1829. 12mo. 6d.

J. Nisbet, Berner's Street.

2. **THE PEACE OF BELIEVING DISTINGUISHED FROM ANTINOMIAN ASSURANCE**. By JAMES BARR, D.D. Minister of Port Glasgow. 8vo.

R. Gemmel and J. Crawford, Port Glasgow.

TILL Mr. CAMPBELL openly avows that the sentiments contained in the first of these pamphlets are not his, the public must be at liberty to suppose that he consents to the act of his admiring hearer, who has given them publicity, and who hopes they "will go forth, accompanied by the blessing of God, for the good of souls." We would not, by any means, impose upon a Christian minister the task of answering the misrepresentations of his doctrine which may be made by every anonymous scribbler that may choose to step into his place of worship; but there are cases in which an honest man cannot, for the sake of injured truth, exonerate himself from the irksome duty of self-defence. We will suppose, for instance, that a clergyman, whose doctrine has been mis-stated, occupies a country parish, where the caterers for the public press rarely obtrude themselves, and where an occasional visit will therefore excite great attention; we will further suppose, that the clergyman in question has been much spoken of as an abettor of some new and pestilent heresy; that the individual who has placed him in caricature before the public is his particular friend, a warm admirer of his style of preaching, and withal anxious to furnish a correct likeness of his favourite teacher, who is regarded as a sun amidst twinkling stars, or rather as a solitary light giving token of the surrounding darkness. In such circumstances, truth demands that the clergyman should instantly clear himself of the erroneous, though well-meant, representations of his friend; and should he refuse or neglect to speak out, the most candid have a right to believe, that he does not regard himself as injured, and that he is willing to confer his public sanction upon the anonymous publisher of his Discourses. Should Mr. Campbell ever write a satisfactory disclaimer, we shall readily, and, indeed, with much Christian satisfaction, retract any thing advanced in this article upon the erroneous supposition that the pamphlet before us contained the real sentiments of that clergyman. In the meantime, upon the principles laid down, we shall deal with it as *substantially* his.

As a subject of mere criticism, we should have been disposed to leave these "Notes

and Recollections" to their inevitable fate. Regarding them as a statement of divine truth, they are meagre and confused beyond most productions we have ever read; and looking at them as an argument for Mr. Erskine's new theory of the Gospel, they are feeble and inconclusive as the inductions of infancy. Had not Mr. C. acquired an adventitious popularity in certain quarters, in consequence of his known adoption of the religious opinions of Mr. Erskine, these "Notes and Recollections" might have slumbered peacefully in their own native obscurity. But the worthy minister of Row is now identified with the new Caledonian school of theology, and he must expect from his brethren who "stand in the ways, and see, and ask for the good old paths," such remonstrance as their regard for the truth and honour of God may dictate. We have no personal motives to gratify or indulge in writing this article; we never saw Mr. Campbell's face in the flesh; and, for aught that we ever heard, he may be an amiable and devoted man; but we tremble for the unskilful manner in which he handles the ark of God; and beseech the sober-minded people of Scotland to beware of that false fire which he and others are now kindling upon her national altars. In multitudes of the parish pulpits evangelical truth has been but little known; but if such doctrine as Mr. Campbell's is to become current, and to pass off under the name of evangelical, it had been better for the kirk that she had continued to linger under her old disease of *moderation*, which has been preying on her vitals ever since the Law of Patronage stripped her of her primitive glory.

It is high time, however, that we proceed to give our readers some idea of the kind of doctrines taught in the parish church at Row. The text discussed by the preacher is Jer. ii. 12, 13; from which he takes occasion to lay before his hearers, 1. The evil of forsaking the fountain of living waters; and 2. That of hewing out cisterns, broken cisterns, that can hold no water.

In the first part of the discourse there is nothing very remarkable, save a vagueness of statement, which renders it next to impossible to guess at the preacher's meaning. As far, however, as we can pretend to understand this part of the "Notes and Recollections," it is confined almost exclusively to such views of seeking happiness in God as are suited to the condition of beings that have never sinned; but has very little connexion indeed with the particular method in which rebels are to be restored to the lost favour and image of God; and, therefore, has very little to do with the subject which the preacher proposes to discuss. "God is love," ob-

serves Mr. C.; "and the end which he has in view is, according to his own nature, to create blessedness; it is this principle in God that plans and directs all things, and in knowing this we know him as the fountain of life. If, in coming to a Being as the source of all things, we discover a selfish design, we should not find it a fountain of life; but in tracing it to love, we see that the object is to bless and make happy, and the knowing this shows that the fountain of life is in God. Now, it is in *knowing this* that we are made partakers of what is in God; that we are made to drink of a stream of love and life from God: in knowing his actings to be actings of love, this love becomes life in us; it is a stream flowing from the fountain of life. The evil of departing from this fountain is closely connected with the knowledge of what is in the fountain. When we come to see that the very purpose of God's bringing us into being, was to bless us, there can be no reason why we should not recognise his property in us; why we should not joyfully, and happily acknowledge him, and rejoice in him as the source of all things. The evil, then, of our departing from God, arises out of the rightness of the principle on which he acts; for it is a departure from one to whom all praise and all glory are due, as a right thing; so any creature that departs from this God—any creature that shuts out this God, and seeks to forget its dependence on him—shows that it is not content to be the creature of a power which is all love; and this is the great evil in it, because God is *so* excellent and *so* worthy of all glory and praise." P. 7, 8. After quoting this paragraph, the most intelligible by far in the first part of the "Notes," we would propose one or two questions for the consideration of Mr. C., and that of the Dumbartonshire school at large, with Mr. Erskine at its head. Is it quite clear that the Most High proposes no other end to himself save only the blessedness of his creatures? ---Would God have been a selfish Being if he had never proved himself a fountain of life to any of the apostate race of Adam? ---Upon Mr. C.'s theory of the divine nature, must not Jehovah have been under a necessary obligation to reveal himself to fallen men "in Christ Jesus?" ---Can the actings of the Eternal never be right in themselves, nor agreeable to the dictates of infinite perfection, unless they are put forth in the expression of love? Were it even infallibly true, that the express purpose of God, in bringing mankind into being, is, to bless every individual of the race, would the knowledge of this purpose, irrespective of all other considerations, be sufficient reason, why apostate rebels, full of enmity against the Divine Being, should assume the fact of their interest in God's love, and should recognise his special and gracious property in them? These questions, which obviously arise out of the

singular paragraph quoted, will furnish appropriate employment for Mr. C. and his friends during the winter months; and should they deal honestly with them, they cannot fail to make a *reductio ad absurdum* of their wonder-working scheme.

But it is in the subsequent part of the "Notes" that the minister of Row announces, in a direct form, the dogmas of his *extra-Arminian, hyper-Calvinistic* creed,—dogmas fraught with equal absurdity and mischief. Let the following quotation suffice. "It is the fulness of the fountain *now* that makes the sin the greater of not drinking of it. If there be something to be done on our part, before we are at liberty to receive all this love; and to walk amongst these things as belonging to ourselves; it would be no condemnation till this was done. If there was some condition with which man must comply, before warranted to take comfort, from what Christ has done for him, then it could not be said to any man, that his not drinking of the fountain was a great sin, till you knew that he had come into the condition required." P. 16. Now we would apprise Mr. C., that we believe the gospel fountain to be as full and as free as Heaven can make it; but does it, therefore, follow that nothing must take place, in the order of nature, *in the sinner's mind*, ere the blessings of the fountain become his? Can any man in unbelief receive the testimony of God's love? Or is it within the limits of moral possibility that we can "*walk amongst these things as belonging to ourselves*," till we have obtained evidence that the hand of faith has been stretched forth for their reception? Strange to suppose that the great salvation should belong to any one before the act of reception! What childish dreams! What vain methods of philosophising over the gospel of Christ! But as we dispute Mr. C.'s premises, so we equally reject his conclusion. Indeed his logic, though the product of a Northern University, is far from sound. If a man may not have the rich and personal enjoyment of the gospel, before one movement of his mind has been made towards its reception, Mr. C. cannot see how he can be condemned,---or how "his not drinking of the fountain can be a great sin." Our old-fashioned way of thinking on this subject has been, that men's sin and condemnation arise from their refusing to believe that divine testimony, which is true in itself, and which, when taken home to the bosom, is fitted to produce sanctity, and peace, and all other happy fruits. Let Mr. C. beware of throwing dust in people's eyes, for unfair and dishonest purposes, when he represents his opponents as maintaining that "something is to be done on our part," that "there is some condition with which man must comply." If by such phraseology he intends to apprise the public, that they look upon faith as possessing a *meritorious quality*, we tell him that he is guilty

of an act of flagrant injustice ; but if he only means, after all, to say that they declare to their flocks, that no man can be pardoned till he believes, and that no man has any scriptural right to conclude upon his personal interest in the Divine favour, save from a legitimate review of the fruits of faith, they will be prepared to abide his scorn, and to defend their doctrine. We suspect, however, that Mr. C. would fain make out that all who do not believe with him and Mr. Erskine, that the whole human race are pardoned, and were so in Christ before the foundation of the world ; and that *justification* involves no act whatever on the part of God, but only "*a sense of forgiveness*,"* on the part of the sinner, are *merit-mongers*. "Some people," observes Mr. C., "have tried to turn the gospel into this,—that if you *believe* you will be *saved* ; meaning that you will be *saved because* you believe ; and what is the reason you see so many living in peace, and not drinking, while the command is to drink ? The reason is, that they consider it presumption to drink, before the condition is fulfilled. They do not see it to be a sin not to rejoice,---so that not rejoicing is no condemnation ; but not drinking, which is the same thing as not rejoicing, being charged as a sin, it is manifest that the waters were certainly theirs. *Christ's blood, then, must have been shed for every one of you ; and your present condition is, that your sins are entirely done away in Christ ; and that Christ has the Holy Spirit for you ; all this must be true, or your not rejoicing would be no sin.*" P. 16. What a grave charge ! Some people have been guilty of saying what Christ and all his apostles said, "*If you believe, you will be saved !*" Ah ! but the people that say so are very disingenuous or stupid, and mean only to say, that "*You will be saved, BECAUSE you believe.*" Now, Mr. C., why put words into their mouth which not one of them would use ? and why quarrel with the use of words which have the direct and repeated sanction of the New Testament ?

Permit us gently to whisper in your ear the reason of this inconsistency on your part : "You are driving a theory, and like all men that are doing so, you are desirous to fix some imputation upon the views of those from whom you differ." But we must remind Mr. C., with becoming plainness of speech, that evangelical ministers of Christ—and we are not speaking of self-righteous Pharisees of any school—do not hold, for a moment, the preposterous notion, that men are saved *because* they believe ; but are firm in the glorious doctrine, that they are saved, because of *what* they believe. On the other hand, they are equally firm in the persuasion, that no man has a right, *from any thing said in the gospel*, to conclude that his

"sins are entirely done away in Christ," or that Christ's blood has been shed for him as an individual ; and they hold it to be treason against the Prince of peace to tell men, promiscuously, that they are already pardoned ; that the faith of the gospel is only to believe this ; that the guilt of sinners is simply that they will not believe *in their pardon*, and rejoice in it ; that, though they are pardoned, they may be damned eternally ; and that those who shall be eternally saved, shall have no more direct interest in the gospel amnesty than Judas Iscariot, or the most reprobate of mankind. These direct averments, or necessary consequences, of the Dumbartonshire school, they hold in honest detestation, as errors of a flagrant description, subversive alike of Scripture and reason, and calculated to produce the most baneful effects wherever they may be believed. We would remind Mr. C., that it will be as easy for him and his friends, with his loose and flimsy notions of Christianity, to get men to say, "*I believe that Christ died for me,*" as it will be to get them to say, "*I believe in God the Father,—and in Jesus Christ his only Son.*" Let him school his disciples well, and tell them, that if they have plenty of joy, they must be very shy, for fear of self-righteousness, of looking for any thing else ; and the system will take with the weak, the vicious, and the hypocritical.* For our own part, we know no way of distinguishing true faith from that which is spurious, but the very way Mr. C. rejects. Faith works by love, purifies the heart, and overcomes the world ; but if love be confined to a few who say *shibboleth*—if it be a sign that a man knows nothing of the truth, if he thinks about looking into his own heart ; if the world is to be overcome by declaring open hostility against all, as "*enemies of the cross of Christ,*" who cannot fall in with the vagaries of the new school, we must conclude that either our Bibles are wrong, or Mr. C. and his party. We have chosen our alternative, and are determined to abide by the word of God as it now is, without any subtle evasions, or dexterous interpretations. We deem it a small matter to be judged of men. In the great charter of salvation, we see nothing of *universal pardon, of unmixed joy, or of confidence without any salutary fear*. We are, at the same time, no advocates for that modification of Christianity which rejoices in, and

* Let not Mr. C. and his friends in Dumbartonshire take credit to themselves or their system, for having formed the interesting character of Isabella Campbell : a variety of providential agencies combined in the production of her fine experience. Her light and joy succeeded a heavy night of sorrow ; and she was what she was in spite of any wrong teaching that she might have received in her latter days.

* See Mr. Erskine on "The Unconditional Freeness of the Gospel," p. 124, 125.

seems to cherish, doubts. The gospel is undoubtedly the message of peace, because it tells sinners how they may be reconciled to God; but where it brings not with it, in the professed recipient, a change of character and conduct, it cannot be the source of legitimate joy and satisfaction to him in his present state. The gospel may, indeed, overflow with tidings of peace; but only the man who has demonstrated to himself the reception of the message has any right to appropriate its blessings: after all Mr. C.'s scorn, it is only those who believe that are saved; while those who believe not shall be damned.

Evidences of faith must be admitted, and even demanded, or *Antinomianism* will come in like a flood at the door which Messrs. Campbell, Erskine, and others have opened; and if those who belong to this school shut out evidences of faith in the beginning of their profession, they will not always be able to do so; for the time will come, sooner or later, when the great Judge will say to every one of them, "Show me thy faith by thy works." It is absurd beyond measure to urge men to cherish the comforts of personal assurance, in the absence of all legitimate evidence that they have verily believed that gracious message in which all true comfort is contained. Let the scriptural proof of faith be made out, and then let the subject of it say, "Christ loved me, and gave himself for me." In the mean time, let it be enough to warrant every sinner's approach to Christ, that "in him is life;" that his language is, "Come unto me;" that "whosoever cometh to him, he will in no wise cast out;" that he that "believeth on the Son of God hath everlasting life." More than this is not said to men in general—more than this need not be said; the remedy is held forth for the acceptance of all; but only they who accept it are pardoned, and have a right to appropriate the blessings unfolded in the glad tidings of mercy through a crucified Redeemer. To say that rejecters of Christ are as much the subjects of pardon as those who flee to him for refuge, is a shameful denial of the first principles of divine truth and common sense.

We shall supply another quotation or two from the strange "Notes" before us. "It has been said," observes Mr. C., "in regard to the forgiveness of God being to the whole world, that if it is the case that all are pardoned, there is nothing left to be done;—but that is the religion of man, and not the religion of God. Man's religion is a selfish religion; his great aim is to obtain pardon, and when he supposes he has got it, he considers that all is right; but the religion of God begins with pardon; its very first step is to still this selfishness in man, by telling him that he is already pardoned." Now, we charge the author of this passage, in the first place, with great disingenuousness in repre-

senting orthodox Christians, not of his school, as holding the stupid notion that pardon is the whole of a sinner's salvation. We call upon him to make good his supposition by a single reference, either to the living or the dead. We know that among evangelical divines he cannot make it good; and if he is thus in the habit of misleading his simple hearers, they ought to be informed that he discourses to them of characters who have no existence save in the imagination of their spiritual guide. In the second place, we charge the author of the above quotation with the inconsistency of attempting to remove an impression from the sinner's mind, which it was the uniform aim of our Lord and his apostles to strike deep into the consciences of mankind. Upon what occasion did they ever represent the consciousness of guilt or the desire of pardon as a modification of unworthy or unnecessary selfishness? Is there one of all their appeals in which they blame sinners for the conviction of guilt, or for the desire of escaping merited condemnation? Is it really true that men in general are labouring under the "selfish" desire, (if such it must be styled), of seeking pardon of sin in the revealed way? We know that all men would wish to escape punishment; but does it, therefore, follow that "man's religion" teaches him to look for pardon and deliverance, through faith in the blood of Jesus? We confidently say, no; and with equal confidence we assert, that the legitimate desire of pardon through a Redeemer is not selfish, in as far as pardon thus sought flows through a medium in which the Divine honour has been amply consulted. In the third place, we charge the author of the obnoxious passage with telling the sinner what is utterly false, viz. that in his unconverted state "he is already pardoned." In the whole Bible there is not one word to support this silly conceit. The gospel is, indeed, a proclamation of pardon to rebels through an appointed medium; and the messengers of peace are sent forth to tell men how they may be reconciled to God, and to beseech them to lay down the weapons of their rebellion; but it is at their peril if they exceed their commission, and say, before the terms of reconciliation have been approved and accepted, that they are restored to the favour of their insulted Sovereign.

Immediately after Mr. C. has told the sinner that "he is already pardoned," he proceeds thus: "And what, then, is to be done?" you ask. I say that every thing is to be done in the Christian life after you know that your sins are forgiven; but you are to do nothing to attempt to reconcile God to you; you are to do nothing in the way of finding out in yourself a ground of confidence; you have a perfect ground of confidence in the character of God; you are to do nothing to change God; the work is God's work; and

it is already done. You are not to go about to do any thing to obtain an interest in Christ; for God has already given you that interest in Christ; and if he had not given it to you, you certainly could not procure it for yourselves; and if he had not given it to you, you could have no reason to rejoice in God." What wretched affectation and trifling is this! Are all men by nature, then, united to Christ in the same sense as his disciples were? John xv. If they are not, how can it be said that they have all an interest in him? Has the branch any interest in the vine when cut off from it? Granting that there may be a perfect ground of confidence for the sinner in the revealed character of God, has he any good reason to exercise this confidence till he believes the revelation to be true, and feels it to be important? The good people of Row are surely not so far bewildered by the *ignis fatuus* which has lately made its appearance among them as to believe all this nonsense. We would refer them to the good old standards of the kirk; let them read the Confession of faith, the shorter Catechism, the works of Boston, of Guthrie, of Willison, and others, and then say whether they are not safer guides than their present instructors.

We cannot further at present extend this article; but we dare not close it without reminding our readers, that Dr. Barr's sermon is a very sound and scriptural defence of the truth as it is in Jesus; and a very able and seasonable exposure of the absurdities, contradictions, and injurious tendencies of the school to which Messrs. Campbell and Erskine belong. Dr. B. finds himself very near the contagion of the Dumbartonshire school of theology; and has, no doubt, been roused by this consideration to a performance of his duty as a champion for the truth. He must not wonder if he, and others who think with him, should be stigmatised as enemies of the pure gospel. We expect soon to hear of the baneful fruits of this new doctrine of universal pardon and undoubting confidence; and such is our impression of its mischievous character, and of its utter contrariety to the word of God, that we shall not scruple to proclaim its character to the world, from time to time, as opportunity may offer. When such men as Mr. Erskine become the abettors of heresy, it is no matter of surprise if minds of a less firm texture are ensnared; but neither genius nor character, nor amiable deportment, nor ardent zeal, all of which we attribute to Mr. Erskine, should screen error from merited castigation. We wish Mr. Erskine would go back to Dundee, and sit, as he formerly did, at the feet of Mr. Russell; if he would do so, we should not yet despair of his return to a better mind; and as for Mr. C., and some two or three more with him, they are only what their leader has made them: should he be reclaimed they cannot possibly keep their ground.

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THE OLIVE BRANCH, *With a Portrait of the Rev. Dr. GORDON.* 2s. 6d.

H. S. Baynes, Edinburgh.

THIS is a strictly religious annual, completely purged from all articles of fancy and fiction, and containing much interesting, instructive, and scriptural matter. The contributors, whose names appear in this volume, are sufficient to secure its success, and to awaken large expectation as to its merits. It is unpretending; but, we assure our readers, it is genuine. The writers are the Rev. Dr. Russell, of Dundee; Dr. Huie (a constant and acceptable correspondent of our own); James Montgomery; the Rev. Mr. Craig; Dr. A. Clarke; the Rev. G. Wardlaw; the Rev. John Brown; the Rev. W. Innes; the Rev. Dr. Dickson; and others of equal merit. The first article, by Mr. Russell, entitled, "The Adaptation of the Gospel to the Moral Condition of Man," is a valuable illustration of the Divine method of salvation. Mr. Craig's essay on the "Spiritual Novelties" of the day, we recommend to general attention. Indeed the whole volume is unexceptionably excellent.

RELIGIOUS INTELLIGENCE.

LONDON.

HUMAN SACRIFICES IN INDIA.

The public attention has of late been directed, in an unusual degree, to the long-neglected fact of our administration in the East having permitted, as many of the best informed contend, most unnecessarily, the continuance of human sacrifices as a means of placating "them that are no gods; that have eyes and see not, and ears and hear not, neither is there any breath in their nostrils." When it is considered that this is the administration of a professedly Christian country, whose ecclesiastical establishment in India has not merely been recognised by the British Parliament, but has been of late years supported by British munificence in the provision of certain dignitaries of the national church, it might have been hoped that one of her own bishops would not in vain have detailed, from personal inspection, the misery and degradation of our own fellow-Christians and fellow-subjects in the East (among whom he soon afterwards breathed his last); but that the English nation should, ere this, have responded as one man to his scriptural and benevolent appeal; and that after having effected the extinction of political slavery in Africa, she would, with equal readiness, have decreed the suppression of religious murder in Asia. That time, however, has not at present fully arrived; but we trust, for the interests of piety and humanity, that it is not now far distant.

A late attempt was made at the East India House to interest that corporation, and the country at large, in the interdiction of these abominations; which attempt had been preceded by some less ostensible, but not less important, motions of Mr. Buxton, in the House of Commons, for the production and printing of a voluminous mass of official information received from India, in the shape of regular returns of the sacrifice of human life. It is probable that, had not the illness of that gentleman shortly followed those motions, we might, before this, have witnessed some legislative enactment as the result. At all events the documentary evidence thus collected has been of the highest importance; and it is certain, that, without it, the motion made in the court of proprietors at the East India House, could either never have been brought forward at all, or would have been attended with no success. As it was, the motion in question was carried by the proprietors, in exclusion of an amendment proposed upon it by the directors, and the following is a copy of such motion:—

"Resolved, That this court, taking into consideration the continuance of human sa-

crifices in India, is of opinion, that in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and, therefore, recommends to the honourable court of directors to transmit such instructions to India as that court may deem most expedient for accomplishing this object consistently with all practicable attention to the feelings of the natives."

It may not be generally known, that in consequence of this motion of the general proprietary, the court of directors, however defeated in their opposition to it, were honestly desirous, as became them, of transmitting such resolution to India; but on submitting, as was necessary, their letter of instructions containing it, to the late Board of Control, that Board determined that this resolution, adopted as it had been, after two days' solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, *should not be sent to India*; in consequence of which, the solemn expression of opinion thus recorded at the India House, has not, to this hour, officially found its way to our Indian empire; and half a dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East India proprietors, and to contract the deep and dangerous responsibility of withholding, from an entire empire, one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

Since the above motion was carried by the court of East India proprietors (now nearly three years past), nothing has transpired at the India House beyond an occasional inquiry, by different proprietors at the general courts, whether any further information had been received, and whether any hopes might be entertained, that either the Indian government, abroad or at home, were any nearer to the suppression of the many atrocious, and now recorded cruelties of the Hindoo idolatry. To these inquiries only the most general and, of course, unsatisfactory answers have been obtained from the directors—and thus the matter at present stands.

Under these circumstances we hail, with no little joy, the increased attention which the deeply interesting subject, of human sacrifices in India, appears to be receiving from our own enlightened population;* and in the hope of contributing to the better understand-

* We understand that a public meeting in the city of London is very shortly intended to be held, for the purpose of petitioning Parliament on the subject.

ing of so important a question among ourselves, and above all to provoke such increased exertions on the part of "all who call themselves Christians," to cleanse our beloved country from the guilt of blood, we will now add a few further observations, having more especial reference to the practice of SUTTEE, as apprehending that in the moment that so flagrant an evil as that of widow-burning shall fall before the ark of the living God, the other Dagon of infanticide, burying alive, exposure of the sick, and destruction of the dying, &c., will equally fall, in their turn, before the earnest prayers, and well-directed efforts, of our Christian population.

1. It appears from the papers published by order of Parliament from the official returns of the East India Company, that the sanguinary and revolting practice of burning living widows with the bodies of their deceased husbands, under pretext of religion, amounted to not less than the number of 6572 in ten years; viz. from 1815 to 1824 inclusive—being an average of 657 per annum!

2. That of these sacrifices it appears from the same source, that the number of 5997 took place, during the period in question, in the single presidency of Bengal alone; demonstrating that the evil, however great where it prevails, is not generally diffused over India, but is of a local character, being confined to a comparatively small portion of that immense empire, and having therefore no such connexion with the general religious principles, or feelings, of India at large, as has been industriously reported.

3. That it is evident, from the most accurate translations of the sacred books of the Hindoos, that the practice in question (however sanctioned by long usage, and supported by a corrupt and interested priesthood) is no where expressly commanded or enjoined as an essential part of the Hindoo religion, but is merely permitted by it, while the best interpreters of the sacred books are decidedly opposed even to the permission of the rite.

4. That all late attempts on the part of the Indian government to prohibit such sacrifices as were understood to be contrary to the native regulations, (such, for instance, as the cases of the employment of force, the burning in time of pregnancy, and when under the influence of intoxicating drugs, or below the age of sixteen), have not only entirely failed of accomplishing their professed object, owing to the inefficiency and corruption of the native police, and the absence of all adequate penalties for disobedience, but have tended greatly to increase and aggravate the existing evil, by favouring the belief that in all other cases except those expressly prohibited, the sanction of the British government was intended to be given to the sacrifice; an impression very naturally encouraged by

the painful and humiliating fact, that the written order of a resident British magistrate is now in all cases directed to be given before the sacrifice takes place; the effect of which has been to legalize an act which before was of questionable authority, and virtually to make the government itself a party to the destruction of its most defenceless subjects.

5. That although, in the course of the voluminous evidence collected on this subject by Parliament, a very few instances may be found in which opinions are recorded which are in some degree unfavourable to our interference for the suppression of this evil, yet that the great and almost entire current of testimony runs in a totally opposite direction; and that the most abundant and numerous statements from the highest civil officers, judges, magistrates, collectors, and other functionaries of the East India Company, concur in establishing, in the fullest and most satisfactory manner, the perfect safety with which the prohibition of this unnatural practice would be attended; while it is further observable, that these are not merely the opinions of such persons as have quitted India, and would not be personally affected by the consequences of an erroneous judgment, but of accredited agents, now holding the most public and prominent situations, and actually residing in the midst of the people.

6. That the whole course of British policy in India has been invariably opposed to the authority and influence of the priesthood, whenever it was found necessary for the general security, and that the Brahmins are daily made amenable, both in their persons and property, to the criminal code; while the well-known and recorded triumphs of our Christian government over the sanguinary sacrifices of idolatry at Saugor-Juanpore and Guzerat afford so many practical evidences of successful interference on our part in the suppression of bloodshed and crime, rendering it equally certain, that while the natives have invariably acquiesced in the protection afforded by government to so many defenceless members of society, they will, with equal readiness, submit to any enactment which shall have the further effect of contributing to the preservation of human life.

THE URGENT NECESSITY OF A REFORMATION
IN THE UNITED CHURCH OF ENGLAND AND
IRELAND.

*A Series of Questions for the Consideration of
his Majesty's Government and of the Ecclesiastical Authorities.*

THE following Circular, drawn up by a Member of the Church of England, has, we understand, been lately sent to the Archbishops of Canterbury and York, the Bishops of London, Winchester, Durham, Lincoln

&c. &c., to the Duke of Wellington, and Mr. Peel, and to several of the Heads of Houses at Oxford and Cambridge. As a Royal Commission is shortly to be appointed, with a view to examine and correct the existing abuses in the Church, we are glad to see those abuses so candidly acknowledged and so fearlessly condemned.—EDITOR.

“When nations are to perish in their sins,
‘Tis in the Church the leprosy begins.”

COWPER.

Is it not obvious to every candid mind, that the Church of England is, at present, in a very corrupted state?

Are not livings bought and sold in the way of common merchandise?

Are there not many parishes in different parts of the kingdom which have no churches at all, but in which the tithes are exacted with as much rigour as elsewhere?

May not the highest ecclesiastical patronage be at the disposal of an infidel, a blasphemer, or an atheist?

Is there not a perpetual collision between the Church and the State; the rubric enjoining one thing, and the law of the land another?

Has not the discipline of the Church been nullified by successive acts of parliament; and have not the plain commands of Christ and his Apostles, so far as they have been opposed to the views of secular politicians, been often set aside by legislative enactments?

Is the Church of England in a situation to obey the following injunction of St. Paul to the Corinthians,—“Put away from among you the wicked person?”

Were the sentence of excommunication to be passed upon any of her members, could not the delinquents obtain immediate relief from its operation, by an appeal to the Court of King’s Bench?

Were a clergyman to act in every instance as he is directed by the rubric and canons of the Church, would he not render himself liable to a civil prosecution?

Has not the amalgamation of our ecclesiastical and political institutions gradually led to the rejection of Christ’s authority as the Supreme Head and Lawgiver of his Church?

Is not a clergyman compelled to say at the interment of the most wicked and profligate persons in his parish, even though they may have died in an impenitent state,—“Forasmuch as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear brother here departed, &c.”—“We give thee hearty thanks that it hath pleased thee to deliver this, our brother, out of the miseries of this sinful world?”

Is not the sponsorial part of the baptismal service a mere fragment of popery,

without the shadow of a foundation in the Holy Scriptures? And do not the God-fathers and Godmothers, in a great majority of instances, promise to “renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh,” while they have no intention whatever of fulfilling their engagements?

Do they not further declare, in solemn mockery of God, that they will “obediently keep his will and commandments, and walk in the same all the days of their life?”

Is not the doctrine of baptismal regeneration a heresy of the Roman Antichrist?

Are not thousands of children, who show no signs whatever of spiritual regeneration, taught to repeat a deliberate falsehood, from week to week, when, according to the instructions of their catechism, they declare that at baptism they were “made members of Christ, children of God, and inheritors of the kingdom of heaven?”

Are not multitudes of young people brought to the rite of confirmation, merely that they may renew the solemn farce which was performed by their sponsors at baptism, and that they may take a vow which they never intend to fulfil?

Does not the conduct of the great majority of these young people, both before and after confirmation, give a direct contradiction to the following declaration of the bishop, “Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c.”?

Is there not a disposition in many of the clergy themselves to disguise the real character and tendency of these abuses, and to overcome their own scruples respecting them, on insufficient grounds?

Is there not a great deal of dishonest equivocation about the plain meaning of plain words? And is not the law of expediency too often substituted for the law of God?

Are not the quibbles of logic, in many instances, employed to overrule the decisions of truth?

Is it always duly considered that “GOD IS LIGHT, AND THAT WITH HIM IS NO DARKNESS AT ALL?”

May not the want of success in ministerial duties be frequently owing to a determination on the part of the clergyman to shut his eyes to the corruptions which abound in his Church, and to soothe his own conscience on the subject, by “crying peace, peace, when there is no peace?”

Is it not manifest, from the spirit and language of the New Testament, that every action which proceeds from a doubting conscience, is an abomination in the sight of God?—Rom. xvi. 22, 23.

(“*Quod dubitas æquum sit an iniquum, ne feceris.*”—“*Quicquid fit conscientia non adsti-*

pulante, vel dubitante, utrum liceat, necne peccatum est."—*Poli Sin.*)

Is it consistent for a Protestant clergyman to say, (as he is required to do in the Visitation of the Sick,) "By the authority committed to me, I absolve thee from all thy sins?"

Is there not something like "vain repetition" in the frequent use which is made of the Lord's Prayer in the Liturgy and Offices of the Church?

Are not the services for "King Charles the Martyr," and for the Restoration of the Royal Family, a solemn burlesque; and do they not contain several blasphemous perversions of holy Scripture?

Is it not high time to expunge the Apocryphal Lessons from the Calendar?

Ought not our University statutes to be revised and altered; and the absurd oaths, which no one ever thinks of keeping, be henceforth dispensed with?

Are not the most scandalous immoralities practised at those "nurseries of the Church," Oxford and Cambridge; and are not the Tutors and Heads of Colleges guilty of hypocrisy towards God and man, in the indiscriminate testimonials which are given to all candidates for holy orders?

Is not the system of episcopal translations productive of the most serious evils to the Church; and has it not a tendency to foster the accursed principles of covetousness, ambition, and pride, in those who are required to be patterns of humility, benevolence, and heavenly-mindedness; and who are expressly forbidden to cherish the desire of pre-eminence, or the love of filthy lucre?

Might not the effects of this pernicious system be removed by a more equal distribution of the episcopal revenues?

Does not the character of the "idle shepherds," and "careless watchmen," among the Jews, bear too strong a resemblance to that of many ministers among ourselves?

"Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."—Ezek. xxxiv. 2, 3, 4.

"His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong

drink; and to-morrow shall be, as this day, and much more abundant."—Isaiah lvi. 10, 11, 12.

Has the following description, in Cowper's Task, lost any of its force or application by the lapse of time?

"Loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse;
Frequent in park, with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships,—a stranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd, by ignorance and sloth,
By infidelity, and love of world,
To make God's work a sinecure; a slave
To his own pleasures and his patron's pride:
From such apostles, oh, ye mitred heads,
Preserve the Church! and lay not careless hands
On skulls that cannot teach, and will not learn."

Task, Book ii.

Is not the office of Dean and Chapter in our Cathedral Churches a most useless sinecure; and may it not be abolished without any detriment to the Hierarchy? Ought not the system of pluralities and non-residence, except in a few allowable cases, be done away with for ever?

Is it not a great scandal to religion that a curate should receive only a trifling pittance for doing every thing, and that a rector or vicar should often receive enormous revenues for doing nothing at all?

Are not the oaths imposed upon churchwardens an abominable mockery of Almighty God; and are they not continually violated without remorse or shame?

May not the present unexampled increase of sectarianism, infidelity, and profligacy, be justly ascribed to the causes which are here enumerated?

What, then, but a complete removal of existing abuses, and a general Reformation among the Bishops and Clergy, can save the Church of England from ruin?

THE REV. G. C. SMITH AND PHILO-VERITAS.

To the Editor of the Evangelical Magazine.

SIR,—It is with unfeigned satisfaction that I lay before the public the following document; and assure the friends of both parties, that the business of the meeting closed with mutual peace and harmony, and solemn prayer to God.

I remain, Sir, &c.

M. MOORE,
General Secretary to the
British and Foreign Seamen
and Soldiers' Friend Society.

Mariner's House, Wellclose Square,
Nov. 10th, 1829.

At a meeting held on the 10th of November, 1829, we, the undersigned, being requested by the Rev. G. C. Smith, and the person signing himself Philo-Veritas, to in-

vestigate the matters at issue between them, after having heard their respective statements relative to certain letters which the latter individual had written and circulated against the former, feel persuaded, from the evidence laid before us, that the Rev. G. C. Smith has suffered unjustly and extensively from those letters: and Philo-Veritas having in our presence, and before the Rev. G. C. Smith, expressed his sincere regret at the communications he has made, and his conviction that they had originated in unfounded reports, we are deliberately of opinion, that he has, by such acknowledgment, done all in his power to make reparation for the wrong he has committed.

J. FLETCHER, Stepney
J. MANN, Maze Pond
A. REED, Cannon Street Road,
St. George's
W. H. MURCH, Stepney Academy.

FEMALE ORPHANS OF DISSENTING MINISTERS.

We are happy to apprise the religious public, that by the munificent donation of Mrs. Bailey, of Bethel House, Brixton, a fund has been established for the maintenance and education of the orphan daughters of gospel ministers, and members of churches, who have lost both parents, from the ages of nine to fourteen, and then placing them in situations to enable them to obtain a respectable livelihood.

By the deed of gift the management is vested in trustees, and the committee of the London Society Protestant Schools, North Street, Little Moorfields; the election to be by the subscribers at large.

It is hoped that the plan will be matured, and the rules and regulations arranged, so as to admit, early in the ensuing year, female orphans of that interesting period of youth, to participate of the offering of the first fruits of this beneficent work.

* * See advertisement on the cover for Nov.

SHEPHERD'S MARKET CHAPEL.

We earnestly recommend this cause to the attention of ministers and influential laymen in the metropolis. Mr. Hancox, of Oxford Street, with his accustomed love to the souls of his fellow-men, has arranged for the opening of this place of worship on the 5th of January, 1830; on which occasion the Rev. Mr. Leach, of Robert Street, is to preach in the morning, and the Rev. Mr. Morris, of Fetter Lane, in the evening. We trust that Mr. H. will not be allowed to bear the burden alone. The debt is now £170; and the rent is still accumulating.

PROVINCIAL.

NORTH MIDDLESEX AND SOUTH HERTS ASSOCIATION.

A MEETING of ministers and other gentlemen was held at Totteridge, Herts, on Wednesday, Sept. 23, 1829, for the purpose of forming an association on a more extended plan than the one which had previously existed in the above-mentioned district. On this occasion a sermon was preached in the morning, at the Rev. James Davies's chapel, by the Rev. William Brown, of Enfield, on "Relative influence and its consequent responsibility;" and the Rev. J. J. Davies, of Tottenham, preached in the evening on Psal. cxlix. 2. A meeting for business was held in the afternoon, when an association was formed, to introduce the preaching of the Gospel into those places in the district which are destitute of it; to establish Sunday schools; and to promote the distribution of religious tracts. William Leifchild, Esq., of Enfield, was chosen treasurer; and the Rev. William Brown, of Enfield, and the Rev. James Davies, of Totteridge, joint secretaries. Collections were made after the services, and contributions liberally entered into, which have been considerably added to since. The committee, which consists of the associated ministers and twelve lay gentlemen, residing in different parts of the district, have commenced the discharge of the duties allotted to them, and they hope to be able to employ a stated missionary in addition to their personal exertions.

ORDINATIONS.

ON Tuesday evening, April 7th, James Gwyther, from Blackburn Independent Academy, was ordained to the pastoral office over the church of Christ assembling in Jackson's Lane, Hulme, Manchester, as successor to the Rev. John Smith, now missionary at Madras. Mr. Pridie commenced the services by reading and prayer; Mr. Ely delivered the introductory discourse; Mr. Coombes proposed the usual questions; Mr. Mc All offered the ordination prayer; Mr. Payne gave the charge to the pastor; and Dr. Raffles preached the sermon to the people. The services were unusually interesting and impressive.

On the 13th of October, the Rev. J. Smith was ordained pastor of the Independent church of Lindfield, in the county of Sussex. The Rev. D. Evans, of Haselmere, commenced the service by reading and prayer; the Rev. J. Johnson, of Farnham, stated the nature of a Christian church, asked the usual questions, and received the confession of faith; the Rev. J. Edwards, of Brighton, offered the ordination prayer, with imposition

of hands; the Rev. G. Collinson, of Hackney, delivered an impressive charge from Phil. iii., former part of the 8th verse; the Rev. Dr. Styles, of Brixton, preached to the people a suitable and interesting sermon; and the Rev. W. Roberts (Baptist) concluded with prayer. The Rev. Messrs. Haymes, Bruce, and Corney, gave out the hymns. The services of the day were of the most interesting character. Mr. Smith has entered upon his ministerial labours at Lindfield, we hope, with more pleasing prospects than ever before presented themselves. Lindfield is a large village, pleasantly situated. It has been long favoured with the benevolent exertions of S. Wood, Esq., and W. Allen, a Friend; the former of whom has been instrumental in establishing and maintaining the Independent interest at Lindfield. His feeling and benevolent heart, and generous conduct, will embalm his name in the bosoms of many that have been partakers of his bounty. The latter has employed his talents and property for the benefit of the rising generation: and we hope the day is not far distant, when Lindfield will exhibit more fully the importance of those noble exertions which have been made for its interest, when under the moral culture it has so long experienced, it shall blossom as the rose, and be fruitful as the garden of the Lord.

On the 11th of November, 1829, the Rev. J. Trew, formerly under the tuition of the Rev. S. Newton, of Witham, was solemnly ordained to the pastoral office, over the church of Christ assembling at the Independent chapel, Writtle, Essex. The Rev. J. Taylor, of Ongar, in a very clear manner, stated the principles of dissent, and asked the questions; the Rev. W. Merchant, of Layer Bretton, offered up the ordination prayer; the Rev. A. Fletcher, of London, delivered the charge; and the Rev. J. Gray, of Chelmsford, preached to the people.

The Rev. W. Hattersley was ordained to the pastoral office over the Baptist church at Crigglestone, near Wakefield. The Rev. M. Fraser read and prayed; the Rev. B. Godwin delivered the introductory discourse; Dr. Cope asked the questions and received the confession of faith; Mr. Godwin prayed the ordination prayer; Dr. Stedman gave the charge; and Dr. Cope preached to the people. Rev. Mr. Muckley, &c. engaged in the devotional services.

CHAPELS OPENED OR ENLARGED.

A small neat place of worship was opened, July 23rd, at Purton, North Wilts. The Rev. R. Elliott, of Devizes, preached in the afternoon from Matt. v. 25, 26; and the

Rev. J. E. Good in the evening from Isaiah lv. 3. The services were well attended, and there is a good prospect of success. The gospel was introduced into this place a few years since by the Rev. M. Slater, of Wooten Bassett, whose labours have been very successful. Mr. S. preaches there once a Sabbath.

On Wednesday, September 23rd, the Rev. T. James's chapel, Woolwich, was opened after considerable enlargement: on which occasion the Rev. J. Clayton, jun., preached in the morning, from John i. 38, 39; and the Rev. W. Orme in the evening, from Acts ix. 31. The congregations were large, and deeply interested in the services of the day. The collection was most liberal, amounting to more than £50. It is a gratifying circumstance, that in this town, in which there are no fewer than eighteen places of public worship, there should have been felt a necessity for so considerable an enlargement as has been effected by Mr. James's congregation.

The meeting-house at Hindon, Wilts, having been closed since the removal of Mr. Sims, the former minister, into Gloucestershire in March last, was re-opened, September 30th, for divine service. Two sermons were preached on the occasion by Messrs. Roberts, of Warminster, and Good, of Salisbury. Messrs. Elliott, of Devizes, Roberts, of Shrewton, Evans, of Shaftsbury, Hyatt, of Wilton, &c. engaged in prayer. On the following Sabbath, Mr. E. Temple, of London, commenced his labours in that place under the joint superintendence of the Wilts Association and the Home Missionary Society. Hitherto great discouragement has been experienced in every effort to establish an interest in this town; but it is now earnestly hoped that the ministry of this servant of Christ will be successful. The prospect is brighter than heretofore. The meeting-house, with a convenient dwelling and garden adjoining for the minister, is the munificent gift of the Rev. Joseph Berry, late of Warminster, who has conveyed the whole in trust for the cause of God.

A commodious chapel, situated in the Neckinger Road, Bermondsey, was opened, October 7th, for the use of the ancient congregational church accustomed for a century past to assemble in the meeting-house, Back Street, Horsely-down, Southwark. This church has removed to a new place on account of the expiration of the lease of their former place of worship, and its dilapidated state. They have for years past been making provision for obtaining another chapel, and have secured the greater part of the sum they have expended for that purpose, but have still been under the necessity of incurring a debt in removing

to their present place. Mr. Fletcher, of Stepney, preached in the morning of the above day from Psalm cxviii. 25; and Mr. G. Clayton, of Walworth, in the evening, from Psalm xxiii. 6. The services of the day were interesting and impressive, and, considering the unfavourable state of the weather, were well attended.

On Thursday, September 17th, 1829, a neat and commodious chapel was opened for divine worship at Isleham, Cambridgeshire. A most interesting discourse was delivered in the morning by the Rev. S. Thodey, of Cambridge, on the joy of angels at the repentance of sinners. In the afternoon the Rev. C. Elven, of Bury, preached an affectionate sermon from Numbers xxiv. 17. In the evening a truly luminous and ingenious discourse on the rise, duration, and fall of antichrist, was delivered by the Rev. P. Cater, of Newmarket. The liberal sum of £26 5s. 3d. was collected after the different services towards liquidating the debt incurred by rebuilding the meeting-house. The cause of Christ, connected with this meeting-house, has had an existence from the time of passing the Uniformity Act in 1662. The old building, in which the successive congregations had assembled for upwards of 100 years, having become too strait, and too much decayed, to allow the present congregation to meet in it with safety and comfort, it has been taken down and rebuilt on a larger scale. The dimensions of the new meeting-house are forty feet by thirty-two, in the clear; one gallery and a vestry. The debt now remaining is about £284; for which an application on the behalf of this ancient cause will be shortly made to the liberality of the Christian public.

The Independent chapel at the Stoneway, Bridgnorth, Salop, being too small for the numbers desirous of accommodation, it was considered necessary to build; which has been done on an enlarged scale, including the old site. The new chapel was opened for divine worship on Lord's day, the 25th of October; when the Rev. G. Bedford, A.M., of Worcester, preached in the morning from Nehemiah x. 39—"We will not forsake the house of our God;" in the evening, from Psalm xc. 17—"Let the beauty of the Lord our God be upon us;" and the Rev. S. Barber, the pastor, in the afternoon, from Psalm xxvi. 8—"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." The services were highly interesting; the congregations large and exceedingly attentive. The collections amounted to £75 13s. It is hoped that a grateful remembrance of the solemnities of that day will be attended with new and enlarged manifestations of Divine favour, in the

conversion of sinners and the edification of saints.

RE-OPENING OF THE CHAPEL IN MARY'S ABBEY, DUBLIN.

The above chapel, formerly occupied by the Rev. David Stuart, now of Union Chapel, Abbey Street, having been taken by the Rev. D. H. Creighton and friends, was formally re-opened on Sunday, the 27th of September, when the Rev. J. B. Mc Crea, A. B., minister of the Independent church, D'Olier Street, preached an excellent discourse on Isaiah lxii. 1, to a numerous and respectable congregation; and the Rev. S. Simpson, A. M., minister of the Scots' Church, Usher's Quay, preached a solemn and interesting sermon in the evening on 2 Cor. ii. 15, 16. The evening being very wet, the attendance was not as large as might have been expected from the interest excited in the forepart of the day; yet, on the whole, it was encouraging, and calculated to gratify the friends of the infant cause, by the evident marks of Christian sympathy and affectionate interest displayed on the occasion. As we understand Mr. Creighton's services are entirely *gratuitous*, we trust the Lord will prosper his labour of love. We hail with pleasure every increased means afforded to the benighted inhabitants of our sister isle, of hearing the gospel of the grace of God. The chapel is small, but the rent is high (£50 per annum), which Mr. C. hopes to meet by the usual collections and voluntary subscriptions of the friends of truth.

CHAPEL CASES.

At a Meeting held in College Street Meeting House, Northampton, on Thursday Evening, May 21, for the purpose of fixing a Plan to regulate the admission of Cases, the following Resolutions were adopted:

1. That we consider it incumbent upon us as Christians, and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations, particularly of our own denomination, who may be unable to defray the whole expences of building, enlarging, and repairing their meeting houses.

2. That a society be now formed, to be designated The College Street Building Fund Society, its operations to be conducted by a committee, treasurer, and secretary.

3. That, from a conviction, many and serious evils arise from the usual practice of personal application, it is our determination as a society, to give assistance only to such cases as are sent by letter, to be laid before the committee for their consideration.

4. That every subscriber of not less than ten shillings shall belong to the committee.

5. That the funds of this society be raised

by annual subscriptions and donations, and a public collection once a year.

6. That suitable persons be appointed by the committee to collect and receive the subscriptions and donations, who shall pay the same to the treasurer, as the committee shall appoint.

7. That the appropriation of money be made twice in the year, in the months of June and December: that the proportion of money voted to cases be regulated by circumstances attendant thereon, together with the state of the finances of the society, of which the committee for the time being shall decide, seven of whom shall be present; in other meetings of the committee, to be held in the last week of March and September, five shall form a quorum.

8. That the contributors to this society shall have power to alter and add to the rules at their annual meeting.

9. The subscriptions to be considered as beginning at Midsummer next.

10. That Mr. W. Rice be requested to be treasurer, and Mr. Thomas Bumpus, jun. secretary; to whom, or to the Rev. W. Gray, all communications are to be addressed (post paid).

SOCIETY FOR ASSISTING TO APPRENTICE THE CHILDREN OF DISSENTING MINISTERS RESIDENT IN BEDFORDSHIRE AND ITS VICINITY.

On Tuesday, the 13th of October, a meeting was held at Roxton, and, by adjournment, on Thursday, the 5th of November, at Biggleswade, for the purpose of organising the above Society. The present state of the funds, by donations and annual subscriptions, is £123 5s. 6d. Any person disposed to assist this institution is requested to communicate with J. Foster, Esq., of Biggleswade, the treasurer; or C. J. Metcalfe, Esq., Roxton House, the secretary.

OBITUARY.

MRS. WILLIAMS.

At Kerry, near Newtown, Montgomeryshire, died, May 28th, 1829, Mrs. Williams, in the fifty-sixth year of her age, after a protracted and very painful affliction, which she bore with exemplary patience and Christian resignation. In the year 1821 it pleased the great Head of the church to call her from darkness to the light and liberty of the gospel. The means of her conversion was, more particularly, the death of two of her children within a fortnight of each other. This bereavement led her to serious reflection on the shortness and uncertainty of life, and the necessity of preparation for the future. About this time the students of Newtown Academy commenced preaching in the village and neighbourhood. Mrs. W. regularly attended the meetings, and found in the ministry of the word all that was adapted to meet her wants and to mitigate her sorrow. She invited them to preach at her house, which they did; and for which she had to endure the scoffs and sneers of an ungodly neighbourhood; but having felt the benign influences and consolations of the gospel, and conscious of the purity of her motives, and the excellency of the cause in which she was engaged, she rose above the sneers and the opposition, of which she had, during her after life, no ordinary share.

As soon as the chapel was built and a church formed, she conferred not with flesh and blood, but became a decided follower of the Lamb, neglecting none of the means of grace which, on the opening of the chapel,

were removed from her house; and for five years never was her seat empty, except prevented by illness, for no worldly concerns ever detained her from the worship of God, either on the Sabbath or week days, though no one ever exceeded her in the orderly management and neatness of her domestic duties.

Her malady (the cancer) had spread its destructive roots for months, and beyond the power of medical skill, before she or her friends had any idea of its being that fatal disease. During her illness her sufferings were great, almost constant, and sometimes excruciating; yet in patience she possessed her soul, ever praising God for his goodness in selecting her as an object of his redeeming love. When in a measure free from pain she was very cheerful, and seemed to derive much strength and consolation from prayer, select portions of Scripture, and confidence in the Divine character. During her affliction the writer visited her very frequently, generally found her in a tranquil state of mind, but sometimes jealous of herself lest she should be deceived. Often would she say,

"Nothing in my hand I bring,
Simply to thy cross I cling."

She looked not into the grave with extasies, but with the calm feelings of those who are persuaded that they are immoveably fixed on the Rock of ages and are safe.

The visits of her minister were much blessed to her. Often she would say, "O how his conversation edifies, and his prayers

strengthen me!" Frequent and fervent were her prayers for God's blessing on him and his ministry, for the church, and for her family, for whose conversion she was ardently and anxiously desirous.

I saw her a few hours before her exit. To write all her dying expressions would be to extend this paper to an immoderate length. She was in perfect possession of all her mental faculties, but in great pain. Several stanzas and portions of Scripture applicable to her state, were repeated; to all of which she invariably replied, "The Lord is good."

During the whole of her illness she was perfectly resigned to the will of God, and was evidently maturing for the heavenly inheritance. Frequently would she say,

"I long, Oh! I long to be there,
Where sorrow and sin bid adieu."

Then she would ask herself, "But do I long to be with my Saviour freed from sin, or is it my impatience to get rid of my pain? O for the root of the matter! What would a profession of religion without a possession of it avail me now?" When asked her experience in reference to her hope of heaven, she replied, "I am nothing but sin and misery! I am saved by the unmerited mercy of God in his Son Jesus Christ; he is my only hope and plea. I should have remained in ignorance of God and of my own soul, had I not been arrested by the power of his blessed gospel."

"The work which his goodness began,
The arm of his strength will complete."

To her minister she said, "Previous to this illness I could never think of death without terror, but now all fear is removed. You will probably live after me, tell all *that I die happy!*" Thus lived and thus died this good woman.

"There is a calm for those that weep,
A rest for weary pilgrims found;
And while their mouldering ashes sleep
Low in the ground,

"The soul, of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine
A star of day."

MR. WILLIAM RICH.

On Wednesday, September 3rd, 1829, died William Rich, of Edgehill, deacon of the church of Christ at Great Eversden, Cambridgeshire. He died in his sixty-fifth year, full of faith and good works. He was one of whom it may be truly said, "He feared God above many." Though moving in a humble sphere in life, and destitute of the advantages of a liberal education, he was possessed of those talents which eminently qualified him for the station in the church to which Providence called him, and which rendered him a very useful man.

The season of his youth, like that of too many, was passed in the ways of the world and sin. He appears to have received his first saving impressions about his twenty-eighth year; and to have received them while listening to the reading of a pious friend. From the time when he became a Christian, to the termination of his mortal career, he was remarkable for his deadness to the world, his devotedness to God, his attention to public means and ordinances, his love to the souls of men, and his solicitude for the prosperity of the church at large. He possessed a very respectable talent for public speaking; which talent he employed in testifying around his own neighbourhood "of the grace of God;" nor did he, as many can witness, do this in vain.

In the year 1798, he united with that church of which he afterwards lived and died a member. At that time the church was in a very low state; but it was his happiness to live to see "the little one become a thousand." In 1814, he was unanimously chosen to the office of deacon; the church being, at that time, under the pastoral care of the late excellent Mr. Golding. This office he continued, to the time of his death, to fill with credit to himself, and to the advantage of the church.

He had been gradually declining the last four years. About the middle of last spring he evidently regarded his end as approaching. In the month of June he officiated, for the last time, at the Lord's table; when, after the celebration of the Lord's supper, he arose, and in a weak, but solemn tone of voice, delivered a short address to the church; exhorting them to be constant and diligent in attending the means of grace, observing, "I am about to put off this tabernacle, and probably this is the last time I shall here meet with you."

He was present at the next administration of the ordinance, but was too feeble to hand the elements. Very soon after this he became confined to his bed. His pastor frequently visited him, and found him in general calm, resigned, and happy. On one occasion he said to his pastor, "O, Sir! I find religion all to me; Christ is more to me now than a thousand worlds!" On another occasion he said, "I am very comfortable, blessed be God! I have had a sweet meditation this morning on these words, 'For the Father himself loveth you, because ye have loved me, and have believed that I came forth from God;' (John xvi. 27.) I know," said he, "that I love Christ, and believe that he came from God; and, blessed be God, I know that he loves me." During his illness he frequently manifested great concern about his Eversden friends; and, on one occasion, after inquiring of his minister how they all were, he said, "Remember me to them; and tell them, that they who will

have heaven must fight for it. The Christian life is a warfare; I have found it so; but my warfare is accomplished." The last time but one that his minister visited him, he found him suffering under great bodily weakness and much pain. His impression was, that he should not see another day on earth; but he was tranquil and resigned; and could say, "I am in the Lord's hands; his will be done." He appeared much refreshed and comforted by some remarks which were made on the words of David, Psalm xxiii. 4; "Yea, though I walk through the dark valley of the shadow of death I will fear no evil, for God is with me; his rod and his staff they comfort me." The last time his minister saw him he was evidently very weak, both in body and mind. He complained of the weakness of his mental powers, particularly of his memory; observing, "I cannot think of divine things as I wish." On the words of Paul being mentioned to him, 2 Cor. iv. 17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," he said, "Light affliction! I had forgotten that: light affliction!" This he repeated several times. When his pastor rose to depart, he took him by the hand and said, "You have greatly refreshed my mind by your visits; the Lord bless you, and thank you for all your kindness." He then, with all the strength he had, offered up a short prayer for himself, minister, children, and friends; and said, "Farewell! the Lord bless you!"

The exit of this good man from the world strikingly exemplifies the truth of that saying, Psalm xxxvii. 37, "Mark the perfect man, and behold the upright; for the end of that man is peace." He expired without a struggle or a groan. He went off like a lamb; not because, as is the case with many, he was ignorant as a lamb, but because he knew in whom he had believed, and could say, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

His friends thought he had fallen into a gentle sleep; so he had—he had fallen asleep in Jesus. His remains were committed to the grave, September 27th; and, on the following Lord's day, his death was improved by his pastor, the Rev. W. Gillson, to a numerous and deeply affected auditory, who respected him while living, and who lament him now dead, from a text which he had himself selected, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." W. G.

MR. THOMAS HURREN.

ON October 11th, departed this life, Mr. Thos. Hurren, of Woodbridge, Suffolk, aged

seventy-seven years. During the latter part of his life he was a member of the church of Christ worshipping at the Quay meeting-house. The state of his mind towards the closing scene will be best represented in a narrative of what passed in conversations. On Sept. 28th, he told me how he felt in prospect of his departure. He was very comfortable, having an entire confidence in Jesus Christ. He said he had known the Lord about twenty-seven years, and trusted he should never be forsaken. He had not much fear of death, excepting (laying his hand on his breast) that he should suffer a great deal of pain before his spirit escaped from the frail tabernacle. I told him in *that* he might be mistaken; many had been fearful on that point, and when the time of their dissolution approached, they found the Lord dealt very gently with them. This appeared greatly to cheer him, and it does not appear that he ever afterwards expressed the same apprehension. Well knowing the consistency of his walk and conversation, and considering it probable I might not have many more interviews with him, I asked whether, in case of death, he had fixed on any part of the word of God as his funeral text? His reply was, "Sir, if you think me worthy of any notice in that way, I should like you to preach from John xi. 26: 'Whosoever liveth and believeth on me shall never die: believest thou this?'" When I asked him whether he believed the Saviour's declaration, his reply was, "I believe *he never will*: the *body* will die, but the *soul* will be safe." I prayed with him, and he seemed to enjoy prayer, and expressed great thankfulness for the opportunity of uniting in it. In reference to the foundation of his hope, he gave a very clear statement, and said, he relinquished, as a poor sinner, all reliance but on the blood and righteousness of the Redeemer.

October 4th. Having heard he was apparently near death, I visited him just before the evening service. He was struggling hard for breath, and nature was so much sunk, that his surviving the night seemed highly improbable. His mind was filled with divine consolation and joy, as it had been throughout the day. He had expressed a wish a message might be delivered from him to the communicants at the Lord's table that afternoon, to this effect: "Tell them, though I cannot be with them in person, I shall in spirit. I hope they will find the ordinance as a feast of fat things: I have many times. We may not meet there again, but trust we shall in glory." When he knew I was in the room, he gave me his hand, and made efforts to hold conversation, though severely conflicting with bodily sufferings. No word of complaint escaped him, but he said how happy he felt, and spoke much of his joy in a review of his past experience of Divine goodness, and in the prospect of approaching

deliverance and heaven. I said, "You have often joined us in those lines,

'Then when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
But glory in my soul!'

Do you feel that glory now?" He lifted both hands and eyes, and with a smile of evident delight, many times repeated, "Glory, indeed! Glory! glory! glory! I feel it now: it is glory!" I answered, "Then you find that word true, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee;'" and he said, "Yes, I do; and (turning his face towards me, emphatically added,) he *will*, he *will*: we are apt to be very feeble in faith, and to expect too little; but he has said, he *will*; and so he *will*."

On my intimating I was under the necessity of leaving, because the time was near that I must appear in the pulpit, he said, "Tell the people to come to Christ; tell the young people so; that will be a good beginning, a good outset, and *nothing* will be right *without that*."

October 6th. Contrary to his own expectations, and of all his friends, he was still alive, and on my entering his room, he said, "I expected to have been at home, and much wished it; but I ought to *wait*; the Lord has said, '*Wait*,' and it is my duty to wait." I spoke of the happy state of his mind on the Sabbath evening, and remarked, "You said much about *glory*; what *was* that glory? Can you tell me?" He laid his hand on his breast, and smiling, answered, "I felt my soul alive to God. 'The men of grace have found glory begun below.' It is not that glory which is in *reserve*; it is what is felt *here*; of the same kind, but not in the same degree." He asked whether I had, on the Sabbath evening, charged the people, and especially the young people, to come to Christ? I replied, *I had done so as from him, a dying man*, and added, "the dying man says, 'That will be a good beginning, a good outset.'" He smiled, and said, "It would indeed be a good beginning for them!" He expressed great thankfulness to God for having called him, a poor sinner, to the knowledge of his salvation; adding, "I know I never should have sought him, had he not first sought me; and he has said, he never will forsake me, and he never will; no disappointment there!" Then he leaned his head backwards, and holding up his hands, said, "Glory! glory! glory!" and uttered several petitions, one of which only was loud enough for me to collect entire, which was, "Lord, if it please thee, soon take me out of this sinful world!" I asked him if I should pray with him. He much wished me to do so, and appeared to join with great fervour. On my rising, he took me by the hand, and, with his usual smile, said, "Sir, I have to thank you and

God for the good you have been instrumental in working on my soul." These were about the last words I heard him speak; but I understand he expressed the following, among many other sentences, or parts of sentences, significant of the state of his mind. Speaking of God, he said, "He is the ever blessed Jehovah!" At another time, "There is joy and peace in believing;" "Faith in Christ brings glory, glory." To the inquiry, "Is Christ precious to you?" he said, "O, yes, he is precious to my soul. Oh, an unshaken faith brings glory—all glory; all glory; peace and glory begun below! Oh, to be *there*, to be for ever blessed!"

He lived till the commencement of the Sabbath. The holy joy he felt, overcame the sharpness of death. While the lines were repeating,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there,"

he said, "that is my case." Appropriate passages of Scripture occurred to his mind, and afforded him wonderful support. He was in raptures, notwithstanding his excruciating pains. Laying his hand on his heart, he said, "O, my pain! but it is not half what I deserve: it is all mercy! Christ is *precious*, *precious*. Glory! glory!" At last he fetched a deep sigh; in a few minutes, another, and fell asleep in Jesus. A Christian, distinguished by so strong a faith, devotional habits of so long standing, a spirit so peaceful and affectionate, and a conduct so exemplary, might well be expected to realise so much holy consolation and joy in his final hour. Let Christians of a similar character take courage; but let the careless, the unreclaimed backslider, and the insincere consider the connexion between a peaceful end and a holy life is inseparable. His death was improved at the Quay meeting-house, in Woodbridge, by his pastor, from the words before mentioned, on the evening of the 18th October, to a numerous and attentive auditory.

MRS. ELIZABETH HEATH.

Mrs. Elizabeth Heath, daughter of the Rev. Wm. Gunn, of Aylesbury, and wife of R. F. Heath, of Southall, Middlesex, was born April 5th, 1803, and remained under the care of her beloved parents during her early years, in which she discovered great activity and a happy disposition, though not distinguished by any serious impression. Her first remove from the paternal roof opened the door for further instruction in divine things, which was accompanied to her mind by the power of the Holy Ghost; and, in the spring of 1822, she appeared deeply concerned for the eternal welfare of her immortal soul, which led her to seek most earnestly for an interest in the Redeemer's righteousness and

atoning blood. She gave every satisfaction of a real change of heart by the grace of God, and was admitted a member of the church of Christ at Aylesbury, 1824, under the pastoral charge of her revered father.

On the 24th Feb. 1825, she was united in marriage to R. F. Heath, principal of an academy at Southall, having just recovered from a serious illness of three months, which threatened her life, and during which she was an earnest wrestler at the throne of grace.

Those who knew her are sensible of the acquisition she was to a numerous school; and her surviving husband now enjoys the benefit of her activity and her advice, which generally proved highly valuable. The most prominent feature in her conduct was a uniform attendance on closet devotion and the public ordinances of religion.

Early in the year of 1828 she complained of a slight indisposition, and, after waiting some months the event of apparent cold, pulmonary symptoms made their appearance; and, though several eminent physicians were consulted, they yielded to no process. At first, the thought of so early a call from the bosom and affection of her friends produced great depression; but a firm conviction that she was in the hands of her heavenly Father, preserved equanimity of mind, and unyielding faith in his supporting grace. A consumptive cough was at times distressing to all about her, and her emaciated form attracted universal sympathy; but she lingered without repining, and sunk without murmuring. About a week before her decease, having been nearly nine months seriously ill, and then confined to her bed, she spoke of death with calmness and desire, and said, "O that God would take me to himself; I have not sung for some time; but then shall I sing more sweet, more loud, and Christ will be the song." "O how delightful to hunger no more, and to thirst no more." "How mean the garments this poor body has required; but soon shall I have a robe that will never wear out."

"There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in!"

There seemed to be a peculiar abstractedness of mind from every thing earthly for some time before her departure—apparently pondering the immensity of eternal things. On Tuesday evening, about six o'clock, she told her mother she felt unusual difficulty of breathing; respiration was much obstructed by phlegm; and she enquired of her mother whether it was dying; who answered in the

affirmative. "It cannot be," she added; "it is too easy to be dying." This was followed by other queries, which indicated the calm view she took of death.

A few hours before she expired, heaven beamed in her countenance; and being in a most happy frame of mind, she broke out in a kind of ecstasy:

"When, O dear Jesus, when shall I
Behold thee all serene;
Blest in perpetual Sabbath-day,
Without a veil between.
"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!"

Seeing her husband, mother, and friends around her bed in great grief, she enquired why they wept. "I don't weep," she cried; "no cause for me to weep; I am going home, sweet home." She then addressed them in a suitable and affecting manner; took her final leave of all, and said, "Give my love to my father, and tell him, I shall meet him in heaven; and if he preach my funeral sermon, not to say any thing about me, but that I am a poor, lost, guilty sinner, saved by free and sovereign grace." She then waved her hands over her head, exclaiming, "Why tarry thy chariot wheels, O Lord?" &c. "O could I return, and tell you what I possess in the presence of my God." She lay composed, apparently dozing, till twelve o'clock, when a little refreshment was given her; and at half past one on the 7th of January her happy spirit fled, without a single symptom of dissolution; no convulsion, sigh, groan, or struggle; all was still—the countenance placid—and for some time it was not certain she had left the world. Her end was like the commencement of her Christian course—calm and unassuming—gentle as the summer's eve, unruffled by a breeze. So safely and sweetly died this lover of the Gospel, in the twenty-sixth year of her age, leaving a kind and affectionate husband, but no child, to lament her loss. Thus was prayer answered, hope animated, faith triumphant; and she who, six months before, spoke of death as a decided foe, was enabled, by the grace of God, to welcome it as an angel of light.

May youthful converts learn from this simple sketch of one of the Lord's family, the value of closet devotion, of stated retirement, of serious meditation; "for them that honour God, he will honour."

"They die in Jesus and are blest,
How sweet their slumbers are;
From sufferings and from sin releas'd,
And freed from every care!"

MISSIONARY PRAYER MEETINGS, 1830.

EASTERN DISTRICT.				CENTRAL DISTRICT.*		
TIME.	PLACE.	TO PRAY.	ADDRESS.	PLACE.	TO PRAY.	Address and Concluding Prayer.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 4.	New-road	ZionMin.&Stodhart	Platt	Holyw.-Mt.	Price andMummery	Tidman
Feb. 1.	Church-st. New Town.	Hyatt - Robertson	J. Fletcher	Barbican	Dobson - Dean	Dr. Bennett
Mar. 1.	Shadwell	Sanders - Evans	Zi. Ch. Min.	Silver-st.	Palmer - Young	Mannering
Apr. 5.	Mile End	Vautin - Miller	Robertson	Albion Ch.	Tidman - Clayton	Binney Dr.
May 3.	Queen-st.	Robertson - M ^c All	Stodhart	Weigh-hou.	Wood - Dr.Bennett	Humphrys
June 7.	Old Grl.-la.	Stodhart - Williams	Drake	Jewin-st.	Dean - Price	Townley
July 5.	Bethnal-gr.	Platt - Hyatt	Reed	White-row	Mannering - Palmer	Clayton
Aug. 2.	Zion Chapel	Evans - Kirkness	Hyatt	Devon.-sqr.	Dr. Humphrys - Binney	Mummery
Sept. 6.	Stepney	Williams - Drake	Evans	Aldermanb.	Young - Dobson	Price
Oct. 4.	Rose-lane	Miller - Sanders	Saunders	Broad-st.	Clayton - Wood	Young
Nov. 1.	Brunsw. C.	J. Fletcher - Mason	Vautin.	Poultry	Dr. Bennett - Wall	Palmer
Dec. 6.	Mulberry-g.	Reed - Avila	Miller	Hare-court	Binney-Mannering	Moase
SOUTHWARK DISTRICT.				WESTERN DISTRICT.		
TIME.	PLACE.	TO PRAY.	Address and Concluding Prayer.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 4.	Union-st.	Gibbs and Rose	R. Hill	Chapel-st.	Elvey & Stevenson	Ivimey
Feb. 1.	Parish-st.	Hands - Hunt	Gibbs	Oxend. Ch.	Leach - Rees	Woodrow
Mar. 1.	Guildford-s.	Arundel - Mann	Rose	Crown-ct.	Wild-street Min. - Smith	Stevenson
Apr. 5.	Unicorn-yd.	Bodington-Deering	Hunt	Craven Ch.	Broadfoot - Greig	Dr. Winter
May 3.	Kennington	Knight - Hill	Harper	Crown-st.	Stevenson - Ivimey	Smith
June 7.	Jamaica-ro.	Harper - Gibbs	Bodington	Elim Ch.	Morris - Dr. Winter	Greig
July 5.	Necking.rd	Rose - Arundel	Surr. Sup.	Orange-st.	Woodrow - Elvey	Wells-st.M.
Aug. 2.	Maze Pond	Hunt - Surr. Supp.	Arundel	Eagle-st.	Rees - Greig	Morris
Sept. 6.	London-rd.	Mann - Bodington	Knight	Wells-st.	Leach - Woodrow	Broadfoot
Oct. 4.	Col.'s-rents	Hands - Harper	Deering	New-court	Smith - Chapel- street Min.	Leach
Nov. 1.	Surrey Ch.	Deering - Sur. Sup.	Mann	Wild-street	Ivimey - Morris	Elvey
Dec. 6.	Union-st.	Hill - Knight	Hands	Gate-street	Dr. Winter - Wild- street Min.	Rees

* The Services in this District commence at Seven o'clock.

If any Minister appointed in this List be unavoidably prevented from attending, he is expected to provide a Substitute.

N. B. The Services to begin at a Quarter before Seven o'Clock.

PROSPECTS OF CHINA.

(From the New York Observer.)

MANY sanguine Christians, in their flattering anticipations respecting the universal spread of Christ's kingdom, forget how much land remains to be possessed, in which vital Christianity has not yet gained even a foot hold. One vast province of the prince of darkness, where his kingdom is yet undisturbed, is the empire of China, and its dependencies.

The lowest estimate to which much value is to be attached, rates the population of the empire at 150,000,000; and these people, let it be remembered, are remarkably enterprising and intelligent, penetrating like the Yankees into every place where gain can be acquired. The interesting letter of Mr. Tomlin, published last week, states that of the 410,000 who inhabit the city of Bangkok in Siam, 360,000 are Chinese, or their descendants. In like manner they are scattered all over the Asiatic isles, and the whole Eastern Archipelago.

The nature of their language, and the genius of their political institutions, have made the Chinese a *reading people*, to an extent much beyond what their general improvement in knowledge would lead us to expect. There are probably few countries in the world where so large a proportion of the people have some ability to read. In fact it is supposed that one-fourth part of the whole population of the globe are accessible through the written language of China.

To occupy this vast ground we have Dr. Morrison at Canton, and the brethren connected with the Mission College at Malacca; unless we add also those engaged in the Bur-

man mission, whose labours will, perhaps, ultimately bear upon China.

The laws of China, and its rigid police, seem to preclude any direct access to the empire by foreign evangelists. Even Leang a Fah, the native Chinese Christian, whom Dr. Morrison ordained to the ministry, has been molested in his humble attempts to keep a Christian school, and circulate Christian tracts.

The only medium of access is by books and tracts. Besides the port of Canton, the ports without the empire which are visited by Chinese junks or vessels, afford many opportunities for conveying gospel light into China, and of bringing vast multitudes of Chinese to the knowledge of salvation by Jesus Christ.

The American Board of Missions have been for some time contemplating a mission to China. The Executive Committee of the American Seamen's Friend Society, several months ago resolved to send a minister to labour among the seamen in the port of Canton, agreeably to the repeated and earnest requests of Dr. Morrison and others. Now this appeal comes from Bangkok, and loudly calls upon the American churches to turn their attention, their prayers, and their labours, upon the untold millions of the Chinese, over whom the god of this world reigns undisturbed.

It is evident that here is opened to view the greatest evangelical enterprise that ever can be presented to our churches. And if Chinese missions should be neglected any longer among us, it must only be, because the church has not yet attained a sufficiently *large heart* to apprehend the greatness of the privilege that is now offered. L.

INDEX.

A.	Page		Page
ACADEMIES AND COLLEGES.		Anecdote of the Rev. M. Wilks	195
Airdale College	460	Anniversary of Maberly Chapel	196
Axminster Academy. See <i>Western</i> .		— at Staplehurst	461
Cheshunt College	548	See <i>Missionary Chronicle</i> .	
Highbury College	371	Appeal against Slavery	531
London University	ib.	Associate Fund	23, 372
Mission College, Hoxton	ib.	ASSOCIATIONS.	
Newport Pagnel Institution	198	Gloucester Benevolent Society	416
Newtown College	373	Kent	415
Rotherham College	198	Middlesex and Herts	412
Western Academy	158, 198, 413	North Middlesex	594
Address to Students on Revivals	140	Somerset	374
Ages of eminent Ministers Deceased ...	50	Atchison, Captain, Case of	307
American Plan of Benevolence recom-			
mended	68	B.	
— Union for Observance of the		Baptism of Bells	459
Sabbath	112	Barrow on Christ's Kingdom	98
Anatomical Subjects, proposed Method		Bills of Mortality	66
to Supply	154		

	Page
Bishop of London	66
—— Calcutta	262
Building Cases, Resolutions on, at Oxford	27
—— for Public Meetings	262
—— Chapels, on	316
C.	
Case of great Distress	413
—— Brixton	112
—— Long Compton	321
—— Turvey	26, 158
Catholic Emancipation	154, 196
Cause at Garstang	502
—— Shepherd's Market	546
—— Staplehurst	461
Cautions on the Subject of Revivals ..	190
——, Answers to	216
Centenary Meeting at Bicester	461
CHAPELS founded or opened.	
Bermondsey	595
Brixton Hill	460, 547
Bulford	158
Harding	<i>ib.</i>
Henley	414
Herne Bay	374
Hindon	595
Isleham	<i>ib.</i>
Ipswich	320
Kenilworth	157, 414
Llanergh	158
Macclesfield	414
Manchester	198
Mary's Abbey, Dublin	595
Morpeth	157
Northampton	197
Ormsburn	320
Purton	501
Shepherd's Market	593
Stoneway	595
Woolwich	<i>ib.</i>
Chapel Cases	596
Chapel Debts, Resolutions on	321
Chapels, Robbery of	500
China, Letters from	198
Chinese Mission	550
—— Chronology	74
Churches, New, erected	370
Colony, Christian, proposed	489
Confessions, Penitential, of an aged Minister	68
Congregational Church formed at Turvey ..	26
Continent, State of Religion on the	462
Cocking, Rev. J., Recollections of	401
Correspondence between the British and American Churches	455
D.	
Darnley's, Lord, Address to the Clergy of Rochester	67
Demarara, Fire at	112
Distribution of the Profits of this Magazine	188, 412
E.	
Earthquake in Spain	202

ESSAY DEPARTMENT.	Page
Chastity, on	576
Conversation, Hints to Promote	13
Doing Good, practicable Methods of ..	53
Faith, its Life and Functions	484
Funerals, Exposure of Health at	146
Free Sittings for Poor	579
Hints on the May Meetings	189
—— Behalf of Ministers	262
—— to Managers of Societies	500
—— Answer to	548
Inquiry Meetings, Necessity of	242
Is not this the Carpenter?	362
Liberality in Reference to Missions ..	180
Lord's Day, awful Profanation of	536
Melchisedec, his Character	72
Missionary Cause, Considerations to Promote	82
—— Funds, Plan of Augment- ing	488
Nonconformity to the World	445
Parental Privilege	11
Pious Women, Influence of, in Pro- moting Revivals	573
Preaching in the Open Air recom- mended	484
Privileges of the Past Summer	444
Punishments, Capital, for Forgery, against	13
Refutation of Mr. Irving on Christ's Human Nature	185
Religion in ordinary Life	354
Religious Books, Circulation of	578
Revivals in Religion	577
——, Address to Stu- dents on	140
——, Necessity of, in Ministers	7
——, Cautions re- specting	190
——, Answer to ditto	248
——, Causes of, in America	94
——, Steps to Promote, in England	23
——, Recent, in Wales	69
——, Practical Sugges- tions on	54
Roman Catholic Assiduity	578
Sabbath, Profanation of the, in high Life	370
Singular Inconsistency	540
Temptations of Ministers	305
Ten Tribes, on their supposed Preser- vation	441
Word to Protestants	534
F.	
Friends, Annual Epistle of	439
—— in Ireland, their Decision against Unitarianism	447
Funeral Sermon by Mr. Freeman for Mr. Tyreman	199
—— by Mr. Wilks for Mr. Foyster, Extract from	324

G.	Page
Good Friday recommended as a Day of Humiliation	153

H.

Heber, Bishop, Remarks on his Journal 155
Human Sacrifices in India..... 590

I.

Impostor, Caution against one	501
Indulgences, Popish	462
Ingratitude Reproved	199

L.

Lectures on Prophecy announced	68
Letters, Original, from Mr. and Mrs. Dyer	198
..... Rev. Dr. Mor-	
..... rison	263
..... S. Medley	306
..... J. Newton	305
..... Dr. Ry-	
..... land	99
..... W. G.	
Walton	359

M.

May Meetings, List of	194
MEMOIRS of	
Cockin, Rev. J.	349
Higgs, Rev. J.	420, 52
Honeyman, Mr. D. H.	297
Hurn, Rev. W.	469
Page, Mr. T.	437
Parkinson, Mrs.	45
Shrubsole, W. Esq.	482
Townsend, Rev. J.	1
Ward, Rev. J.	393
Wilkinson, Mrs.	237
Wilks, Rev. M.	89, 112, 133
Merchants' Lecture, Broad Street ...	499
Missionary Anniversaries, Provincial...	40,
81, 170, 213, 345, 386, 430, 472, 516,	519, 560
———— Arrivals, outward	128, 168, 213
———— Contributions. .	42, 84, 130, 171,
215, 342, 432, 475, 521, 562	

MISSIONARY CHRONICLE.

Annual Meeting	267
Special ditto	325, 385

Intelligence received from

Africa, South	381, 423
Bangalore.....	120, 164, 212
Barmen	383, 427, 470
Batavia	553
Bellary	210, 467
Berbice	33, 127, 469
Berhampore	34, 163
Cape Town	381
Calcutta	160, 163, 213
China	207, 423
Chinsurah	118
Corfu	167
Cuddupah	209, 344, 515

<i>Intelligence received from</i>	<i>Page</i>
Demerara	128
Harvey Islands	344
Huahine	207, 421
Java	73, 465, 512
Madagascar	124, 128
Madras	77, 79, 118, 343
Malacca	76, 207
Malta	426
Mauritius	123
Nagercoil	469
New Lattakoo	423
Pinang	208
Raiatea	510
Salem (E. I.)	76, 558
Siam	377
Siberia	166
South Sea Islands	32, 168, 509
Taheti	206, 423
Theopolis	167, 168
Travancore	37
Vizigapatam	36

Missionaries, Letters from.

Adam, J.	79, 213
Barff, C.	207, 421
Barker, Mr.	167
Beighton, T.	208
Bennet, G., Esq.	381, 518
Bennet and Tyreman, Messrs. ...	32, 37, 77, 122
Buzacott, A.	168
Campbell, W.	164
Crisp, H.	76, 118, 558
Darling, D.	206
Dawson	36
Ellis, W.	519
Freeman, J. J.	30
Hamilton and Moffatt, Messrs.	423
Hand, J.	79
Hill, M.	34, 163
Howell, W.	209, 344, 515
Humphreys, Mr.	207
Knill, R.	551
Lecroix, A. F.	118
Lownes, J.	167
Mault	469
Mead	165
Medhurst, W. H.	73, 465, 512, 553
Morrison, Dr.	207, 423
Nott, H.	206
Platt, G.	422
Ray	161
Reeve, Mr.	120, 212, 467
Smith, J.	80
Stallybras, E.	166
Tod, R., Esq.	426
Tomlin, G.	76, 118, 377
Wilks, Rev. M.	470
Wilson, S. S.	426
—, Pahiti	206
Williams, J.	509, 510
Wray, J.	33, 127, 469

Missionaries.

Ordinations of... 214, 347, 475
Departure of 391, 415

<i>Missionaries.</i>	Page
Return home of	214
Death of	29
Missionary Funds, Plan for Augmenting	488
Hint	196
Prayer Meeting	602
N.	
Narrative, Affecting, from Real Life ..	177
Nonconformist Eloquence, Specimens of	302
Writers, Character of ..	487

O.

OBITUARY AND RECENT DEATHS OF

Bailey, Rev. W.	416
Baker, Mrs.	419
Pass, Rev. J.	204
Burton, Mrs.	322
Crowther, Rev. S.	508
Daniel, Mr. W.	376
Davies, Rev. J.	115
Ellis, Mr. J.	505
Hall, Rev. J. K.	204
Heath, E.	601
Higgs, Rev. J.	420
Hurren, Mr. T.	599
Jones, Mr. J.	416
—, Rev. L.	204
—, Rev. Rees	203
Knight, Mrs.	72
Lean, Miss	324
Nunneley, J., Esq.	508
Parnell, Mrs.	ib.
Rattray, Rev. A.	464
Rich, Mr. W.	598
Ridley, Mrs.	417
Shufflebottom, Rev. R.	508
Sloper, Mrs.	322
Stanger, J., Esq.	507
Stiff, Mrs.	159
Toomer, Mrs.	27
Townsend, Mrs. M.	203
Tyerman, Rev.	29, 199
Vaughan, Rev. E. T.	508
Welman, T., Esq.	204
Wilks, Rev. M.	113
Williams, Mrs.	597

ORDINATIONS, REMOVALS, AND SETTLEMENTS OF THE REV.

Adey, E.	502
Berry, W. S.	504
Besley, J.	549
Binks, S.	ib.
Binney, T.	261, 412
Blandy, W.	319
Brown, M.	111
Buckpitt, J.	503
Campbell, Mr.	109, 196
Cragg, G.	320
Cecil, R.	374
Cresswell	502
Davies, Mr.	111
—, J.	321
—, J. L.	549
Dawes, W. R.	320
Denton, J.	157
Edwards, E.	502

ORDINATIONS, REMOVALS, AND SETTLEMENTS OF THE REV.

Elborough, J.	501
Griffin, H.	549
Griffith, J.	502
Gwyther, J.	594
Hattersley	ib.
Hewlings, G. R.	502
Hill, G.	196
—, J.	415
Kelly, J.	501
Kidd, G. B.	504
Mannerling	372
March, H.	26
Meadows, F. W.	
Nichols, J.	261
Perrot, C.	198
Phillips, J.	461
Pridie, J.	504
Press, J.	548
Rees, D.	502
Rooke, H. J.	374
Shadrach, E.	349
Shoveller, Dr.	550
Simon, L.	504
Tidman, A.	66
Trew, J.	594
Wheeler, W.	503
Williams, D.	319
Wilson, J.	320
Young, J.	154
Orphans, Female	593

P.

Persecutions in Switzerland 263, 375, 463, 505
 Petitions against Slavery

POETICAL DEPARTMENT.

Christmas	580
Christ's Millennial Reign	491
Christian's Hope, the	310
Crucifixion, the	493
David and Absalom	59
Elegy on Rev. M. Wilks	116
Evening Hour, the	449
Future Promises	15
Good Missionary, the	176
Hymn	44, 449
— to the Spirit	248
John's Gospel	580
It is Finished	581
Lines Written on Mr. Jay's Morning Exercises	403
— on the Departure of Dr. Philip.	436
Look unto Me and be Saved	490
Mercy of God, the	100
Missionary Labours	524
New Year, on the	14
Pilate's Question	541
Pilgrim's Song, the	309
Psalms xxiii.	580
— cxxxvii.	364
Thoughts while Planting Flowers, &c.	490
Valley of Dry Bones	147
Verses under a Portrait of the Rev. Dr. Waugh	132

POETICAL DEPARTMENT.	Page
Winter's Evening	100
Preaching in the Open Air, on the importance of	484
Prospects of China	603
Publications, New, Monthly List of, 22, 65, 107, 152, 194, 315, 360, 411, 454, 499, 545	

R.

Recollections of the Rev. J. Cooke	401
Reform, Church	591
Remarks, Critical, on Zech. viii. 7.	97
Report of Commissioners for New Churches	370
Resignation of Rev. M. Docker	373
----- W. F. Platt	372

REVIEW OF BOOKS.

Aids to Developement	405
Ainsworth's Latin Dictionary, New Edition	498
Amulet, the	494
Ancient Egypt	589
Anecdotes of Baron Haller	408
Annals for 1830	543
Anti-sceptic, the	249
Atchison's, Captain, Petition	251
Barr's, Dr., Sermon on Peace in Believing	582
Baxter's Saint's Rest, abridged	497
Belfrage's Counsels for the Sanctuary ..	59
Bickersteth's Christian Student	312
Bible Atlas	589
Bird's Psalmody	587
Blackburn's Parabolic Sounding Board ..	408
Blunt's Lectures on Peter	365
Bridges on the Christian Ministry ..	493
Burn's Spiritual Cabinet	499
-----, Dr. Edition of Woodrow's Church History	364
Burder's, H. F., Pastoral Discourses on Revivals	152
----- on Mohammedanism	404
-----, J., Sermons on Affliction, &c.	19
Campbell's Teacher's Offering	22
----- Notes and Recollections of a Sermon Preached by	582
Carpenter's Examination of Scripture Difficulties	20
Charnock's Five Discourses	544
Christian Ladies' Diary	
Clayton, W., on Co-operation with Christian Missionaries	21
Cobbin's Child's Commentator... 21, 453	
Cocklin's Memoirs of Cockin	61
Collison's Funeral Sermon for the Rev. M. Wilks	149
Collyer, Dr., on the Jews	404
Commissioners' Report on Dame Hewley's Charities	366
Cook on the Neglect of the Lord's Supper	21
Craig's Sermons	408
Cudworth's Aphorisms on Faith	544
Dobson on the Reformation	250
Doddridge's Correspondence	497
Dunn's Guatemala	193

REVIEW OF BOOKS.	Page
Dwight's Sermons	101
Ellis's Polynesian Researches... 369, 409	
Emerson's Letters from the Egean ...	105
Evangelical Museum	65
Ewing's Memoirs of Mrs. Ewing	249
Fenelon's Meditations	588
Fletcher's Prosperity of Christian Churches	151
----- on the Attention Due to Unfulfilled Prophecy	404
Foster's Memorial of the Rev. A. Hay ..	61
Gesenius's Hebrew Lexicon	16
Gilbert's Life	589
Good's, E., Lectures	150
Gospel Mystery	589
Hall's Sketches of Irish Character	315
Hart's Choral Harmonist	107
Harvest Past	589
Henry's, Dr., Letters to a Friend	152
-----, M., Exposition	411
Hewlett's Scripture History	193
Hill's, Miss, Deluge, &c.	103
Hints on the Inadequacy of Support to Dissenting Ministers	453
Hinton's Elements of Natural History ..	498
History of the Jews	ib.
----- India	18
----- the Church	268
Horne's Manual of Parochial Psalmody ..	64
Jackson's Funeral Sermon for the Rev. M. Wilks	252
James's Christian Fellowship	103
Jay's Morning Exercises	102
Johnson's Dictionary, New Edition ..	411
Jones's Lectures on the Apocalypse ..	368
Judson's Scripture Questions	498
Jukes on Dishonesty	193
Juvenile Forget Me Not	496
Liefchild's Help to Reading the Scriptures	60
Maitland's Second Inquiry into St. John's Prophetic Numbers	406
Mann's Lectures on Ecclesiastical History	102
Mathias's Domestic Instruction	107
Memoirs of Mrs. D. C. Ballance	453
----- Rev. J. F. Oberlin	368
Middleton's Memoirs of the Reformers ..	ib.
Mignan's Travels in Chaldea	544
Miller's Funeral Sermon for Mrs. Ewing	152
Modern Martyr	106
Montgomery's, R., Universal Prayer, &c. ..	21
Morison's Bible Class Book	106
----- on the Millennium	404
Morning Repast, by a Lady	498
Natural History of Enthusiasm	190
----- Theology, Part I.	107
Nicholson's Operative Mechanic	409
Notes of the Worcester Conference, N. A.	20
Notices of a Clergyman's Son	ib.
Objections to Israel's Restoration	148
Orme on the Present Dispensation ..	404
Palmer's Select Pocket Divinity	454

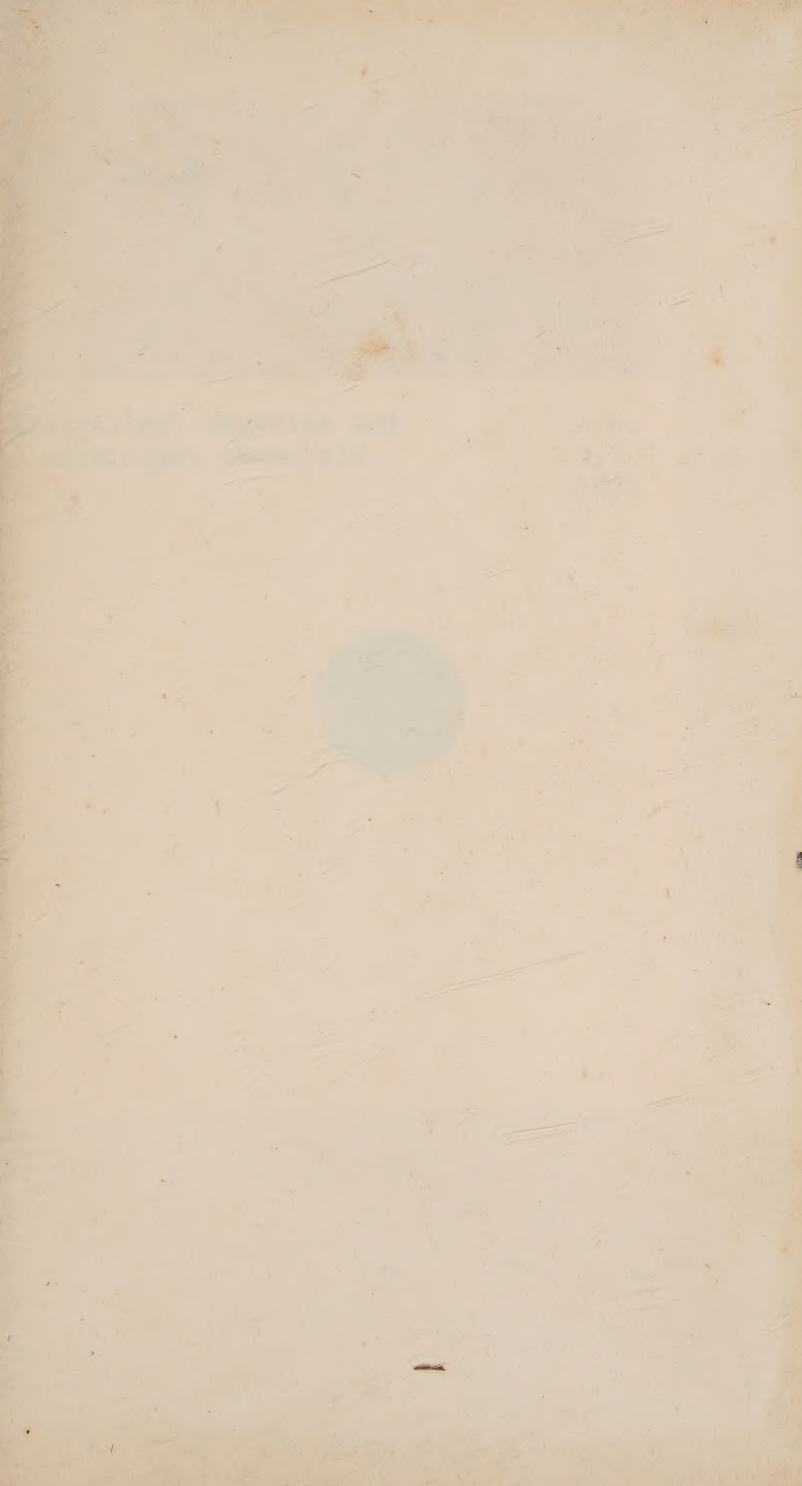
REVIEW OF BOOKS.	Page
Peace in Believing	410
Pegg's India's Cries	106
Pickering's Novum Testamentum Græcum	35
Pinnock's English Grammar	545
Present to Young Christians	588
Protestant Vigils	587
Quaife's Memento for the Afflicted ..	314
Reed's Ministerial Perseverance	104
— Funeral Sermon for the Rev. M. Wilks	149
Riland's Antichrist	310
Rowles's Nadabar	314
Roman History	589
Russell's Vestry Library	410
— Works of the Reformers ...	454
—, D., Way of Salvation ...	586
Scott's Continuation of Milner's Church History	452
—, Sir W., Hist. of Scotland ...	588
Sermons, Monthly Meeting, on the Prophecies	404
Sheppard's Divine Origin of Christianity	491
— Two Funeral Sermons ...	452
Sherwood's Millennium	65
Simeon's Appendix to Horæ Homiletica	451
Sims's Christian Records	20
Smith's, Dr., Principles of Prophetic Interpretation	311
— Answer to R. Taylor	315
Spirit of Pascal	588
Sturtevant's Preacher's Manual	541
Sunday Scholar's Companion	193
Thompson's, Dr., Sermons	192
Thornton's Counsels for Youth	251
Vance's Sermons	586
Vaughan on the Papacy	404
Wardlaw's, Dr., Sermons	450
— on Love to Christ	587
—, G., Three Sermons on Prayer	452
Williams's, J. B., Memoirs of Henry Mrs.	453
Savage	22
Wood's Edinburgh Sessional School ..	106
Wrangham's Metrical Version	588

SOCIETIES.	S.
Aged Pilgrim's Friend	318
American General Union for the Observation of the Sabbath	112
Assisting to Apprentice Ministers' Children	596

SOCIETIES.	Page
Bible, British and Foreign	252
—, Naval and Military	259
British and Foreign School	256
— Seaman and Soldier's Friend	257
British Reformation	318
Christian Instruction, 258, 499, 538, ..	546
Continental	318
Church Missionary	253
Episcopal Floating Church	318
For Improving the Church Patronage in Scotland	71
For the Abolition of Human Sacrifices in India	24
Gælic	112
Glasgow City Mission	70
Home Missionary	318
Irish Episcopal Home Mission	319
— Evangelical	109, 197, 258, 372
— Society of London	256
London Hibernian	254
— for Jews	257
— Missionary See Missionary Chronicle.	
— General Meeting	265
— Special Meeting	325
Metropolitan City Mission	319
Newfoundland School	317
Peace, Universal	318
Port of London	259
Prayer Book and Homily	317
Protestant, for Religious Liberty ..	260
Religious Tract	258, 261
Spanish and French Translation ...	317
Sunday School	255
— for Ireland	446
— Union	259
Village Itinerant	109
Wesleyan Missionary	255
Sabbath Profanation in High Life ..	370
— by Steam Boats, &c.	248
Sermon, Original, by Dr. Watts	396
Sick Club, proposal for a	309
Slavery, Petitions against	36, 316
Slave Trade	157
Spanish Refugees, Collection for	24
Substance of Bishop Sumner's Charge ..	443
Suttees, Letters on	98
V.	
Vaccination	155
W.	
Whitfield, Cenotaph to his Memory ...	501
World Newspaper	373

LIST OF PORTRAITS.

January . Rev. J. Fletcher, A.M., Stepney.	July ... — J. Philip, LL.D., S. Africa.
February — W. Hammerton, Newton, near Swansea.	August .. — J. Cockin, Halifax.
March ... — J. Hunt, Chelmsford.	September — J. Griffin, Portsea.
April ... — A. Reed, London.	October . — H. Shepherd, Ranelagh.
May — J. Smart, A.M., Leith.	November — D. Dickson, D.D., Edinbro'.
June — W. F. Platt, London.	December — W. Williams, Wern.
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